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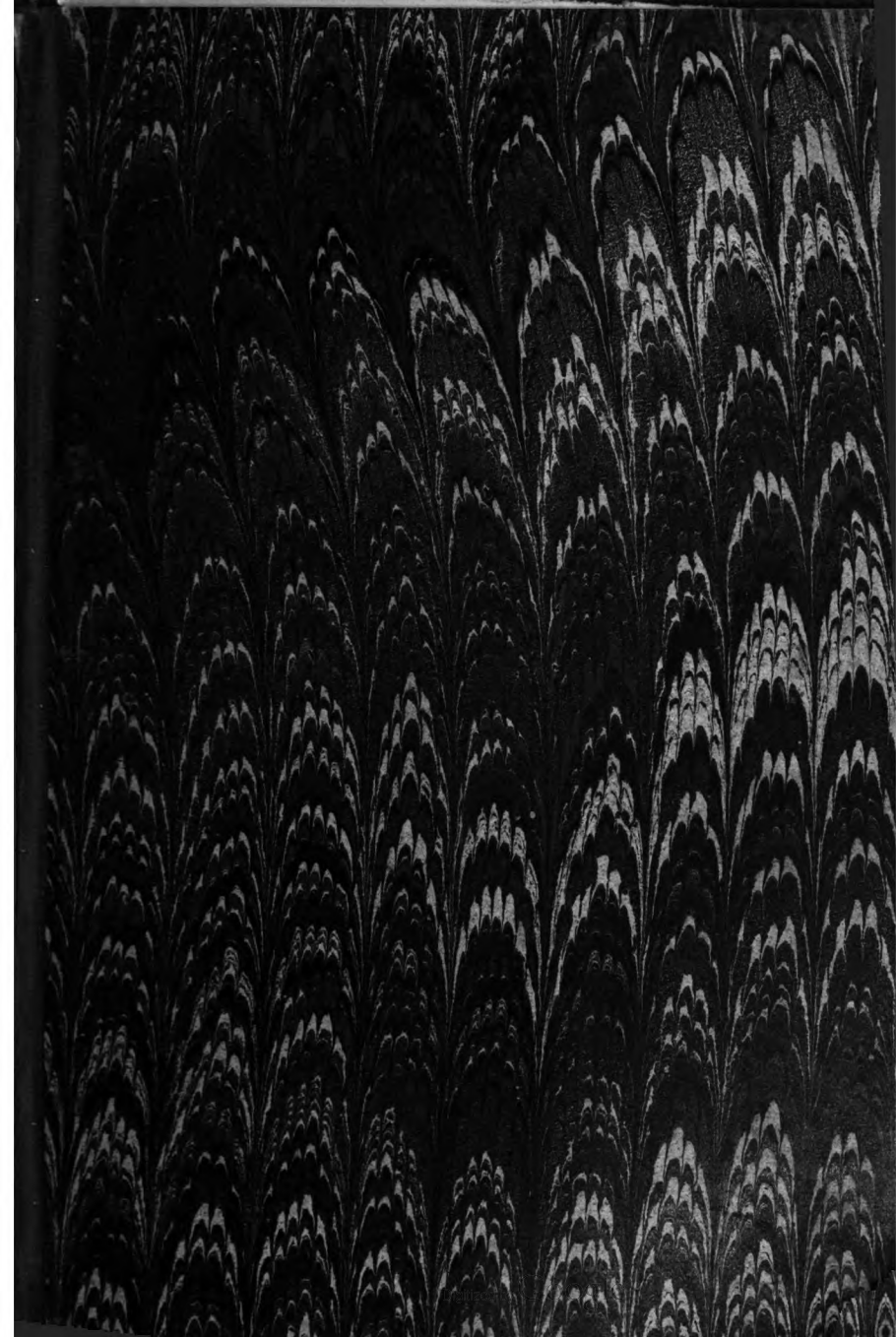
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Ἡ ΚΑΙΝΗ ΔΙΑΘΗΚΗ.

THE GREEK TESTAMENT,

FROM CARDINAL MAI'S EDITION OF THE VATICAN BIBLE,

WITH NOTES, CHIEFLY PHILOLOGICAL AND EXEGETICAL ;

A HARMONY OF THE GOSPELS,

CHRONOLOGICAL TABLES, &c.,

BY

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Fellow of Trinity College, Oxford.*

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LETTER OF APPROBATION

OF

HIS GRACE THE MOST REV. DR. CULLEN,

Bishop of Dublin, &c., &c.

MY DEAR MR. DUFFY.

I return the copy of the Greek New Testament, now in type, for the publication of which, in accordance with the rules of the Catholic Church, you have solicited the approbation of the ordinary of this diocese. As your New Testament presents the Greek Text with great accuracy, according to the learned Cardinal Mai's edition, it affords me sincere pleasure to give the necessary sanction and authorization for its publication. I have to add that MR. ORNSBY, of the Catholic University, deserves great praise for the care with which he has edited this work, displaying a great deal of critical acumen in examining the various readings of the text, and manifesting great ecclesiastical erudition wherever it was necessary to illustrate or determine the signification of any obscure word, or sentence. It is very gratifying that among the first fruits of the Catholic University we should find an edition of the Greek Testament, and I trust that in the progress of years we shall receive from that rising institution many other valuable accessions to biblical literature and criticism.

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Allow me now to avail myself of this opportunity to congratulate you on the valuable services you have rendered during the past five-and-twenty years to the Catholics of Ireland, by the publication of so many excellent religious works. The penal laws, by which Catholics were prohibited to keep schools at home, or to send their children to the continent for their education, the confiscation of all Catholic property, the suppression of all Catholic colleges, and monasteries, and religious institutions, and the continual persecutions to which our forefathers were subjected, rendered study impossible in Catholic Ireland. In consequence of that unhappy state of things we were left without a Catholic literature, and almost without books; and then we were taunted with our wants or our ignorance by the very men who had done everything to prevent the progress of knowledge amongst us. You, my dear MR. DUFFY, have done a great deal to supply the wants from which we were suffering, and to fill up the void that was created by penal laws and persecutions. I trust that Catholic Ireland will always retain a grateful recollection of the exertions and sacrifices you have made in their cause.

Allow me now to add another word of congratulation on the special services you have rendered to Catholics by your various editions of the Douay Bible; services, that are now enhanced by the publication of the Greek Testament, in which you are engaged. Many itinerant preachers and agents of the Bible Societies tell us, every day, that Catholics are opposed to the progress of Biblical studies, and to the knowledge of the Scriptures, and that were it not for the light of the reformation we would be sitting in darkness, and the shades of death. Nothing can be more

unfounded than such charges. Before the reformation disturbed the peace of the religious world, and destroyed the happy union previously prevailing among so many Christian nations, the Scriptures were assiduously studied and examined, and most valuable commentaries on them given to the public. All the precious ancient manuscripts now extant, are the work of the hands of Catholics, and generally of monks. Innumerable copies of the Bible were printed and published before Luther raised the standard of rebellion, and some most esteemed editions of the original texts appeared at the same time, such as the great Polyglott of Cardinal Ximenes, in Spain, and the Polyglott Psalterium of Giustiniani, in Italy; which were followed, at a later period, by the famous Polyglott of Antwerp, and by that of Le Jay, in Paris. I say nothing of innumerable Catholic commentaries, which have thrown so much light on the difficulties of scripture, within the last two hundred years, and of the careful solicitude with which the Popes, and the Councils of the Church, have promoted the study of the learned languages, and every other study calculated to facilitate the interpretation of the Word of God. Thus history affords the most convincing proofs that the Catholic Church has always watched over, and preserved with unceasing care, the sacred deposit committed to her custody.

But whilst preserving the sacred volumes, and watching over their purity and integrity, she has been also obliged to protect her children from error, and to condemn all those who would wrest the Scriptures to their own perdition, and convert into deadly poison that food which had been given for the nutriment of our souls.

It is to be regretted that the Scriptures, the inspired word of God, which are most holy in themselves, have been fearfully perverted by the malice of man. Here, among ourselves, we are often compelled to hear the most blasphemous interpretations of the sacred text given by men professing to respect the pages of inspiration; and in other countries, especially in the birth-place of the reformation, the spirit of private interpretation has destroyed all the respect and veneration that are due to the Word of God. Speaking of German rationalist commentators on the scriptures, the Rev. Mr. Rose, a Protestant clergyman, says:—"No language can describe the disgust with which page after page of the commentaries of scripture, by this party, is turned over, and *page after page supplies fresh instances of the defiance of every law of thought, of sense, of language, and of truth.*" Wishing to preserve them from such evils, the Catholic Church calls on her children to prepare themselves for the reading of the Scripture by prayer and meditation, and by a long and serious study of all those means that are necessary to render us capable of understanding a book, written originally in oriental languages, differing in construction and expression from everything we are acquainted with, and filled with innumerable difficulties and obscurities. Uninstructed children, the ignorant, and the profane, and the corrupt, are not fit interpreters of such a work, and the Church does not wish to entrust it to their hands. But when Christians are properly prepared to read the Scriptures, when they read them with humility and respect, when they endeavour to derive lessons of wisdom and edification from them, the Catholic Church is rejoiced that they should have them in

their possession, and she encourages them to meditate on their heavenly maxims, and to avail themselves of them for the salvation of their own souls. In brief, the Church, guided by the experience of ages, and the wisdom of heaven, encourages those who are in a state to derive benefit from the Scriptures to read them, whilst she withdraws them from the hands of those who pervert and wrest them to their own perdition.

Congratulating you again on all you have done for Catholic literature, and trusting that your edition of the New Testament, in Greek, may be followed by many other works of solid erudition, useful in promoting the knowledge of Scripture among us,

I remain, with great esteem,

Your devoted servant,

✠ PAUL CULLEN.

James Duffy, Esq.,
Catholic Publisher,
7, Wellington-quay.

P R E F A C E .

AN edition of the Greek Testament with notes, such as can safely be placed in the hands of Catholic youth, has long been felt to be a desideratum by the heads of our collegiate establishments. Owing to the peculiar circumstances of the Church in these countries, for centuries previous to the present generation, there was little opportunity for the production of such works. Under this exceptional state of things, it has constantly happened that Protestant editions (not, however, with notes) have been made use of in Catholic seminaries, an incongruity the evils of which need scarcely be stated at large. And though it may of course be presumed that the care of superiors has always placed the students on their guard in using them, still it is obvious that it was a most important object they should be replaced, as soon as possible, by a Catholic edition for the use of schools. Having been invited to undertake such a work, I felt, however mistrusting my capacity for it, that I should at least be attempting a service which teachers would view with indulgence, and which I hoped to make useful to students.

In addressing myself to the task, the first question to be settled, of course, was the selection of a text, and here I found considerable difficulty. Of texts constructed by Catholics, the Complutensian, of which recent editions are in use, interesting and venerable as it is, was formed at a distant period, since which accumulated discoveries of MSS. have been made, and the investigation of them has assumed the characteristics of a science. In more recent times, the labours of Catholic scholars, with some splendid exceptions, have been applied to other fields rather than to that of the criticism of the Greek text of the New Testament. There have certainly been several editions published by Catholics on the continent, which might have been followed without risk, but not of that name and authority which we looked for in choosing a text for the present purpose. The importance and celebrity of the critical researches of Scholz, which have received the high testimony of Cardinal Mai himself, would naturally have inclined us in favour of his text, as coming from a Catholic. But unfortunately it could not pru-

dently have been adopted. His theory was that the purest attainable text is to be sought for in the Constantinopolitan or Oriental class of MSS. rather than in the Alexandrian or Western, to which he refers the Latin, Æthiopic, and Coptic versions, that is, in the later rather than the earlier MSS.* In the former class, which were used in the churches of the patriarchate of Constantinople, he observed a remarkable uniformity, in the latter much variety; and from hence (ascribing this uniformity to the vigilance exercised over the transmission of copies by the early churches of the East) he drew a conclusion in favour of the Constantinopolitan class of MSS. But even if this uniformity of recent MSS. were established, it would only show that the Byzantine church followed a more or less settled text, the authority of which derives no additional support from the mere number of copies of it; not that it inherited necessarily a more correct text than Alexandria. Scholz's theory, however, led him to construct a text closely approximating to the *textus receptus* which depends on a few recent MSS. of the class to which he gave the preference. As the *textus receptus* generally coincides with the readings followed in the Protestant version, Scholz's views were, at the time of their appearance, warmly received by Protestant scholars in England, more so than in Germany. On theological grounds his work has been severely spoken of by Catholic writers.† The tendency of critics at the present day is, on the whole, to assign most weight to the earliest witnesses, and consequently to attribute to the evidence of the Latin versions a very high value in determining the text. Their authority, and that of other ancient versions and of the fathers may indeed often give to the evidence of recent MSS. a credit which, *per se*, they would not have in comparison with older ones. Under these circumstances, the appearance of Cardinal Mai's edition of the Vatican Bible,‡ whilst it naturally made the publisher anxious that the contemplated work should have the advantage of so celebrated a name, seemed to me to afford, in many respects, an oppor-

* The affinities observable between different MSS. have suggested various classification of them under divisions termed families, or (on the theory that they depend upon early critical revisions of the text) recensions, or simply classes. The most celebrated arrangement, that of Griesbach's, is into the Alexandrian, the Western, and the Constantinopolitan, the first agreeing generally with the citations of Origen and Clement of Alexandria, and followed by the Greeks in Egypt; the second with those of Tertullian and Cyprian, and followed by the Africans, Italians, Gauls, and other Westerns; the third with those of the Greek fathers of the end of the fourth, the fifth, and sixth centuries, and used throughout the patriarchate of Constantinople. The Alexandrian and Western are, however, found to be closely allied, and are classed together by some critics. Tischendorf has proposed an arrangement into two *pairs*, the Alexandrine and the Latin, the Asiatic and the Byzantine.

† Cf. Abp. Dixon's *General Introduction to the Sacred Scriptures*, vol. i. pp. 116, 117.

‡ *Vetus et Novum Testamentum ex antiquissimo codice Vaticano edidit Angelus Maius*, S.R.E. Card. Romæ, 1857, apud Josephum Spithöver.

tune solution of these difficulties. When it was thus proposed to found a text upon a single codex, the difficulty again presented itself that in so doing I should be apparently ignoring the vast amount of critical labour which has been bestowed, for so many years, on the investigation of MSS. in general. Yet I decided on making this choice for the following reasons:—In the first place, Cardinal Mai's had the important recommendation of being the latest edition printed at Rome, and with the ecclesiastical imprimatur,* which relieved me of all embarrassment as to the text, so far as theology was concerned. Secondly, there was the fact, that none of the critical editions presented a text free from serious difficulties. Coming, as almost all of them do, from Protestant scholars, they could not have been followed without a revision, which, whilst it would have disturbed their integrity, would alone have been really valuable, if founded on original investigation of MSS., for which I had neither leisure nor opportunity, and which the public would hardly expect in a school edition. Further, these editions are necessarily in perpetual fluctuation. Griesbach is succeeded by Scholz, Scholz by Lachmann, Lachmann by Tischendorf, and on Tischendorf's foundation, doubtless, some other superstructure will be raised. This being the case, the publication of a Greek Testament by such an authority as Cardinal Mai, according to what probably is the most ancient codex extant, seemed to suggest the best course which could be adopted at present. His work is clearly to be considered, not merely as an edition of the Vatican codex, but as Cardinal Mai's Greek Testament. Not, certainly, that it is based, like other editions, on a comparison of various readings, but that, whilst placing the reader in possession of the Codex, exactly as he read it, he has supplied, as we shall see, not merely the missing portions of it, but to a considerable extent its omissions, so as to present the reader with a complete edition of the whole.†

I now proceed to place before the reader an account he will naturally expect of the principal characteristics of the Vatican Codex. This account is chiefly derived from the celebrated essay, entitled *de antiquitate Codicis Vaticani Commentatio*, in which Hug described the codex which

* In connexion with this, it is proper to quote the following passage from Card. Mai's preface. After stating that he had received full permission to publish the codex from the successive pontiffs, Leo XII., Pius VIII., Gregory XVI., and Pius IX., he explains: "Ceterum ultro fateor testorque me privato tantum studio et philologica opera hanc spartam curare, neque editioni meae authenticam publicam ullo pacto adstruere, quam nemo sacris libris attribuire nisi ecclesia potest; nihilque mihi præter ingenui viri sinceritatem juvandæque religionis cupiditatem vindicare" (p. xxiii.).

† Quum vero laudatus codex nonnullas lacunas præseferret, Maius censuit eas epe aliorum codicum esse explendas, ut perfectam absolutamque utriusque Testamenti editionem e romanis præclaris probatisque codicibus depromptam ipse exhiberet (Preface of Fr. Vercellone to Card. Mai's edition of the Vatican Bible, p. vii.).

he inspected in 1810, when it was in the Imperial Library at Paris, among the spoils of Italy.

The Vatican codex, No. 1209 in the Vatican library, styled Codex B, appears to have been in that celebrated library from its commencement, before the sixteenth century. It contains the LXX. version of the Old Testament (except that the beginning, as far as Gen. xli. 28, and also part of the Psalms are missing) and the New Testament; the latter in the following order: Gospels, Acts, Catholic and Pauline Epistles, as far as Hebr. ix. 14. *αμωμον τω θεω καθα-*, four entire epistles being lost, viz., 1 and 2 Tim., Tit., and Philem., together with the Apocalypse. It is written on the finest parchment, smooth, thin, and almost transparent, in an elegant, ready, and fearless hand; the lines of the simplest character; the hair-strokes so fine that you might suppose the calligrapher had used crow-quills, if they had then been in fashion. The letters are uncial,* formed exactly square, and much resemble those in the Herculanean MSS. All are of equal size, unless where room is wanted at the end of a line. A second hand has added large initial letters, erasing the original ones, at the beginning of the sections. The words are written continuously, so that each line appears to contain but one. The codex has no interpunction, at least by the first hand, but instead of it a space of about half a letter is left vacant at the end of a narrative or of an argument. Marks of distinction, added by later hands, occur, but very rarely. The lapse of years having caused the original writing to fade, the second hand has gone over the letters with a pen, and, in places, they have been retouched even by a third hand. This retouching is naturally destitute of the firmness and beauty discernible in the traces of the original writing, and hence fac-similes which represent the later hands rather than the earliest, disappoint us. The second hand has added the accents and breathings. It has left untouched erroneous repetitions made by the first hand, or letters which the orthography of the corrector required should be dropped. This enables us to form a distinct idea of the style of the first hand. The surface of the book, when opened, appears of an oblong shape, like our music-books, the parchments being 10 inches 5 lines (French royal measure) long, and each page 9 inches 8 lines broad, so that the two pages together equal 1 foot 7 inches 4 lines; exceeding the height of the book when opened by eight inches 9 lines. There are three columns in each page, so that the book, when opened, presents six to the view, thus resembling very much the appearance of one of the ancient rolls, between which and the later books this codex may be regarded as having been written in a transition period. The number of lines in a column of the Herculanean roll of Philodemus on Music is about 44; the number in a column of the Vatican codex is 42; in breadth they are nearly equal. As to orthography, we notice the following peculiarities: the insertion of *μ* before *φ* and *ψ* in flexions and derivatives of *λαμβάνω*, as *λήμψονται*, *παρλημψήσεται*, *ἀντιλήμψεις*, for *λήψονται*, *παρληφθήσεται*, *ἀντιλήψεις*; the use of second aorist forms with first aorist terminations, as *ἔλπαν* [Hug argues from these features, which belong to the Alexandrian dialect, that the codex was written at Alexandria, or at least in Egypt; their prevalence makes this probable but not certain, as the Alexandrian dialect spread also into Palestine, Syria,† &c.]; the use of the *ν* *εφελευστικόν* before consonants as well as vowels; forms like *συνζητητής*, *συσταυραθέντες*, so written

* *Uncial* writing (which is that of the oldest MSS.) means that in which capital letters only are used; *cursive* (which does not occur in sacred MSS. earlier than the tenth century) means a running hand in small letters, often joined, and without capitals, except as initials.

† As to the *text*, Scholz observes: “textum codicum familiæ Alexandrinæ semper refert, ita tamen ut in Matth. permulta additamenta habeat, quæ in aliis hujus fam. codd. non reperiuntur” (Proleg. in N. T. t. i. § 39).

for συζητήτης, συσταυρωθέντες; συν and ἐν written without alliteration for συγ, ἐγ, συμ, and ἐμ, thus συνακαλοῦσιν, ἐγκακεῖν, συναπαγεγόμενοι, ἐνφύβων; and so νλ for λλ, νγ for γγ, νσ for σσ, as συναλαοῦντες, παλιγγενεσία, σύνσωμα; ἔσθων for ἔσθιον; for τεσσαράκοντα, always τεσσεράκοντα; the diphthong ει is constantly substituted for ι. These peculiarities, however, are more or less frequent in other uncial codices. The orthography of some proper names is peculiar in our codex, thus: Ματθαῖος, Ἰωάνης. The inscriptions and subscriptions (the latter identical with the former) of the several books are extremely simple, thus: κατὰ Ματθαῖον [εὐαγγέλιον is added here by Mai], κατὰ Μάρκον, Πράξεις ἀποστόλων, πρὸς Ῥωμαίους [without the name of the apostle], &c. The additions to these simple subscriptions in the Pauline epistles, as ἐγράφη ἀπὸ Κορίνθου, &c., are by a later hand. Yet even these additions are far simpler than the Euthalian subscriptions, made up from such as these after the middle of the fifth century by Euthalius, a deacon of Alexandria. The Vatican codex has no trace of the Ammonian sections, that is to say, of the divisions of the Gospels, introduced for the purpose of a monotessaron or harmony founded upon St. Matthew by Ammonius in the third century; nor again of the ten canons or indices of Gospels constructed in the fourth century by Eusebius with reference to the Ammonian sections. Those sections and canons are commonly given in ancient codices, but instead of them, the Vatican codex has in the Gospels a division peculiar to itself, consisting, in St. Matthew, of 170 sections, St. Mark, 62, St. Luke, 152, St. John, 79; whereas the Ammonian sections number in St. Mat. 355, St. Mark, 236, St. Luke, 342, St. John, 232. In the Vatican codex, as far as it extends, we possess the most ancient division of the N. T. into paragraphs which exists. Euthalius divided, or adopted divisions of the Acts of the App., the Catholic and the Pauline epp. into sections. Whilst the Vatican codex differs from his division in all these parts of the N. T., in the last it is wholly peculiar. It treats the Pauline epp. as a single book, not giving each epistle sections of its own, but making the numeration continuous throughout. At the end of the epistle to Galatians a curious phenomenon occurs. It closes with § 59, and the next ep., that to the Eph., begins § 70. The numeration then proceeds regularly to the end of 2 Thess., § 93. Then comes the ep. to the Hebrews, beginning § 60, and going on with that decade till § 64, where the codex terminates. It is plain that in the exemplar from which the codex was copied, the ep. to the Hebrews had followed that to Galatians, but that the copyist, in changing its place so as to follow 2 Thess. omitted to make the numeration correspond. From this Hug argues that its position after 2 Thess. (which order occurs in the canon of Athanasius, as also in the uncial MSS. A, C, H, and several cursive ones—Epiphanius, too [at the end of the fourth century], speaks of copies which placed Hebrews as the tenth epistle, before 1 and 2 Tim., Tit., and Philem.) was recent at the time the Vatican codex was written. Another proof of its antiquity he derives from the celebrated passage, Eph. i. 1, where the words ἐν Ῥώμῃ, which were wanting in ancient MSS. mentioned by St. Basil, only appear in the margin of the Vatican codex, though by the first hand [according to Hug; but Tischendorf very decidedly maintains they are by a later one; Mai has only "additur in marg."]. The conclusion which Hug arrives at is: that the codex is, without doubt, to be ascribed to the fourth century, and not to the maturity and decline of that century, but that it was written before the middle of it, a time when neither Basil nor Athanasius had attained celebrity by their writings.

The Vatican codex had been already collated by several scholars;* by Bartolucci in 1669; by an Italian, named Mico, in 1720, for Bentley, and

* We can only notice the disputed question whether the Complutensian editors had codex B before them. Fr. Vercellone, in his preface to Card. Mai's edition of it, proves that two codices of the Greek Bible were lent by Leo X. to Cardinal Ximenes, but these

again, for the same critic, by Rulotta; about fifty years later by Birch (except Luke and John), and partially collated or inspected by Tischendorf and others recently; but Cardinal Mai's publication first placed it before the world as a whole. We have already stated that the cardinal has supplied the missing portions from other codices. The Pauline epistles are completed from the codex Vaticanus, no. 1761, of the tenth century, the Apocalypse from another Vatican codex, no. 2006, of about the eighth. However, besides the above *lacunæ*, caused by the loss of leaves in the codex, there were some defects of another kind, consisting in the omission of certain passages either intentionally or from carelessness on the part of the copyist. These also Cardinal Mai has supplied, always calling attention to the fact where it occurs. Thus Mark, xvi. 9–20, is added from the codex Vaticano-Palatinus, no. 220; Acts, xxviii. 29, from the cod. Vatic. 1761, above-mentioned, and several others from the common editions, as Mat. xii. 47; Mar. xv. 28; Luke, xxii. 43, 44; xxiii. 17, 34; John, v. 3, 4; vii. 53—viii. 12; 1 Pet. v. 3; 1 John, v. 7. Fr. Vercellone observes: “eodemque pacto suppleri potuissent....Matth. xxiii. 14; Act. xxiv. 7, 8.” In addition to the entire texts supplied by Mai, there are four instances in which he has supplied from the common editions a word wanting in the codex, viz., Mat. xxv. 22, λαβών; 1 Cor. iv. 6, φρονεῖν; 1 Thess. ii. 16, τὰς ἀμαρτίας, and James, v. 14, τοῦ κυρίου. Three other cases occur in the portion of the N. T. which is taken from other codices: Philem. 8, ἔχων; Apoc. iii. 7, καὶ κλειεῖ; and ix. 2, καὶ...ἀβύσσου. Similarly he has here and there adopted the common reading of single words, placing that of the codex in the margin; and in many instances, chiefly orthographical, has preferred the reading of the second hand to that of the first, always noticing the fact in the margin.* In preparing this edition for the use of schools, I have taken Mai's text precisely as it stands in the body of his page, with a few changes, presently to be described, which appeared necessary. In the arrangement of the books I have followed the Vulgate order. The para-

did not contain the N. T. But he mentions also the fact that codex B is missing in catalogues of the Vatican library, made in 1518, which, as far as it goes, favours the supposition they had it.

* Examples of these are: (1) Mat. vii. 6, καταπατήσουσιν (M. καταπατήσωσιν); John, x. 4, πάντα (M. πρόβατα); Acts, xxviii. 27, ἴδωμαι (M. ἴδωμαι); 1 Cor. xiii. 3, καυχῆσθαι (M. καυθῆσθαι); Gal. iii. 15, § (M. §); Eph. iv. 23, ἐνδύσασθε (M. ἐνδύσασθαι); Phil. ii. 1, εἰ τις (M. εἰ τινα) σπλάγχνα. (2) Mat. xxvi. 52, μαχαίρη; Mar. viii. 32, παρησία; xiii. 22, ψευδόχριστοι; Luke, v. 6, διεθήσεται; x. 13, Βηδσαϊδᾶ; xi. 3, ἡμεῖν; Acts, xxi. 31, συγκύννεται; Phil. ii. 23, ἀφίδω; 1 Pet. i. 10, ἐξηράννησαν, where the 2 m. gives the more usual forms, and is followed by Mai in his text. To a different class of corrections of the 2 m. belong: Mat. xiii. 14, 1 m. ἀκούσατε (ἀκούσετε); xxi. 18, ἐπαναγαγὼν (ἐπανάγων); Luke, xii. 8, ὁμολογήσει (ὁμολογήσῃ); Acts, xiii. 38, τοῦτο (τούτου).

graphs are those in Card. Mai's text. They are different from the Vatican sections, which are given in his margin, but which I have not retained, as they would have added a good deal to typographical difficulties, and were not essentially required in a school edition. I have corrected misprints, and have incorporated the table of *castiganda vel supplenda*, given at the end of the volume by Fr. Vercellone. Except in the case of proper names, not derived from the Greek, I have invariably adopted the ordinary orthography, where in the codex *ε* is substituted for *ι*. To have written, for example, ἀξείνη, λείαν, ἀκρειβῶς, for ἀξίνη, λίαν, ἀκριβῶς, could only have confused the youthful student. Such forms do not constitute a dialectic variety, but rather arise from a very frequent confusion in MSS., caused by the similarity of sound, and are not given even by editors who particularly follow the primitive orthography of the N. T. writers. As to accents and breathings, I have in certain cases followed the ordinary usage, where that of the codex is peculiar. Examples of the latter I give below.* So, too, I omit the *ι subscriptum*, where Mai, contrary to present usage, affixes it to the flexions of αἶρω, like ἄρον, ἤρκεν, &c. I have, however, thought it needless to remove it in κἄν, where, although old-fashioned, it is defended by Thiersch. As to enclitics, I have in several instances treated as such εἰμί and τίς, where they are accentuated in the codex, but with careful reference to accurate editions. Lastly, I have invariably in oxytone words, before a colon, marked the accent acute, according to the usual rule, though in Mai it is very frequently, though not uniformly, grave.†

Returning to the text, several passages, besides those which have been mentioned, occur, where a verse or clause, read by the V. translator, is not found in the codex. These I have given either in the inner margin or in the notes, where also I quote readings which coincide with the Vulgate in the case of many lesser variations. The readings given in the inner margin, and many of those in the notes, agree with the Complutensian text,‡ and of these it is important to observe that they generally

* E.g. ἀπολύσαι, κηρύξαι, διακαθάραι (1 aor. inf. act.) δεικνύναι, μὴ δὲ (μηδὲ), ἔστη, ἔστησεν, σόκα, κοφῖνοι, ὀσφύες, γύναι, εὐθεία. In 1 Cor. x. 10, the codex has καθάπερ τινες.

† To the above I should add that I have not thought it necessary to give the subscriptions at the end of the books, where simply identical with the inscriptions. I have given them, however, in the Pauline epistles, where particulars have been added by a more recent hand. In Mark, iv. 84, vi. 81, κατ' ἰδίαν, I have followed the second hand, though Mai there gives the peculiar form καθ' ἰδίαν, since in the very next verse to the latter, the first hand writes it in the usual way, which Mai himself gives in other similar cases (Mat. xvii. 1, 19; xxiv. 8). And again in Rom. xvi. 3, συνεργούς μου, where the text has συνεργούς μου. For Greek numeral letters in the Apocalypse I have given the numbers in full.

‡ The edition I have used is that of Goldhagen, by Kersten. Paris and Tournay, 1858.

coincide with the *textus receptus* and with the Protestant version, as with the Vulgate, so that no argument, as regards that large class of readings, can be founded upon discrepancies between the Vulgate and the Vatican codex, by those who accept the Protestant version. The object of these citations being simply to place before the student the reading supported by the Vulgate, where the codex varied from it in a more or less important degree, I have not often given the evidence for the readings quoted, which will be found in Scholz and other critical editions, nor again commented on the support given by the codex to the Vulgate. I will, however, here remark that, in numerous passages, the Vatican, like other codices of that ancient character, affords a signal support to the Vulgate. I will instance some of the most interesting of these:—

Mat. v. 22 (omission of εἰκῆ); vi. 13; xx. 22; Mark, vi. 11, 86; xii. 4; Rom. xiv. 6; xv. 24; 1 Cor. vi. 20 (omission of various interpolated clauses); Mat. v. 47, *ethnici*; vi. 1, *justitiam*; ix. 8, *timuerunt*; xv. 39, *Magedan*; xix. 17, *Quid me interrogas de bono?* *Unus est bonus, Deus*; Mark, iii. 29, *æterni delicti*; xv. 8, *quum ascendisset*; Luke, ii. 14, *bonæ voluntatis*; xv. 17, *ego autem hic*; xxi. 25, *in confusione sonitus maris*; John, i. 28, *Bethania*; xii. 7, *ut servet*; Rom. vi. 12, *ut obediatis concupiscentiis ejus* (omitting ἀντὶ τοῦ); x. 1, *pro illis*; 1 Cor. iii. 4, *nonne homines estis?* 1 Pet. iii. 15, *Dominum autem Christum sanctificate.*

The notes are chiefly philological and exegetical. Under the former head, so far as relates to grammar, I have to express great obligations throughout to Professor Beelen's (of Louvain) *Grammatica Græcitatatis Novi Testamenti*, a work which enabled me to use the discoveries of Winer in that branch of the subject, cleared of heretical doctrine. For lexical matters, I have found great advantage in another Catholic authority, Wilke's *Lexicon Græco-Latinum in libros Novi Testamenti*, the author of which, a convert, reduced his work to Catholic principles (as it has been since edited by Loch) before he died. As to the interpretation of Scripture, in the Gospels, I have chiefly consulted Maldonatus and à Lapide; in the Acts of the Apostles, Beelen; in the Epistles, Estius and the *Triplex Expositio* of Piconio, in the use of which I have derived great assistance from Bishop MacEvilly's *Exposition of the epistles of St. Paul and of the Catholic epistles*. So far as regards the epistle to the Romans and Philippians, Beelen's excellent commentaries on them have been of the greatest service. The notes on the Apocalypse are limited almost entirely to grammar and similar matter. In the Appendices, I have collected from different sources information which I hope will stimulate the student to extend his researches in these studies. The article from Beelen on N. T. Greek brings together leading facts which might be largely illustrated. Referring to the Diatessaron or harmony of the Gospels, compiled from Patrizi's well-known work *de Evangeliiis*, the following details, taken in substance from his introduction, will explain the nature of it:—

The object of the work, it must be particularly observed, is not to prove that the

order of events in the Gospel is; but that it *may be* that which is proposed; and this would certainly be enough to show that there is no contradiction between the evangelists. The author has endeavoured to observe the order of at least two of the Gospels, where that of all could not be obtained, and as to order of events and times, he regards chiefly Luke and John, but Mark rather than Matthew. His harmony gives the discourses of Christ in Matthew and Mark entire and in their order, as far as possible, unless where some part of them required to be transferred in consequence of the arrangement of St. Luke, and then the particulars united with it, or its context, are transferred also, if there is nothing to prevent it, though not read in St. Luke. Yet where a transference would do violence to St. Matthew, however much apparently required by St. Luke, such discourses, or parts of them, are left in their place, because some of them, much more detached sentences, might have been uttered upon more than one occasion by Christ, as we see even from one Gospel (*e.g.*, Matt. v. 29, 30; cf. xviii. 8, 9, and Luke ix. 24; cf. xvii. 33), and the same for parables. The first words of Mat. xxiii. are repeated twice, being the title of a discourse, part of which, according to St. Luke's order, was to be put in one place, and part in another. Similarly, Mat. xx. 30-34, where two things, not done at the same time or place, are related conjointly. So, too, John, i. 6-8, 15, where passages are given, first in the introduction to St. John's Gospel, and afterwards in the order of time. Some other repetitions occur, either to make a sentence coherent, or because the matters were so placed in two Gospels, as to make it dubious in which they were to be transposed, if at all. Some transpositions are made in Mat. and Mark, not absolutely required by the sequence of events, but to make the order the same with that in Luke or John, *e.g.*, about the title on the cross, the rending of the veil of the temple, and the like; and so sometimes in St. Luke, where the order would not suffer, and the context did not allow a transposition of the words of the other evangelists.

I have also given a synopsis of the Gospel History, on a different principle, by Professor Haneberg of Munich, which recommends itself by its great simplicity and clearness. For the chronological article on the Acts of the Apostles I am indebted to the work of Professor Reithmayr, also of Munich, there referred to. I only regret that these books, by two of the most distinguished of the Catholic scholars of Germany in this department, reached my hands at so late a period of my labours, that I have not been able to make further use of them than the above. The two tables which follow I have drawn up from the respective authorities quoted in them.

Before concluding this preface, it may be proper to observe with reference to animadversions which have been made against Card. Mai's method of editing the codex, as already described,* that scholars who

* Fr. Vercellone says in his preface (p. xiii.): "*Reliquum erat ut ab editore scriberentur prolegomena quibus ipse codicem illustraret, eaque plura exponeret, quæ ad ejusdem palæographiam, antiquitatem et fata referuntur: item describendi erant libri quæ ipse usus est in sarcinendis vaticani codicis defectibus.....vindictanda demum nonnulla testimonia quæ in vetustissimo codice desiderantur. De his plus semel Maius, præsertim postremo vitæ suæ anno, cum amicis verba fecerat. Horum plures affirmant illum rei difficultate perterritum, opus distulisse, à quo tamen se abstinere posse nunquam arbitratus est. Nonnulli adserunt illum, saltem ex parte, hujusmodi prolegomena exornasse. Quæ de re nil explorati affirmare audemus.*" It would appear from Cardinal Mai's preface that he had projected an introduction, but from failing health had given up the idea.

have complained of it appear to have expected what the cardinal evidently did not contemplate, viz., a simple reproduction, or, so to speak, photograph of the codex. He has treated it, not so much as a critic of the modern type would have done, but rather as a successor of those ancient copyists among whose works he lived, who never regarded their exemplar merely as a literary monument, to be reproduced to the letter even in its faults, but as the pattern of a copy, destined for practical use among the faithful. I am far, indeed, from saying that he has permitted himself the liberty such copyists would have taken; on the contrary, it will hardly be denied that the modifications he has made are as sparing as they possibly could have been, supposing he had it in view to make the codex the basis of an ordinary Greek Testament; and he has most certainly so managed them as never wilfully to mislead the student as to the testimony of the codex. To enter into details would, however, carry me beyond the scope of the present edition, and the limits to which this preface must be confined.

It only remains to implore the Divine blessing upon this work, which I submit, as also whatever else I have written, to the judgment of the Catholic Church, and if anything unawares has escaped me, contrary to her teaching, I desire most completely to recal it.

CATHOLIC UNIVERSITY, DUBLIN,
St. Malachi's Day, 1859.

PARALLELS OF ST. MATTHEW.*

Matthew.	Diatessaron.	Matthew.	Diatessaron.	Matthew.	Diatessaron.
i. 1-18	No. 3	54-58	67	xxiv. 1-42	147-152
iii. 1-17	10-13	xiv. 1, 2	72	43-51	108
iv. 1	15	3-12	51	xxvi. 1-5	155
2-11	17	12-35	73-75	6-13	131
12	22, 24	36	77	14-28	156-158
13-22	27, 28	xv. 1-31	78	29	156
23	32	32-39	80	30	166, 170
viii. 1-4	36	xvi. 1-12	81	31-50	171-174
5-13	46	13-28	83	50-58	176, 177
14-17	30	xvii. 1-27	84-87	59-66	181
18-20	61	xviii. 1-9	88, 89	67, 68	183
21, 22	93	xix. 1	91	69, 70	178
23-34	61, 62	1-12	96	71, 72	180
ix. 1	63, 38	13-30	121	73-75	182
2-13	39	xx. 17-28	123, 124	xxvii. 1-2	184, 185
18-26	65	29	128	11-14	187
35-38	68	30-34	125, 129	15-23	189, 190
x. 1-42	69	xxi. 1-11	132, 133	23-26	193
xi. 2-19	49	12, 13	136	27-30	191
20-24	95	14-16	133	31-34	194, 195
25-30	101	17-19	135	35, 36	198
xii. 1-21	41-43	20-27	137, 138	37	197
22-50	104, 105	33-46	140	38	196
xiii. 1-9	54	xxii. 15-46	142-144	39-56	199-202
10-23	56	xxiii. 1-22	145	57-66	204, 205
24-35	55	1, 24-35	106	xxviii. 1-4	207
36	56	36-38	115	5-10	210

PARALLELS OF ST. MARK.

Mark.	Diatessaron.	Mark.	Diatessaron.	Mark.	Diatessaron.
i. 1-6	No. 10	vii. 1-30	78	53-54	177
7-11	12, 13	viii. 1-21	80, 81	55-64	181
12	15	27-38	83	65	183
13	17	ix. 1-50	83-89	66-68	178
14	22, 24	x. 1	91	68-70	180
14-39	28-32	1-12	96	70-72	182
40-45	36, 37	13-31	121	xv. 1	184, 185
ii. 1-28	38-41	32-45	123, 124	2-5	187
iii. 1-19	42-44	46	126, 128	6-14	189, 190
22-35	104, 105	46-52	129	14, 15	193
iv. 1-9	54	xi. 1-11	132, 133	16-19	191
10-20	56	11-33	135-138	20-23	194, 195
21-25	58	xii. 1-12	140	24	198
26-34	55	13-44	142-146	25	195
35-41	61	xiii. 1-37	147-152	26	197
v. 1-21	62, 63	xiv. 1, 2	155	27, 28	196
22-43	65	3-9	131	29-41	199-202
vi. 1-13	67-70	10-24	156-158	42-47	204
14-16	72	25	156	xvi. 2-8	210
17-29	51	26	166, 170	9-11	209
30-55	73, 75	27-45	171-174	12-13	212
56	77	46-52	176	14-20	218

* These tables refer to the Diatessaron in Appendix II.

PARALLELS OF ST. LUKE.

Luke.	Diatessaron.	Luke.	Diatessaron.	Luke.	Diatessaron.
i. 26-38	No. 8	7-17	72, 73	40-43	144
iii. 1-17	10-12	18-36	83, 84	44-46	145
18	11	37-45	86	xxi. 1-36	146-152
21, 22	13	46-50	88	xxii. 1-18	155, 156
iv. 1	15	51	91	19, 20	158
2-13	17	57-62	93	31-34	163
14	24	x. 13-16	95	. 39	166, 170
30, 31	27	17-24	101	40-48	173, 174
31-44	29-32	xi. 14-36	104	49-57	176-178
v. 12-16	36, 37	37-54	106	58	180
17-39	39, 40	xii. 35-48	108	59-71	182-184
vi. 1-11	41, 42	xiii. 31-35	115	xxiii. 1	185
12-16	44	xviii. 15-30	121	2-4	187
vii. 1-10	46	31-34	123	17-22	189, 190
18-35	49	35-43	125	23-34	193-196
viii. 4-8	54	xix. 1	126	34	198
9-15	56	28	128	35-38	199, 197
16-18	58	29-44	132	39-49	200-202
22-39	61, 62	45-48	136	50-56	204, 205
40	63	xx. 1-8	138	xxiv. 1-12	207, 208
41-56	65	9-19	140	13-43	212, 213
ix. 1-6	69, 70	20-39	142	44-53	218

PARALLELS OF ST. JOHN.

John.	Diatessaron.	John.	Diatessaron.	John.	Diatessaron.
i. 1-18	No. 3, 10	36-38	163	39, 40	189
iv. 1-3	22	xviii. 1	170, 172	xix. 1-3	191
43-45	24	2, 3	174	12-24	193-198
vi. 1-21	73, 74	10-18	176-178	25-30	200, 201
vii. 1	77	24, 25	180	38-43	204
2-10	91	26, 27	182	xx. 1-18	207-209
xii. 1-19	131, 132	28	185	19-23	213
xiii. 1	158	28-38	187		

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ.

ST. MATTHEW, otherwise called **Levi**,* the son of **Alphaeus**, was a collector of taxes or customs on the borders of the Sea of Galilee. His conversion is related in ch. **ix.** 9-13, and by **St. Mark** (ii. 14-17), and **St. Luke** (v. 27-32). He wrote his Gospel in Hebrew, that is to say, in the Aramaean or Syro-Chaldaic dialect of that language, originating with the Babylonish captivity, and which became the vernacular of Palestine, for the use of the Jews and Jewish converts of that country. This is witnessed by **Papias**, **St. Irenæus**, **Origen**, **St. Jerome**, **St. Epiphanius**, and the early Fathers in general, though it has been disputed on insufficient grounds. Of modern scholars, **Hug** is the chief writer on that side, arguing on the extensive prevalence of the Greek language in Palestine, the disappearance of the Hebrew original, and the fact, that the existing Syriac version of **St. Matthew** was made from the Greek. Others have argued for the hypothesis, that **St. Matthew** wrote a Gospel both in Aramaean and in Greek. A Syro-Chaldaic Gospel, often called "the Gospel according to the Hebrews," existed in the time of **St. Jerome** in the hands of the sects of Nazarenes and Ebionites, by whom it had been corrupted, and this was probably the reason why it was superseded by the Greek version, and lost at an early period. **St. Matthew's** object was to

* In relating his conversion, **Mark** and **Luke** call him **Levi**, but **Matthew** in the catalogue of the Apostles.

prove to the Jews that Jesus of Nazareth was their Messiah, as is plain from his numerous citations of texts to that effect from the Old Testament. His Gospel abounds in Hebrew idioms, and in passages which pre-suppose an acquaintance with Jewish manners, laws, sects, and opinions, and with the geography of Palestine. The date of its composition was, according to Theophylact, eight years after our Lord's Ascension, A.D. 41; and with this Eusebius nearly coincides, who assigns it to the third year of Caligula. Irenæus, however, makes it subsequent to A.D. 60, "when Peter and Paul were preaching and founding the church in Rome." Tillemont places it the third year after Christ's Ascension. Hug, on the eve of the destruction of Jerusalem, that is, about A.D. 70. Patrizi thinks the date is between A.D. 32 and 37. (The date which he assigns to our Lord's crucifixion is A.D. 29 of the vulgar era.) Persia and Ethiopia (the latter also probably referring to the East) are named as the scene of St. Matthew's apostolic labours; and he is said to have been martyred in Parthia.

Εὐαγγέλιον signifies originally "reward given for bringing good tidings," and "good tidings" simply. In the New Testament it is used to signify, by excellence, (1) "the good tidings of our redemption by Christ" (Matt. iv. 23, &c.); (2) in St. Paul's epistles, "the preaching of the Gospel," (e.g., Rom. i. 1, xvi. 24); (3) in the titles of the Gospels, as here: "a history of the advent and actions of Christ, approved by the Catholic Church, as inspired by the Holy Ghost."

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΘΘΑΙΟΝ

ΚΕΦ. Α. (1).

- 1 **ΒΙΒΛΟΣ** γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυεὶδ, υἱοῦ Ἀβραάμ.
 2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ. Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ. Ἰα-
 3 κώβ δὲ ἐγέννησεν τὸν Ἰούδαν, καὶ τοὺς ἀδελφοὺς αὐτοῦ. Ἰούδας δὲ
 ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὲ ἐκ τῆς Θάμαρ. Φαρὲς δὲ ἐγέννησεν
 4 τὸν Ἑσρῶμ. Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ. Ἀράμ δὲ ἐγέννησεν τὸν
 Ἀμειναδάβ. Ἀμειναδάβ δὲ ἐγέννησεν τὸν Ναασσῶν. Ναασσῶν δὲ ἐ-
 5 γέννησεν τὸν Σαλμών. Σαλμών δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥα-
 χάβ. Βοὲς δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ῥούθ. Ὁβήδ δὲ ἐγέννη-
 6 σεν τὸν Ἰεσσαί. Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα. Δα-
 7 υεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρείου. Σολομῶν δὲ
 ἐγέννησεν τὸν Ῥοβοάμ. Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά. Ἀβιά δὲ
 8 ἐγέννησεν τὸν Ἀσάφ. Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ. Ἰωσαφάτ

I. 1. **Βίβλος γενέσεως**] These words standing as a title, the article is omitted. According to some, they are not the title of the whole Gospels but only of the genealogy which follows: "the record of the descent of Jesus Christ." Others, however, taking *γένεσις* to signify "the entire course of life" (Cf. Judith, xii. 18, *παρὰ πάσας τὰς ἡμέρας τῆς γενέσεώς μου*), would take them as the title of the whole: "the record of the life of Jesus Christ."

Ἰησοῦ Χριστοῦ] Ἰησοῦς is the same name as that written *Josue* in the Old Testament, and signifies "a Saviour," *Σωτήρ*. Χριστός signifies "anointed" (Heb. *messiah*). The high priest was anointed, hence called *ὁ ἱερεὺς ὁ Χριστός* (Lev. iv. 5); kings were anointed, thus

Saul is called *ὁ Χριστὸς Κυρίου* (1 Kings, xxiv. 7); and prophets, as *Eliseus* (3 Kings, xix. 16). Our Lord united in himself all these offices, the priestly, regal, and prophetic; and therefore the name *Χριστός*, or *Messias*, is applied to him in a special sense.

υἱοῦ] *son*, i.e., descendant. David and Abraham are mentioned, because it was to these two especially that the promise was made that the *Messias* should be descended from them. "The Son of David" was a peculiar title of the *Messias*.

8. *ἐγέννησε τὸν Ὁζείαν*] *ἐγέννησε* is used here in a wide sense, "was the ancestor of," three descents in the pedigree being omitted between Joram and Ozias, viz., Ochozias, Joas, and Ama-

- 9 δὲ ἐγέννησεν τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζεΐαν. Ὀζεΐας
 δὲ ἐγέννησεν τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ. Ἀχαζ
 10 δὲ ἐγέννησεν τὸν Ἑζεκίαν. Ἑζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ. Μα-
 11 νασσῆ δὲ ἐγέννησεν τὸν Ἀμώς. Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσειάν. Ἰω-
 12 σείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς
 12 μετοικεσίας Βαβυλῶνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος,
 13 Ἰεχονίας γεννᾷ τὸν Σελαθιήλ. Σελαθιήλ δὲ γεννᾷ τὸν Ζοροβάβελ.
 13 Ζοροβάβελ δὲ γεννᾷ τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλια-
 14 κείμ. Ἐλιακείμ δὲ ἐγέννησεν τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέννησεν τὸν
 14 Σαδώκ. Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησεν τὸν
 15 Ἐλιοῦδ. Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγέννη-
 16 σεν τὸν Μαθθάν. Μαθθάν δὲ ἐγέννησεν τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέν-
 16 νησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λε-
 17 γόμενος Χριστός. Πᾶσι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δα-
 17 υεῖδ, γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυεῖδ ἕως τῆς μετοικεσίας
 17 Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βα-
 18 βυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.
- 18 Τοῦ δὲ Χριστοῦ Ἰησοῦ ἡ γένεσις οὕτως ἦν· μνηστευθείσης τῆς
 μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὐ-

sias, immediate descendants of Achab, the wicked king of Israel, whose daughter was the wife of Joram.

11, 12. Ἰεχονίαν] The sons of Josias were Johanan, Eliacim (whose name was changed to Joakim by Pharaoh Nechao—4 Kings, xxiii. 34), Sedecias, and Sellum (1 Par. iii. 15). It is probable that the Jechonias of v. 11 is distinct from that of v. 12, and that the former is to be identified with Johanan; the latter with Joachin, the son of Joakim. This is the view adopted by Patrizi.

ἐπὶ τῆς μετοικ.] "At the time of the removal to Babylon," i.e., when that event was impending. It actually took place in the third month of the reign of Jechonias, son of Joakim, B.C. 599 (4 Kings, xxiv. 8-12). Observe here the peculiar construction of the genitive to express local dependence (Cf. Ch. x. 5). ὁδὸν ἐθνῶν, the way of the Gentiles, i.e., "the way which leads to the Gentiles"

16. Ἰακώβ δὲ ἐγέννησε τὸν Ἰωσήφ] The genealogy from David to Joseph

differs remarkably in St. Matthew and St. Luke (iii. 23-38); Matthew calls Joseph son of Jacob, Luke, of Heli. Two solutions may be given for the difficulty—one is, that Matthew states the genealogy of St. Joseph, Luke that of the Blessed Virgin, and that Heli was her father, but only the father-in-law of St. Joseph. But the explanation most approved by the consent of antiquity is, that Matthew gives the *natural*, Luke the *legal* pedigree of St. Joseph in this way: Jacob and Heli were brothers (i.e., having the same mother, but different fathers, Matthan and Matthat, the former descended from David, through Solomon, the latter through Nathan). Heli dying, the surviving brother, by the Jewish law, married his widow, and had by her Joseph, who, by that law, was called the son of Heli, though really the son of Jacob.

18. μνηστευθείσης] The common reading inserts γάρ. Observe the inceptive use of this particle, equivalent to *nempe, videlicet*, or to such expressions as: "you are to understand." A sen-

- 19 *ρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐ-*
τῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν δευγματίζειν, ἐβουλήθη λά-
 20 *θρα ἀπολύσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ ἄγγελ-*
λος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσήφ υἱὸς Δαυεὶδ,
μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναικὰ σου· τὸ γὰρ ἐν αὐτῇ
 21 *γεννηθὲν, ἐκ πνεύματος ἐστὶν ἅγιον. Τέξεται δὲ υἱόν, καὶ κί-*
λέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ
 22 *ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ*
 23 *τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου^(*) λέγοντος· ἰδοὺ ἡ παρθέ-*
νος ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα
αὐτοῦ Ἑμμανουήλ· ὃ ἐστὶν μεθερμηνευόμενον, μεθ' ἡμῶν ὁ θεός.
 24 *Ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐ-*
 25 *τῷ ὁ ἄγγελος κυρίου, καὶ παρέλαβεν τὴν γυναικὰ αὐτοῦ. Καὶ*
οὐκ ἐγένωσκεν αὐτήν, ἕως ἔτεκεν υἱόν, καὶ ἐκάλεσεν τὸ ὄνομα αὐ-*
τοῦ Ἰησοῦν.

* ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον.

(a) Is. vii. 14.

tence often commences thus with *γάρ*, when something has preceded to introduce it.

πρὶν ἢ συνελθεῖν] *Before they came together*, i. e., "before the betrothed was brought to her husband's house," as appears from the corresponding expression *παραλαβεῖν* in v. 20. She was, however, already his wife; Cf. v. 19. *ὁ ἀνὴρ αὐτῆς*, and v. 20, *τὴν γυναικὰ σου*.

19. *δίκαιος*] i. e., *χρηστός, ἐπιεικής*. *μὴ θέλων*] The *μὴ* implies the idea of "since he did not wish." The particle *οὐ* refers to a fact; *μὴ* to the speaker's impression about a fact. Cf. Luke, xi. 24, *μὴ εὗρισκον*, and John viii. 15.

δευγματίζειν] *publicly to expose her*, which he would have done by a judicial accusation.

λάθρα] *privately*. Some take this to mean: "without letting the cause of divorce be known to the world." A bill of divorce (*ἁποστάσιον*) was the legal instrument of separation; but the *reason* was not stated in this instrument, and did not need to be made public. Still, as a legal instrument is in its own nature public, Maldonatus thinks it more probable that St. Joseph meditated retiring to some distant country, "so

that he might seem not to have repudiated her for any fault, but to have deserted her from necessity."

22. *τοῦτο δὲ ὅλον γέγονεν*] This manner of introducing quotations from the prophets is characteristic of St. Matthew. Cf. ii. 15, iv. 14, xxvi. 56.

23. *ἡ παρθένος*] The *ἡ* is emphatic, "the virgin so long foretold." This prophecy was delivered by Isaias to Achaz, king of Juda, when he was alarmed by the invasion of Razin, king of Syria, and Phacee, king of Israel, B.C. 742.

25. *ἕως ἔτεκεν υἱόν*] This passage does not support the impious inference, that the Blessed Virgin had other children besides Christ. "Until" does not always imply affirmation of something *after* a certain time, which it denies of the time preceding. *E.g.*, Is. xlii. 4, God says: "Even to your old age I am the same," not implying that He ceases to be the same afterwards. As to the reading, *πρωτότοκον*, in Scripture, an only son is also called first-born; the first-born males, according to the Jewish law, being consecrated to God under that name, whether any others followed or not.

ΚΕΦ. Β. (2).

- 1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις
 2 Ἑρῳδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς
 3 Ἱεροσόλυμα, λέγοντες· ποῦ ἐστὶν ὁ ~~μεγ~~ βασιλεὺς τῶν Ἰου-
 4 δαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἦλθο-
 5 μεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ ὁ βασιλεὺς Ἑρῳδης ἐταράχ-
 6 θη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. Καὶ συναγαγὼν πάντας
 7 τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐ-
 8 τῶν, ποῦ ὁ Χριστὸς γεννᾶται. Οἱ δὲ εἶπαν αὐτῷ ἐν Βηθλεὲμ τῆς
 9 Ἰουδαίας· οὕτως γὰρ γέγραπται^(*) διὰ τοῦ προφῆτου· καὶ σὺ Βη-
 10 θλεὲμ, γῇ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
 11 ἐξ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου
 12 τὸν Ἰσραὴλ. Τότε Ἑρῳδης, λάθρα καλέσας τοὺς μάγους, ἠκρί-
 13 βωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. Καὶ πέμ-
 14 ψας αὐτοὺς εἰς Βηθλεὲμ, εἶπεν· πορευθέντες ἐξετάσατε ἀκριβῶς
 15 περὶ τοῦ παιδίου· ἐπὶ δὲ εὔρητε, ἀπαγγεिलाτέ μοι, ὅπως κἀγὼ
 16 ἔλθω προσκυνήσω αὐτῷ. Οἱ δὲ, ἀκούσαντες τοῦ βασιλέως, ἐπο-
 17 ρεύθησαν· καὶ ἰδοὺ ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐ-

(a) Mich. v. 2.

II. 1. Βηθλεὲμ τῆς Ἰουδαίας] So called to distinguish it from another Bethlehem in the tribe of Zabulon. The former was a village (John, vii. 42) in the tribe of Juda, seven miles S. of Jerusalem. It was styled "the city of David" (Luke, ii. 4); called also Ephrata (Gen. xxxv. 19).

Ἑρῳδου]. Herod the Great, son of Antipater, an Idumæan. He was made king of Judea, through the influence of Antony, B.C. 40. He was the father of the tetrarch, Herod Antipas (ch. xiv. 1), and grandfather of Herod Agrippa (Acts, xii. 1).

μάγοι] A name given by the Persians to wise men, devoted to the study of divine and human things, especially the stars.

ἀνατολῶν] the east, supposed by some to be Persia, by others Arabia.

2. ἐν τῇ ἀνατολῇ] i. e., "in the eastern quarter of the heavens," expressing where the star was when they saw it.

προσκυνῆσαι] to adore, i. e., by pros-

trating their bodies to the earth in the eastern manner. Cf. Corn. Nepos, Conon, 3. "Necesse est enim, si in conspectum veneris, venerari te Regem, (quod προσκυνεῖν illi vocant)."

4. ἀρχιερεῖς] chief priests, i. e., the heads of the twenty-four priestly families or courses (1 Par. xxiv. 6), the high priest, strictly so called, and those who had held that office. Cf. ch. xxvi. 8.

γραμματεῖς] called νομικοί (ch. xxii. 36). νομοδιδάσκαλοι (Luke, v. 17) were properly public notaries, whose business was not only to draw up public instruments, but to preserve the Scriptures incorrupt, and to interpret their meaning.

γεννᾶται] Pres. for fut., so ἔρχεται, John, vii. 41.

6. ἡγεμόσιν] The LXX has χιλιάσιν. The people were divided into thousands, and each thousand under its ruler, Exod. xviii. 25.

ποιμανεῖ] The metaphor is from a shepherd tending his sheep. So Homer calls Agamemnon ποιμένα λαῶν.

- 10 τοὺς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν
 11 ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα. Καὶ ἐλθόντες εἰς τὴν
 οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πε-
 12 προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν. Καὶ
 χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἁ-
 λῆς ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
 13 Ἀναχωρησάντων δὲ αὐτῶν εἰς τὴν χώραν αὐτῶν, ἰδοὺ ἄγ-
 γελος κυρίου κατ' ὄναρ ἐφάνη τῷ Ἰωσήφ, λέγων· ἐγερθεὶς παρά-
 λαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπ-
 14 τον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν
 τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παι-
 15 διον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον.
 16 Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ
 κυρίου διὰ τοῦ προφήτου^(b) λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν
 17 μου. Τότε Ἡρώδης, ἰδὼν ὅτι ἐνεπαύχθη ὑπὸ τῶν μάγων, ἐθυμώθη
 18 λίαν· καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βη-
 θλεὲμ καὶ ἐν πᾶσιν τοῖς ὁρίοις αὐτῆς, ἀπὸ διετούς καὶ κατωτέ-
 19 ρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. Τότε ἐπλη-
 20 ρύθη τὸ ρηθὲν διὰ Ἱερεμίου τοῦ προφήτου^(c) λέγοντος· φωνὴ ἐν Ῥαμᾷ
 ἤκουσθη, κλαυθμὸς καὶ ὀδυρμὸς πολλὺς, Ῥαχὴλ κλαίουσα τὰ τέκ-
 19 να αὐτῆς· καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν. Τελευ-
 20 τήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ
 τῷ Ἰωσήφ ἐν Αἰγύπτῳ, λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον
 καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασιν γὰρ

(b) Osee, xi. 1.

(c) Jerem. xxxi. 15

10. ἐχάρησαν χαρὰν] Acc. of cog-
 nate substantive. So Her. vi. 67, ὁ
 Δημῆριος ἤρχε ἀρχήν.

11. θησαυρούς] Caskets or cases for
 valuables. δῶρα. To present gifts to
 royal persons was an eminently eastern
 custom.

12. χρηματισθέντες] *having received
 an answer.* χρηματίζω means origin-
 ally to "transact business," and thence
 "to give (or in pass. to receive) an
 answer," used in New Testament of
 divine answers. Cf. Heb. xii. 25. For
 another sense of χρηματίζω, Cf. Acts,
 xi. 26.

13. Αἴγυπτον] Where he would be
 out of Herod's jurisdiction.

τοῦ ἀπολέσαι] The inf. is thus used
 with the art. in the gen. to express a
 purpose.

15. τελευτῆς] Herod the Great
 died A.U.C. 750, in the 38th year of his
 reign.

16. διετούς], scil. χρόνον, ἃ bimatu.
 Vulg., "from the age of two years."

18. The prophet, in the passage
 quoted, spoke of the lamentation caused
 by the tribes of Juda and Benjamin
 being carried away captive to Babylon,
 in terms which the Evangelist applies to
 the sorrow caused by the massacre of
 the Innocents. Rama was a place in
 the tribe of Benjamin, six miles N. of
 Jerusalem. Rachel was buried at Beth-
 lehem.

20. οἱ ζητούντες], i.e., Herod, the
 plural for the singular, by a common
 interchange, the *kind* of person being
 considered, rather the number.

- 21 οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
 22 παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ. Ἀ-
 κοῦσαις δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς
 23 αὐτοῦ Ἡρώδου, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ,
 ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. Καὶ ἐλθὼν κατέκκυσεν
 εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν
 προφητῶν, ὅτι Ναζωραῖος κληθήσεται.

ΚΕΦ. Γ. (3).

- 1 Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής,
 2 κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας, λέγων, μετανοεῖτε· ἤγγικεν
 3 γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡ-
 4 σαίου τοῦ προφήτου(*) λέγοντος· φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, ἐτοι-
 μασατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Αὐ-

(a) Is. xl. 3.

22. Ἀρχέλαος]. Archelaus was son of Herod the Great, after whose death he was appointed by Augustus ethnarch of Judea, Idumæa, and Samaria. He governed with great tyranny, and was, in consequence, in the tenth year of his reign, A.D. 7, deposed by Augustus, and banished to Vienne in Gaul.

ἐκεῖ] for ἐκείσε.

23. εἰς πόλιν] As ἐκεῖ is used for ἐκείσε, with verbs of motion, so εἰς is used for ἐν with verbs of rest; the motion being implied as having preceded the rest. Thus Luke, xi. 7, εἰς τὴν κοίτην εἰσίν.

Ναζαρέτ] Nazareth was a small town in Galilee, a little to the W. of Mount Tabor. It was held in contempt by the Jews (John, i. 47).

διὰ τῶν προφητῶν] This passage does not occur in so many words in any of the extant writings of the prophets. Some commentators refer it to Samson, "a Nazarite of God (Ναζ' ἰρ θεοῦ, LXX.) from his infancy" (Jud. xiii. 5), and thus a type of our Lord. (The Nazarites were persons consecrated to God by a vow which obliged them, among other things, to abstinence from wine and all produce of the grape, Num. vi.) Others refer to Is. xi. 1. "There shall come forth a rod out of the root of Jesse," &c., where the Hebrew word for "root"

(Netzer) resembles in sound Ναζωραῖος. The appellation, therefore, of Ναζωραῖος, which the Jews would apply contemptuously to our Lord, or to his followers (compare John, i. 47, vii. 52, and Acts, xxiv. 5), was only another proof that he was the Messiah.

III. 1. ἐν δὲ ταῖς ἡμ. ἐκ.] Applies to the time our Lord was living in Nazareth.

τῇ ἐρήμῳ τῆς Ἰουδαίας] Waste tracts of land on the banks of the Jordan, in the neighbourhood of the Dead Sea. This desert region extended as far as the sea of Tiberias. Cf. John, iii. 23.

2. ἡ βασιλεία τῶν οὐρανῶν] A phrase peculiar to St. Matthew. Mark and Luke say ἡ βασ. τοῦ θεοῦ. It signifies (1) the advent of Christ (ch. xii. 28); (2) the Church of Christ (xiii. 31); (3) the divine doctrine (ch. xiii. 24); (4) the eternal beatitude of heaven, which was opened after the death of Christ. In this last sense Maldonatus takes it in the present text.

3. The metaphor in this passage is drawn from pioneers preparing the way for the progress of a king.

4. αὐτός] "John himself." His office having been described in the passage quoted from Isaiah, the Evangelist goes on to describe his person.

- τὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου,
 καὶ ζώην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ· ἡ δὲ τροφή ἦν αὐτοῦ
 5 ἀκρίδες καὶ μέλι ἄγριον. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυ-
 μα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου.
 6 Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ, ἐξομολογοῦ-
 7 μενοι τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ
 Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα, εἶπεν αὐτοῖς· γεννή-
 ματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀρ-
 8 γῆς; Ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας. Καὶ μὴ δόξητε
 9 λέγειν ἐν ἑαυτοῖς, πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν,
 10 ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγείρει τέκνα τῷ Ἀβρα-
 ἄμ. Ἦδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν
 11 δένδρον μὴ ποιοῦν καρπὸν καλόν, ἐκκόπτεται καὶ εἰς πῦρ βάλλε-
 12 ται. Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὅτις
 μὴ ἔρχεται ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμί· ἰκανὸς τὰ ὑπο-
 δήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ
 12 πυρί. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλ-
 να αὐτοῦ, καὶ συναΐξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην αὐτοῦ·
 τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.
 13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν
 14 Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. Ὁ δὲ διε-
 κώλυνεν αὐτόν, λέγων· ἐγὼ χρεῖαν ἔχω ὑπὸ σου βαπτισθῆναι, καὶ
 15 σὺ ἔρχῃ πρὸς με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἄφες ἄρ-
 16 τει· οὕτω γὰρ πρέπει ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην· τότε
 ἀφήσω αὐτόν. Βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδα-
 τος· καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα θεοῦ κα-

ἀκρίδες] *locusts*, used as food in the East by the poorer classes. Also anciently in Attica. Cf. Arist. Ach. 1116.

7. Φαρισαίων] A sect among the Jews, so called from the Hebrew *pharisees*, "separated." The Pharisees affected great exactness in ceremonial and traditional observances (ch. xxiii. 22; Mark, vii. 3-5), and at the same time were guilty of pride, hypocrisy, and the introduction of false doctrines.

Σαδδουκαίων] The Sadducees are said to be so called from their founder, Sadoc, who lived about B.C. 260. They denied the resurrection, the immortality of the soul, and, consequently, future rewards and punishments. They rejected all the Scriptures but the Pentateuch.

10. ἐκκόπτεται] The present tense

is used to express the certainty of the event.

11. ὑποδήματα βαστ.] The humblest office of slaves among the ancients. Cf. Ter. Heaut. i. 1, 72. "Accurrunt servi: soccos detrahunt."

12. οὗ . . . αὐτοῦ] The αὐτοῦ after the rel is pleonastic, a Hebrew idiom. Cf. Mar. vii. 24.

ἄλωνα] "Threshing floor," on which in the East corn was threshed by means of large heavy planks or iron rollers; the stalks were then removed, and the corn winnowed by means of the πτύον, or winnowing fan.

13. τοῦ βαπτ.] Gen. of purpose.

14. διεκώλυνεν] Observe the force of the imp. "attempted to hinder him"

16. ἠνεώχθησαν] I. aor. pass. from ἀνοίγω. Observe the triple augment,

- 17 ταβύλινον ὡσεὶ περιστερὰν, ἐρχόμενον ἐπ' αὐτόν. Καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

ΚΕΦ. Δ. (4).

- 1 Τότε Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πει-
 2 ρασθῆναι ὑπὸ τοῦ διαβόλου. Καὶ νηστεύσας ἡμέρας τεσσαράκον-
 3 τα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπεινάσεν. Καὶ προσελθὼν
 4 ὁ πειράζων εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὖ-
 5 τοι ἄρτοι γένωνται. Ὁ δὲ ἀποκριθεὶς, εἶπεν· γέγραπται, ^(*) οὐκ ἐπ'
 6 ἄρτι μόνω ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευο-
 7 μένῃ διὰ στόματος θεοῦ. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος
 8 εἰς τὴν ἀγίαν πόλιν, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱε-
 9 ροῦ. Καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω·
 10 γέγραπται ^(b) γὰρ, ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ,
 11 καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα
 12 σου. Ἐφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται, ^(c) οὐκ ἐκπειράσεις κύ-
 13 ριον τὸν θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος
 14 ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσ-
 15 μου καὶ τὴν ἐξουσίαν αὐτῶν. Καὶ εἶπεν αὐτῷ· ταῦτα σοι πάντα δώ-
 16 σω, ἐὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπα-
 17 γε Σατανᾶ· γέγραπται ^(d) γὰρ, κύριον τὸν θεόν σου προσκυνήσεις,
 18 καὶ αὐτῷ μόνω λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ
 19 ἰδοὺ ἄγγελοι προσήλθον, καὶ διεκόνουν αὐτῷ.

(a) Deut. viii. 3.

(b) Ps. xc. 11, 12.

(c) Deut. vi. 16.

(d) Deut. vi. 13.

which only occ. in this MS. Compare ἐώρων from ὀρώω, ἡνειχόμεν from ἀνέχω.

17. ἀγαπητός] beloved, applied particularly to an only son, or only possession. εὐδόκησα] in quo mihi complacui, Vulg. Mald. understands it "in whom," i.e., "by whom I am appeased and reconciled with the world."

IV. 1. ἔρημον] The scene of the temptation is said to have been the mountain of Quarantana, near Jericho.

διαβόλου] "The devil," signifies originally "calumniator," or "accuser;" th. διαβάλλω.

3. εἰπὲ ἵνα... γένωνται] The particle ἵνα, with the conjunctive, is used (as here with words of commanding) in

many cases in New Testament Greek, where classical writers would use the infinitive simply.

5. τὴν ἀγίαν πόλιν] Jerusalem. πτερύγιον] pinnacle, probably the top of Herod's portico, which was the highest part of the Temple, and surmounted a giddy height. In St. Luke's narrative this temptation stands third, and the concluding one in St. Matthew, second.

10. σατανᾶ] The Hebrew word from which this comes signifies "adversary," ἀντὶδικος (1 Pet. v. 8).

12. ἀκούσας] A considerable space of time seems to have elapsed between this and the preceding verse, the events of which are given by St. John (i.-iv.),

- 13 λειλαίαν. Καὶ καταλιπὼν τὴν Ναζαρὲτ, ἐλθὼν κατέκρησεν εἰς
Καφαρναούμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφ-
14 θαλείμ. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου(*) λέ-
15 γοντος· γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης, πέ-
16 ραν τοῦ Ἰορδάνου, Γαλιλαίας τῶν ἐθνῶν· ὁ λαὸς ὁ καθήμενος ἐν
σκοτίᾳ, φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χῶρᾳ καὶ σκιᾷ
θανάτου, φῶς ἀνέτειλεν αὐτοῖς.
17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρῦσσειν, καὶ λέγειν· μετανοεῖ-
18 τε· ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. Περιπατῶν δὲ παρὰ
τὴν θάλασσαν τῆς Γαλιλαίας, εἶδεν δύο ἀδελφούς, Σίμωνα
τὸν λεγόμενον Πέτρον, Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλον-
19 τας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς. Καὶ
λέγει αὐτοῖς· δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀν-
20 θρώπων. Οἱ δὲ, εὐθέως ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ.
21 Καὶ προβάς ἐκείθεν, εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ
Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν·
22 καὶ ἐκάλεσεν αὐτούς. Οἱ δὲ, εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν
πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.
23 Καὶ περιήγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ διδάσκων ἐν ταῖς συνα-
γωγαῖς αὐτῶν, καὶ κηρῦσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ
24 θεραπεύων πάσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. Καὶ
ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ
πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συν-

(e) Is. ix. 1.

and partly by St. Luke (iii. 19, 20,) viz., the testimonies of St. John Baptist to Jesus; introduction of Andrew, Peter, and others; our Lord's first miracle, at Cana; short stay at Capernaum; visit to Jerusalem at the Pasch; expulsion of the traders from the temple; conversion of Nicodemus; the imprisonment of St. John Baptist.

Γαλιλαίαν] Upper Galilee, which was out of Herod's jurisdiction, called (v. 15) τῶν ἐθνῶν, because of the large admixture of Gentiles in its population.

13. Καφαρναούμ], a town on the western borders of the sea of Tiberias, and therefore called παραθαλασσία. It is called our Lord's own city, ch. ix. 1.

15. γῆ Ζαβ. καὶ Νεφθ.] These tribes held the districts north and west of the sea of Galilee.

ὁδὸν θαλ.] i.e., "the country seawards, across the Jordan;" the districts E. of the Jordan, in the neighbourhood of the sea of Galilee. The acc. is elliptical, and equivalent to τὰ καθ' ὁδόν. For the gen. θαλάσσης cf. ch. i. 11. The sea is the lake, variously called of Galilee, Genesareth, and Tiberias, the last appellation from a town of that name built on its borders by Herod the Great. Γαλιλαίας, the partitive gen. But the usual reading is Γαλιλαία.

17. ἀπὸ τότε] This usage of the prep. with adverbs of time, without the article, belongs to later Greek. Thus, Acts, xxviii. 23, ἀπὸ πρῶτῃ, 2 Cor. viii. 10, ἀπὸ πέρυσσι.

23. τῆς βασιλ.] Gen. of the object.

24. σεληνιαζομένους] lunatics, th. σελήνη, the moon being supposed to have an influence on this disorder.

- εχομένους, δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

ΚΕΦ. Ε. (5).

- 1 Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ,
2 προσῆλθαν οἱ μαθηταὶ αὐτοῦ. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς, λέγων. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι
3 αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοι οἱ πενθοῦντες, ὅτι
4 αὐτοὶ παρακληθήσονται. Μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν
5 διὰ καὶ οὐκ ἐπὶ πλῆθος, ὅτι αὐτοὶ χορτασθήσονται. Μακάριοι οἱ ἐλεήμονες, ὅτι
6 αὐτοὶ ἐλεηθήσονται. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ
7 τὸν θεὸν ὄψονται. Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ θεοῦ
8 κληθήσονται. Μακάριοι οἱ δεδιωγμένοι ἕνεκα δικαιοσύνης, ὅτι αὐτῶν
9 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς, καὶ διώξωσιν, καὶ εἰπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι, ἕνεκα ἐμοῦ. Χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν
10 πολλὸς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίδωκεν τοὺς προφῆτας τοὺς
11 πρὸ ὑμῶν. Ὑμεῖς ἐστέ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθὲν ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. Ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη. Οὐδὲ καίουσιν
12 λύχνον, καὶ τιθέουσιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτως λαμψάτω τὸ
13 φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

25. Δεκαπόλεως, a district E. of the Jordan, so called from the ten cities it contained.

πέραν τοῦ Ἰορδάνου] i.e., *Peræa*, a country east of Jordan, bounded on the north by Decapolis, and on the south by Moab.

V. 1. τὸ ὄρος] "the mountain," as being well known, near Capharnaum. It is now called the Mount of Beatitudes. προσῆλθαν] An Alexandrian form for προσήλθον. There are many similar examples in this codex. e.g., Mar. ix. 14, εἶδαν, Luke, ii. 16, ἀνέδραν, and Acts, xxi. 4, ἔλεγον.

2. ἀνοίξας τὸ στόμα] The expression gives solemnity and emphasis.

3. οἱ πτωχοὶ] Th. πτώσσω, "to crouch." St. Francis de Sales (Preface to Treatise on the Love of God) remarks: "What our Saviour says: *Blessed are the poor in spirit*, is greatly amplified and cleared according to the Greek: 'Blessed are the mendicant in spirit.'"

6. οἱ πεινῶντες καὶ διψ. τὴν δικ.] In classical Greek these words would take a genitive.

13. μωρανθῇ] lose its savour, th. μωρός, "stupid," or "insipid." St. Mark, ix. 48, has ἀναλον γέννηται. ἐν τίνι] *wherewith*. The instrumental dative would be more common.

15. τὸν μόδιον] The *modius*, a Roman measure for things dry. The article is

- 17 Μὴ νομίσητε ὅτι ἦλθον καταλύσαι τὸν νόμον, ἢ τοὺς προ-
 18 φήτας· οὐκ ἦλθον καταλύσαι, ἀλλὰ πληρῶσαι. Ἀμὴν γὰρ λέγω
 ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κε-
 19 ραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὃς
 ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ δι-
 δάξῃ οὕτως τοὺς ἀνθρώπους, ἐλαχιστος κληθήσεται ἐν τῇ βασι-
 20 λεύᾳ τῶν οὐρανῶν· ὅς δ' ἂν ποιῇσῃ καὶ διδάξῃ, οὗτος μέγας κλη-
 20 θήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ
 περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ Φα-
 21 ρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἐκού-
 21 σατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, (*) οὐ φονεύσεις· ὅς δ' ἂν φονεύσῃ,
 22 ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζό-
 μενος τῷ ἀδελφῷ αὐτοῦ, ἔνοχος ἔσται τῇ κρίσει· ὅς δ' ἂν εἴπῃ
 τῷ ἀδελφῷ αὐτοῦ ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὅς δ' ἂν εἴπῃ

(a) Exod. xx. 13.

here used because the word is *monadic*, that is only one measure of the kind would be kept about the house. Similarly τὴν *λυχνίαν* may imply *the* lampstand placed in the centre or principal part of the house. Otherwise, in the possessive sense: “*the* lampstand.”

17. νόμον] Here would signify the books of Moses, προφήτας the rest of the Old Testament. Νόμος, taken generally, means the law of Moses as distinguished from the Gospel, the synagogue from the Church, the Old from the New Testament.

πληρῶσαι] He fulfilled the *prophecies* by accomplishing them; gave to the *moral* law its full development and perfection: fulfilled the *ceremonial* law by exhibiting the realities which its types prefigured; and the *judicial*, by exhibiting eternal rewards and punishments instead of temporal, thus abrogating the Mosaic law by completing it.

18. Ἀμὴν] A Hebrew word signifying “truth.” The expression answers to ἀληθῶς.

ἰῶτα] The Hebrew *jod*, the smallest letter in that alphabet.

κεραία] Any little curve distinguish-
 ing one letter from another.

19. ὅς ἐάν]. ἐάν is often used for ἂν after relative words in the New Testament.

20. πλεῖον] scil. τῆς δικαιοσύνης τ. γρ. Thus John, v. 36, μαρτυρίαν μείζω τοῦ Ἰωάννου. For a similar constr. in Latin, cf. *Juv.* iii. 73, “sermo promptus et *Isao* *torrentior*.”

21. τοῖς ἀρχαίοις] “to them of old.” dat. of direction. Cf. *Rom.* iii. 19. τοῖς ἐν τῷ νόμῳ λαλεῖ. But it might equally be the instrumental dative.

ἔνοχος τῇ κρίσει] “liable to the judgment.” This refers to the inferior or local courts, consisting of seven members, which sat in the towns. In cases where they could not come to a decision, reference was made to the superior council, Sanhedrin, or συνέδριον. This latter consisted of seventy members, besides the high priest, and sat at Jerusalem. They had cognizance of offences against religion and the state.

22. ῥακά] A Chaldaic word expressive of contempt, equivalent to “a vain and empty person.”

μωρέ] Perhaps from a Hebrew word, signifying “rebel.” Cf. *Num.* xx. 10.

εἰς τὴν γέενναν] Some take this as elliptical for εἰς τὴν γέενναν τ. π. βληθῆναι. Beelen prefers to take it as equivalent to the simple dative, as in the Vulg., *reus erit gehennae ignis*.

The word γέεννα signified originally “the Valley of Ennom.” It was a valley situated S. E. of Jerusalem, where

- 23 μωρὲ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέ-
 24 ρῇς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελ-
 25 φός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ
 26 θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου,
 27 καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. Ἴσθι ἐννοῶν τῷ ἀντιδίκῳ
 28 σου ταχὺ, ἕως ὅτου εἰ μετ' αὐτοῦ ἐν τῇ ὁδῷ· μήποτε σε παραδῷ
 29 ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῇ ὑπηρέτῃ, καὶ εἰς φυλακὴν
 30 βληθήσῃ. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδώ-
 31 τῃς τὸν ἔσχατον κοδράντην. Ἐκούσατε ὅτι ἐρρήθη, ^(b) οὐ μοιχεύσεις. Ἐγὼ
 32 δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐ-
 33 τήν, ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὀφθαλ-
 34 μός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ.
 35 συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον
 36 τὸ σῶμά σου βληθῇ εἰς γέενναν. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκαν-
 37 δαλίζει σε, ἔκκοψον αὐτήν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι,
 38 ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέεν-
 39 ναν ἀπέλθῃ. Ἐρρήθη δὲ, ^(c) ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω
 40 αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ἀπολύων τὴν γυ-
 41 ναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτήν μοιχευθή-
 42 ναι· καὶ ὁ ἀποκελευμένην γαμήσας, μοιχᾶται. Πάλιν ἠκούσατε ὅτι
 43 ἐρρήθη ^(d) τοῖς ἀρχαίοις, οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ
 44 τοὺς ὅρκους σου. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ
 45 οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· μήτε ἐν τῇ γῇ ὅτι ὑποπόδιόν
 46 ἐστὶν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ
 47 μεγάλου βασιλέως. Μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνα-

(b) Exod. xx. 14.

(c) Deut. xxiv. 1.

(d) Exod. xx. 7

the Jews formerly sacrificed children to Moloch; after Josias put an end to this abomination, the valley was set apart as a receptacle for the carcasses and offal of the city, to destroy which fire was constantly burning in it. It presented, therefore, a lively image of hell.

25. ἐν τῇ ὁδῷ] This illustration is drawn from Roman law, in which an arrangement made between parties on their way to the magistrate was called a *transactio in viâ*. ὑπηρέτῃ. The attendant on a magistrate; in St. Luke, (xii. 58), πρᾶκτωρ.

26. κοδράντην] the Latin *quadrans*. Cf. note on Mar. xii. 42.

29. σκανδαλίζ[ει] scandalize, lit.

"cause to stumble." Th. σκάνδαλον, or σκανδάληθρον, the wood of the trap to which the bait was fastened.

συμφέρει...ἵνα] The regular construction of the inf. is here changed into ἵνα, with the conj. So with other words, ch. viii. 8, εἰμὶ ἱκανός, Mar. ix. 12, γέγραπται, John, iv. 34, ἐμὸν βρῶμά ἐστιν. Cf. ch. iv. 1.

31. ἀποστάσιον] Cf. ch. i. 19.

34. ὅλως] i.e., except where there is a necessity for it. ἐν τῷ οὐρ. A Hebraism: the classical constr. with verbs of swearing is either κατὰ with the gen., or else the acc. simply.

35. πόλις τ. μεγ. βασι.] A title given to Jerusalem, Ps. xlvii. 2.

37 σοι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. *Ἐσται δὲ ὁ λόγος ὑμῶν, ναί, ναί· οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ
 38 ἐστίν. Ἐκούσατε ὅτι ἐρρήθη (e), ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόν-
 39 τα ἀντὶ ὀδόντος. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ρυτίξει εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ
 40 καὶ τὴν ἄλλην. Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου
 41 λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον. Καὶ ὅστις σε ἀγγιγεύσει μί-
 42 λιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. Τῷ αἰτοῦντί σε δὸς· καὶ τὸν θέ-
 43 λοντα ἀπὸ σοῦ δυνεῖσασθαι μὴ ἀποστραφῆς. Ἐκούσατε ὅτι ἐρρή-
 44 θη, (f) ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.
 45 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν,* καὶ προσεύ-
 46 χεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως γένησθε υἱοὶ τοῦ πατρὸς
 47 ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονη-
 48 ροὺς καὶ ἀγαθοὺς. καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Ἐὰν
 46 γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ
 47 καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Καὶ ἐὰν ἀσπάσῃσθε τοὺς ἀδελ-
 48 οὗς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ
 αὐτὸ ποιοῦσιν; Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὡς ὁ πατὴρ ὑμῶν ὁ
 οὐράνιος τέλειος ἐστίν.

* Add. εὐλογεῖτε τοὺς καταραμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς.
 (V. om. εὐλ. τ. κ. ὅ.)

† ἐπηρεαζόντων ὑμᾶς καί.

(e) Exod. xxi. 24.

(f) Lev. xix. 18

87. τοῦ πονηροῦ] In this passage probably to be taken as masc. and signifying Satan.

38. ὀφθαλμόν] The *lex talionis* laid down in Deut. xix. 21.

40. κριθῆναι] contend in judgment—go to law with.

χιτῶνα] The tunic, the inner garment, ἱμάτιον, the cloak, or large outer garment, *pallium*, of more value.

41. ἀγγαρεύσει] from ἄγγαρος, a word derived from the Persian, and signifying "a public messenger" or courier (Her. viii. 98). These persons had the power of impressing men or cattle for the public service. Hence the expression ἡγγάρευσαν (ch. xxvii. 32), when Simon the Cyrenean was compelled to carry our Lord's cross. μίλιον, the Roman *milliarium*.

45. ἀνατέλλει] maketh to rise, usually intransitive in speaking of the sun and moon.

46. τίνα μισθὸν ἔχετε] He declares that they will have no reward if they only love their friends as the publicans do, that is, not for the sake of God, but either from natural inclination or for their own advantage. God rewards, not nature, but grace. Mald.

47. τελῶναι] publicans, the collectors of taxes, who were the object of intense contempt and aversion among the Jews. The class of publicans, that is to say, those who farmed the revenues and employed these persons, were of the equestrian order, and of consideration among the Romans themselves. But they were cruel and avaricious towards the provincials.

48. ἔσεσθε] Fut. for imp., a gentler form of giving a command or precept. So vi. 5.

ΚΕΦ 5. (6).

- 1 **Π**ροσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν οὐκ ἔχετε παρὰ
 2 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. Ὅταν οὖν ποιῇς ἐλεημοσύνην μὴ συλπίσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. Σοὺ δὲ ποιῶντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου· ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι. Καὶ ὅταν προσευχήσῃς, οὐκ ἔσθῃς ὡς οἱ ὑποκριταὶ· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατεῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμεῖον σου, καὶ κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι. Προσευχόμενοι δὲ μὴ βυτταλογήσητε, ὥσπερ οἱ ὑποκριταί·* δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσικουσθήσονται. Μὴ οὖν ὁμοιωθῇτε αὐτοῖς· οἶδεν γὰρ ὁ θεὸς ὁ πατήρ ὑμῶν, ὃν χρεῖαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.

* ἔθνικοί.

VI. 1. προσέχετε] Sc. τὸν νοῦν.

δικαιοσύνην] Justice, as a general term, is first mentioned, and then ἐλεημοσύνην, as a special virtue coming under it. The word for "justice" is often used in Hebr. for "mercy" and "almsgiving." Mald.

εἰ δὲ μὴ γε] *alioquin*, "else," i.e., "if ye do the contrary of what I say—if ye do your good works in order to be seen," &c. These particles serve to state the contrary of a preceding sentence.2. σάλπισς]. This may allude to the music played at the commencement of a stage-play before the actors make their appearance. The word *ὑποκριταὶ* literally means actors, and thence hypocrites, who, as we should say, "act a part."ἀπέχουσιν] The *ἀπό* in composition here conveys the idea of fulness: "have their reward to the full."4. ἐν τῷ κρυπτῷ] *in secreta*, or, "in secrecy." The adj. with art. used substantively.

5. ἐστῶτες] Standing was a posture frequently used in prayer. Cf. Mark, xi. 25.

7. βυτταλογήσητε] Thus spelt in the codex, instead of *βαττολογήσητε*. Cf. *βατταρίζω*, "to stutter." The Vulgate renders: *molite multum loqui*. *βαττολογέω* is said to be derived from a stammering person named Battus (Her. iv. 155). But the name *βάττος* itself probably meant a stammerer. The word in the text may be translated "gabble." Our Lord does not forbid long prayer (Luke, xviii. 1), nor repetitions (ch. xvi. 44), but ostentatious prayer, and the idea that God can hear many words easier than few.

- 11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. Καὶ ἄφες ἡμῖν
 12 τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡ-
 13 μῶν. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς
 14 ἀπὸ τοῦ πονηροῦ. Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώ-
 15 ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. Ἐὰν δὲ
 16 τὴν ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. "Όταν δὲ νηστεύητε, μὴ
 17 γίνεσθε ὡς οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσιν γὰρ τὰ πρό-
 18 σωπα ἑαυτῶν, ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέ-
 19 γω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἁλειψαι
 20 σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νύψαι· ὅπως μὴ φανῇς
 21 νηστεύων τοῖς ἀνθρώποις, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ·
 22 καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ κρυφαίῳ, ἀποδώσει σοι.
 23 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς
 24 καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπτει διορύσσουσιν καὶ κλέπ-
 25 τουσιν. Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς
 26 οὔτε βρώσις ἀφανίζει, καὶ ὅπου κλέπτει οὐ διορύσσουσιν, οὐδὲ
 27 κλέπτουσιν. "Όπου γάρ ἐστιν ὁ θησαυρός σου, ἐκεῖ ἐστὶ ἡ καρ-
 28 διά σου. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός σου· εἴαν οὖν
 29 ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.
 30 Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν
 31 ἔσται· εἴ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον;
 32 Οὐδεὶς δύναται δυεῖς κυρίως δουλεῖν· ἢ γὰρ τὸν ἑνα μισήσει,
 33 καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου κυ-
 34 τὰ φρονήσει· οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ. Διὰ τοῦτο λέ-

11. ἐπιούσιον] *supersubstantialem*, Vulg. In the corresponding passage (Luke, xi. 3) it is rendered *quotidianum*. Some have taken this word to be derived from ἐπιούσα, scil. *ἡμέρα*, "the coming day;" others from ἐπί, οὐσία, *substance*, or *existence*, making it mean "needed for our support;" others apply it to the food of the soul—the holy eucharist, the word of God, grace, &c., which transcend all substances.

12. ὀφειλήματα] Our debts to God are the punishments which our sins deserve.

ἀφήκαμεν] The usual reading is ἀφίμεν. But the aorist is more forcible, implying that the act of forgiveness has already taken place.

16. ἀφανίζουσιν] *disfigure* by neglect or otherwise, so as to take away their ordinary appearance.

17. ἁλειψαι...νύψαι] Observe here the force of the middle voice, and remark the accents as determining the tense. The 3 pers. aor. 1 opt. act. is paroxytone, ἀλείψαι; aor. 1. inf. act. properispomenon, ἀλείψαι.

22. ὁ ὀφθ.] Here the article is prefixed to both subject and predicate, the proposition being convertible. ἀπλοῦς, *single*, the vision undisturbed.

23. πονηρός] *evil*, physically. Thus καρποὶ πονηροί, ch. vii. 17. The word comes from πονέω, implying trouble and pain.

24. ἀνθέξεται] *sustinebit*. Vulg. lit. "cling to." The derived idea of giving support to that to which one is attached, occ. 1 Thess. v. 14, ἀντέχεσθε τῶν ἀσθενῶν.

μαμωνᾷ] A Chaldaic word, signifying "riches."

- γω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε ἢ τί πίνητε· μὴ
 δὲ τῷ σώματι ὑμῶν, τί ἐνδύσῃσθε· οὐχὶ ἡ ψυχὴ πλείον ἐστὶ τῆς
 26 τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; Ἐμβλέψατε εἰς τὰ πετει-
 νὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συν-
 ἀγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐ-
 27 τά· οὐχ' ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμ-
 28 νῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Καὶ
 περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς
 29 αὐξάνουσιν· οὐ κοπιοῦσιν, οὐδὲ νήθουσιν. Λέγω δὲ ὑμῖν, ὅτι οὐδὲ
 30 Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ
 δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον
 βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς,
 31 ὀλιγοπίστοι; Μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν, ἢ τι
 32 πῖωμεν, ἢ τί περιβαλώμεθα; Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπι-
 ζητοῦσιν· οὐδὲν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρήζετε τούτων
 33 ἀπάντων. Ζητεῖτε δὲ πρῶτον τὴν δικαιοσύνην, καὶ τὴν βουλειάν
 34 αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνή-
 σῃτε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει ἑαυτῆς· ἀρκετὸν τῇ
 ἡμέρᾳ ἢ κακίᾳ αὐτῆς.

ΚΕΦ. Ζ. (7).

- 1 **Μ**ὴ κρίνετε ἵνα μὴ κριθῇτε. Ἐν ᾧ γὰρ κρίματι κρίνετε, κρι-
 2 θήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. Τί δὲ βλέ-
 3 πεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν
 4 τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; *Ἡ πῶς ἑρεῖς τῷ ἀδελφῷ
 σου· ἄφες ἐκβάλλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ
 5 δοκὸς ἐν τῷ ὀφθαλμῷ σου; Ὑποκριτὰ, ἔκβαλε πρῶτον ἐκ τοῦ ὀφ-

26. μᾶλλον] For πολὺ; a comparison being implied in διαφέρετε.

27. πῆχυν] The cubit is equal to a foot and a half. This being called, in St. Luke, xii. 26, ἐλάχιστον, whereas it seems a considerable addition, has led some modern interpreters to understand it of adding a certain space to one's life. But this is needless; the cubit would be of small importance in comparison with the whole body and soul. For the use of ἡλικία, in the sense of stature, comp. Luke, xix. 3.

*28. κοπιῶσιν] So in codex for κοπιῶσιν. Classical usage would ordinarily require the singular here.

30. χόρτον] Withered grass is sometimes used for fuel in the East.

βαλλόμενον] The pres. part. is here used to express what will certainly take place, or has already begun to take place; the grass will be thrown tomorrow into the oven.

82. ἐπιζητοῦσιν] Here the use of the pl. indicates a plural personality.

34. ἀρκετόν] The neuter adj. in the predicate is here used like a substantive. For the same construction comp. 2 Cor. ii. 6. ἱκανὸν τῷ τοιοῦτῳ ἢ ἐπιτιμία αὐτῇ. The same constr. is used in Latin, Virg., "Triste lupus stabulis."

VII. 4. ἄφες ἐκβάλλω] "Permit me, let me cast out." ἐκβάλλω is the deliberative conjunctive; there is no occasion to supply ἵνα.

θαλμοῦ σου τὴν δοκὸν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος
 6 ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυ-
 σὶν μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων·
 7 μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στρα-
 7 φέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ
 8 εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμ-
 9 βάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγεται. *Ἡ τίς
 10 ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λί-
 10 θον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;
 11 Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς
 τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώ-
 12 σει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποι-
 12 ωσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ
 13 ἔστιν ὁ νόμος καὶ οἱ προφῆται. Εἰσέλθατε διὰ τῆς στενῆς πύ-
 13 λης· ὅτι πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς
 14 τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. *Ὅτι
 14 δὲ στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν,
 15 καὶ ὀλίγοι εἰσὶν οἱ εὕρισκοντες αὐτήν. Προσέχετε ἀπὸ τῶν ψευ-
 15 δοπροφητῶν, οἳ τινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων,
 16 ἔσθωθεν δὲ εἰσὶν λύκοι ἄρπαγες. *Ἀπὸ τῶν καρπῶν αὐτῶν ἐπι-
 16 γινώσσετε αὐτοὺς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς, ἢ ἀπὸ
 17 τριβόλων σῦκα; Οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς ποιεῖ κα-
 18 λούς· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. Οὐ δύνα-
 18 ται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σα-
 19 πρὸν καρποὺς καλοὺς ποιεῖν. Πᾶν δένδρον μὴ ποιοῦν καρπὸν κα-
 20 λὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. *Ἄρα γε ἀπὸ τῶν καρ-
 21 πῶν αὐτῶν ἐπιγινώσσετε αὐτοὺς. Οὐ πᾶς ὁ λέγων μοι, κύριε, κύ-

κάρφος] *festucam*. Vulg., any small particle of straw, wood, or the like.

6. τὸ ἅγιον] The allusion is probably to the flesh of the victims offered in sacrifice.

8. λαμβάνει] Pres. for fut. because of the certainty of the event.

9. τίς...αὐτῷ] There is here an anacoluthon, or irregularity of construction, which is explained by observing that the first of the two interrogative clauses combined in the sentence, is suddenly broken off.

μὴ λίσθον] Here *μή* is used, where the answer is expected to be in the negative. If an affirmative answer was expected, *οὐ* would be used as in v. 22.

12. πάντα οὖν] Here *οὖν* expresses the general inference from the preceding verses, 1-11.

13. εἰσέλθατε] Alexandrine form for *εἰσέλθετε*.

14. ὅτι] The *secunda manus* has *τί*, which might be rendered "how narrow is the gate!" *quam angusta*. Vulg. *τεθλιμμένη arcta*, Vulg. th. *θλίβω*, "to crush."

15. προσέχετε ἀπὸ] A Hellenistic constr. Comp. ch. x. 28, and ch. vi. 1. ψευδοπροφητῶν] The office of prophets among the Jews was not merely to predict, but to teach the people out of God's law. So the word applies to false teachers generally.

16. μήτι] See above, v. 9.

20. ἄρα γε] In classical usage, *ἄρα* cannot stand first in a sentence. Remark the accent which distinguishes it from the interrogative particle *ἄρα*.

- ριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν
 22 τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς· Πολλοὶ ἐροῦ-
 σίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε, κύριε, οὐ τῷ σῷ ὀνόματι ἐπρο-
 φητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ
 23 σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; Καὶ τότε ὁμολογήσω
 αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργα-
 ζόμενοι τὴν ἀνομίαν.
 24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐ-
 τοὺς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὑποδόμησεν αὐτοῦ τὴν
 25 οἰκίαν ἐπὶ τὴν πέτραν. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ πο-
 ταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσαν τῇ οἰκίᾳ ἐκεί-
 26 νῃ, καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτρην. Καὶ πᾶς
 ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιω-
 θήσεται ἀνδρὶ μαρῷ, ὅστις ὑποδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
 27 ἄμμου. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευ-
 σαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν· καὶ
 28 ἦν ἡ πτώσις αὐτῆς μεγάλη. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς
 29 λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. Ἦν
 γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμμα-
 τεῖς αὐτῶν.

ΚΕΦ. Η. (8).

- 1 Κἂταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι
 2 πολλοί. Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ, λέγων·
 3 κύριε, ἐὰν θέλῃς, δύνασαι με καθυρίσαι. Καὶ ἐκτείνας τὴν χεῖ-
 ρα, ἥψατο αὐτοῦ, λέγων· θέλω, καθαρίσθητι· καὶ εὐθὺς ἐκα-
 4 θυρίσθη αὐτοῦ ἡ λέπρα. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὅρα μηδενὶ
 εἶπης· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον
 τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
 5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναούμ, προσήλθεν αὐτῷ ἑκα-

. 22. *δυνάμεις*] *virtutes* Vulg. "miracles," the word signifying the cause being put for the effect.

23. *ὅτι... ὑμᾶς*] Here we have *ὑμᾶς* instead of *αὐτούς*, though the sentence begins with *ὅτι*, a blending of the direct and indirect constructions.

25. *ἦλθον... προσέπεσαν*] Alexandrine forms of the 2nd aor.

VIII. 2. *δύνασαι*] 2nd pers. pres. ind. For this *δύνῃ* (more properly the 2nd pers. pres. conj.) is used in poetry and late prose; another form is *δύνα*, which is also used in Attic, but the

form before us is the oldest and most correct.

3. *ἥψατο*] To touch a leper was forbidden by the Mosaic law; by this action, therefore, our Lord showed he was superior to the law.

4. *τὸ δῶρον*] Levit. xiv. 4. *εἰς μαρτύριον αὐτοῖς*] For a testimony unto them, that is, the priests, of our Lord's divine mission. Moreover, they could not deny the fact of the man's having been healed, when they themselves had pronounced him to be clean.

5. St. Luke (vii. 1-10) gives the

- 6 τόνταρχος παρακαλῶν αὐτὸν, καὶ λέγων· κύριε, ὁ παῖς μου βέ-
 7 βληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. Λέγει
 8 αὐτῷ, ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. Ἀποκριθεὶς δὲ ὁ ἑκατόνταρ-
 9 χος ἔφη· κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλ-
 10 θης· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. Καὶ
 11 γὰρ ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐ-
 12 μαντὸν στρατιώτας· καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται·
 13 καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, ποιήσον τοῦ-
 14 το, καὶ ποιεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν, καὶ εἶπεν τοῖς
 15 ἀκολουθοῦσιν, ἀμὴν λέγω ὑμῖν παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ
 16 Ἰσραὴλ εὗρον. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσ-
 17 μῶν ἥξουσιν, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ
 18 Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Οἱ δὲ υἱοὶ τῆς βασιλείας ἐκ-
 19 βληθήσονται εἰς τὸ σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
 20 ὁ βρυγμὸς τῶν ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ·
 21 ἵπαγε· ὡς ἐπίστευσας, γεννηθήτω σοι· καὶ ἰάθη ὁ παῖς ἐν τῇ ᾠρᾷ
 22 ἐκείνῃ.
 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδεν τὴν πεν-
 24 θερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν. Καὶ ἤψατο τῆς χει-
 25 ρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἡγέρθη, καὶ δηκόνει
 26 αὐτῷ. Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζόμενους πολ-
 27 λούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακίως
 28 ἔχοντας ἐθεράπευσεν. Ὅπως πληρωθῇ τὸ ρῆθὲν διὰ Ἡσαΐου τοῦ
 29 προφήτου λέγοντος, (α) αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν, καὶ τὰς
 30 νόσους ἐβάστασεν.
 31 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτόν, ἐκέλευσεν ἀπελθεῖν εἰς
 32 τὸ πέραν. Καὶ προσελθὼν εἰς γραμματεῖς, εἶπεν αὐτῷ διδάσκα-
 33 λε, ἀκολουθήσω σοι, ὅπου εἶαν ἀπέρχῃ. Καὶ λέγει αὐτῷ ὁ Ἰη-

(a) Isa. liii. 4.

narrative in greater detail. *ἐκατόν-
 ταρχος, centurio*. The officer so called
 was the commander of a century, of
 which there were sixty in a legion, the
 legion consisting at this period of about
 6,000 men. The form *ἐκατοντάρχης*
 is used as well as the other. Cf. v. 13.

9. *ὑπὸ ἐξουσίαν*] The reasoning is,
 if he could command, much more our
 Lord, who was subject to no authority.

11. *ἀνακλιθήσονται*] Lit. "recline,"
 the attitude of the ancients at table.

12. *οἱ υἱοὶ τῆς βασ.*] i.e., the Jews.
τὸ σκότος τὸ ἐξώτερον] The allu-
 sion is to the darkness outside the door of
 the banquet-room, which was lighted up.

14. *τὴν οἰκίαν*] Probably at Beth-
 saida, which was very near Capernaum.
 Cf. John, i. 45.

19. *εἰς*] In classical Greek the in-
 def. pron. *τις* would have been used.

20. *ὁ δὲ υἱὸς τοῦ ἀνθρ.*] By this
 title Ezekiel alone in the Old Testament,
 our Lord alone in the New, is desig-
 nated; the reason in the former case,
 perhaps, being that the prophet is so
 called by the angels with whom he
 spoke, by way of distinction from them-
 selves; in the latter, our Lord himself
 uses the name, as being man, by way of
 antithesis to his Divine Sonship, and as
 a term expressive of his humiliation, as

- σοὺς· αἱ ἀλώπεκες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρα-
 21 νοῦ κατασκηνώσκει· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κε-
 22 φαλὴν κλίνει. Ἔτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ· κύριε, ἐπί-
 22 τρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου. Ὁ δὲ
 23 Ἰησοῦς λέγει αὐτῷ· ἀκολουθε μοι, καὶ ἄψες τοὺς νεκροὺς θάψαι
 23 τοὺς ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον, ἠκολούθη-
 24 σαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν
 24 τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐ-
 25 τὸς δὲ ἐκάθευδεν. Καὶ προσελθόντες ἡγείραν αὐτὸν, λέγοντες· κύ-
 26 ριε, σῶσον, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλι-
 26 γόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις, καὶ τῇ θαλάσ-
 27 σῃ· καὶ ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέ-
 27 γόντες· ποταπὸς ἐστὶν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα
 αὐτῷ ὑπακούουσιν;
 28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γα-
 28 δαρηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἔξερ-
 29 χόμενοι, χυλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς
 29 ὁδοῦ ἐκείνης. Καὶ ἰδοὺ ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ
 30 θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν δὲ μακρὰν ἀπ’
 31 αὐτῶν ἀγέλην χοίρων πολλῶν βοσκομένην. Οἱ δὲ δαίμονες παρε-
 32 κάλουν αὐτὸν, λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς
 32 τὴν ἀγέλην τῶν χοίρων. Καὶ εἶπεν αὐτοῖς· ὑπάγετε· οἱ δὲ ἐξελ-
 32 θόντες ἀπῆλθαν εἰς τοὺς χοίρους· καὶ ἰδοὺ ἄρμησεν πᾶσα ἡ ἀγέ-
 32 λη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδα-
 33 σιν. Οἱ δὲ βόσκοντες ἔφυγον καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγ-
 34 γειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. Καὶ ἰδοὺ πᾶσα ἡ πό-
 34 λις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρε-
 κάλεσαν ἵνα μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

in prophecy he had called himself *vermis et opprobrium hominum*, Ps. xxi. 7. Mald.

28. Γαδαρηνῶν] The MSS. variously read Γαδαρηνῶν, Γεργερσηνῶν, and Γερασσηνῶν, which last is followed by the Vulgate. Gadara was the chief city of Peræa, and sixty stadia from Tiberias. Gergesa is spoken of as an ancient town near the lake; the Gergesites were one of the Canaanitish tribes destroyed by Josue (Deut. vii. 1). Gerasa was far to the S.E. of the lake, in Peræa.

δύο δαιμονιζόμενοι] The Hellenistic dialect, like the Æolic and Latin, has no dual. In the parallel passages of St. Mark and St. Luke (see Diatessaron) only one demoniac is mentioned. The reason may be, either that one of them was better known than the other, or more violent, as being possessed by a whole legion of devils. St. Mark and St. Luke, therefore, wishing to narrate the special miracle concerning the legion, pass the other over in silence.

μνημείων] The old monuments were caverns hollowed out of the rock.

ΚΕΦ. Θ. (9).

- 1 **Κ**αὶ ἐμβαὸς εἰς πλοῖον, διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν πό-
 2 λιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλη-
 3 μένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπεν τῷ παραλυτικῷ·
 4 θάρσει τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. Καὶ ἰδοὺ τινὲς τῶν γραμ-
 5 ματέων εἶπαν ἐν ἑαυτοῖς· οὗτος βλασφημεῖ. Καὶ εἰδὼς ὁ Ἰησοῦς
 6 τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· ἰνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρ-
 7 διαῖς ὑμῶν; Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, ἀφίενταί σου αἱ
 8 ἁμαρτίαι· ἢ εἰπεῖν, ἔγειραι καὶ περιπάτει; Ἵνα δὲ εἰδῇτε, ὅτι
 9 ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας·
 10 τότε λέγει τῷ παραλυτικῷ, ἔγειρε ὄρον σου τὴν κλίνην, καὶ ὕ-
 11 παγε εἰς τὸν οἶκόν σου. Καὶ ἐγεγρθεὶς ἀπήλθεν εἰς τὸν οἶκον αὐ-
 12 τοῦ. Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν, καὶ ἐδόξασαν τὸν θεόν, τὸν
 13 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
- 9 Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν, εἶδεν ἄνθρωπον καθήμενον
 ἐπὶ τῷ τελώνιον, Μαθθαῖον λεγόμενον· καὶ λέγει αὐτῷ, ἀκολού-
 10 θει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ ἐγένετο αὐτοῦ ἀνα-
 11 κειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
 12 ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. Καὶ
 13 ἰδόντες οἱ Φαρισαῖοι, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ
 τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; Ὁ δὲ
 ἀκούσας εἶπεν· οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἱατροῦ, ἀλλὰ οἱ
 13 κακῶς ἔχοντες. Πορευθέντες δὲ μάθετε τί ἐστιν, (*) ἔλεος θέλω, καὶ
 οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.

(a) Osee, vi. 6.

IX. 1. τὴν ἰδίαν πόλιν] There were three cities which were the abode of our Lord; Bethlehem, where he was born; Nazareth, where he was brought up; and Capharnaum, where he often dwelt. The evangelist here refers to Capharnaum.

2. Mark and Luke (Diat. No. 39) add the circumstance of the paralytic's being let down through the tiles.

ἀφίενται] The usual reading here is ἀφείωνται, a Doric form for ἀφείνται, 3 pers. plur. perf. ind. pass., from ἀφίημι.

4. ἰνατί] Scil. γέννηται.

6. τότε λέγει] A change of constr. from the preceding clause; or rather τότε...παρὰ. may be considered as parenthetical.

9. τελώνιον] custom-house, the office, probably adjoining the lake, in which dues were paid on the goods transported across.

Μαθθαῖον] The second hand in the codex gives the usual spelling Ματθαῖον. He is called Levi in the parallel of Mark and Luke.

10. ἐγένετο...καὶ ἰδοὺ] A Hebrew idiom. The καὶ here indicates the dependence of the latter clause on the former, and not merely that they are connected. The words are equivalent to "it happened that."

13. θέλω, καὶ οὐ] Here the οὐ must not be understood as negating the clause which follows; but as contrasting it with the preceding. "He

- 14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐσθιν ὁ νυμφίος; ἔλευσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.
- 15 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μὴ, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.
- 16 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ ἄρχων εἰς προσελθὼν προσεκύνει αὐτῷ, λέγων· ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθεε τὴν χειρά σου ἐπ' αὐτήν, καὶ ζήσεται. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθοῦσα ὀπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. Ἐλεγεν γὰρ ἐν ἑαυτῇ· ἐὰν μόνον ἄψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. Ὁ δὲ Ἰησοῦς στραφείς, καὶ ἰδὼν αὐτήν, εἶπεν, θάρσει θύγατερ· ἡ πίστις σου σέσωκέν σε·
- 23 καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς

denies not that He would have sacrifice, since He himself instituted and ordered it to be offered to him; but says that He prefers mercy to sacrifice, i.e., the internal to the external sacrifice; and if one of the two is to be wanting, he prefers that the external sacrifice, which consists in carnal victims, be rather wanting, than the internal, which consists in the heart." Mald. Comp. the similar constr. with οὐκ...ἀλλά, Mar. v. 39.

14. In St. Luke the Pharisees ask the question. We may suppose that John's disciples asked it at their instigation.

Ἰωάννου] So read in the codex for Ἰωάννου.

15. οἱ υἱοὶ τοῦ νυμφ. The allusion is to the friends who escorted the bridegroom to the wedding. The idiom is Hebraistic (compare phrases like Ephes. ii. 2, υἱοὶ ἀπειθείας; 1 Peter, i. 14, τέκνα ὑπακοῆς, and ch. viii. 12, υἱοὶ τῆς βασιλείας). In Hebr. those who stand in close relation to anything are described as "children" of it, as quality, person, &c.

16. ῥάκους ἀγνάφου] raw cloth, not prepared by the fuller. τὸ πλήρωμα. The Vulg. takes this as the acc. *tolli plenitudinem ejus*, &c.

17. ἀσκοῦς] lit. "skins." In the East wine is kept in goat skins. If new wine were allowed to ferment in old skins, these would burst, not being strong enough to be sufficiently distended.

18. ἄρχων] a ruler, or president of the synagogue, and named Jairus, as we learn from the parallels in Mark and Luke. εἰς, Hebraistic usage for the indefinite pronoun τὸς.

ὅτι ἡ θυγάτηρ μου] Here the *oratio obliqua* and *recta* are combined.

ἔρτι ἐτελεύτησεν] In St. Mark, the ruler says: my "daughter is at the point of death;" in St. Luke, "she was dying." St. Matthew's narrative is condensed. It is probable she was dying when he left the house, and the news of her death reached him as he spoke with Jesus.

23. αὐλητάς] At funerals the Jews made use of minstrels and hired mourners, such as the Romans called *præfixæ*.

- τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητάς, καὶ τὸν ὄχλον
 24 θορυβούμενον, ἔλεγεν, ἀναχωρεῖτε· οὐ γὰρ ἀπέθανεν τὸ κοράσιον,
 25 ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ. Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος,
 26 εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ
 ἐξῆλθεν ἡ φήμη αὐτῆς ὅλην τὴν γῆν ἐκείνην.
 27 Καὶ παραγοντι ἐκείθεν τῷ Ἰησοῦ, ἠκολούθησαν δύο τυφλοὶ,
 28 κράζοντες καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. Ἐλθόντι δὲ
 εἰς τὴν οἰκίαν, προσῆλθαν αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ
 Ἰησοῦς· πιστεύετε ὅτι τοῦτο δύναμαι ποιῆσαι; λέγουσιν αὐτῷ ναί,
 29 κύριε. Τότε ἤψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· κατὰ τὴν πί-
 30 στιν ὑμῶν γεννηθήτω ὑμῖν. Καὶ ἠνεψύχθησαν αὐτῶν οἱ ὀφθαλμοί·
 καὶ ἐνεβριμῆθη αὐτοῖς ὁ Ἰησοῦς, λέγων· ὁρατε, μηδεὶς γινωσ-
 31 κέτω. Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
 32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαι-
 33 μονιζόμενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός·
 καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· οὐδέποτε ἑώραν οὕτως ἐν τῷ
 34 Ἰσραὴλ. Οἱ δὲ Φαρισαῖοι ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων
 ἐκβάλλει τὰ δαιμόνια.
 35 Καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας,
 διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον
 τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.
 36 Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσकु-
 37 μένοι καὶ ἐρριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέ-
 γει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται
 38 ὀλίγοι. Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὥπως ἐκβάλῃ ἐρ-
 γάτας εἰς τὸν θερισμὸν αὐτοῦ.

ΚΕΦ. Ι. (10).

- 1 **Κ**αὶ προσκαλεσάμενος τοῖς δώδεκα μαθηταῖς αὐτοῦ, ἔδωκεν αὐ-
 τοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ

24. οὐ γὰρ ἀπεθ.] This does not mean she was not really dead, but not dead as the crowd imagined, who did not know she was to be raised to life.

27. υἱὸς Δαυεὶδ] A title of our Lord as the Messiah. Here the nom. is used as often in place of the vocative.

30. ἐνεβριμῆθη] Deponent passive; strictly charged. The word expresses some degree of severity.

32. κωφόν] dumb; used also in the sense of "deaf." The word originally signifies "blunt," or "obtuse."

34. ἐν τῷ ἄρχ.] ἐν is here used of

the instrument or agent through whom an action is done.

35. περιήγεν] went about, intrans., but here used with acc. of the place.

36. ἐσकुμμένοι] distressed, lit. flayed, mangled. Cicero (Att. iv. 13) has the expression: "quo animo consules ferant hunc σκυλμόν."

X. 1. τοὺς δώδεκα] The vocation of the twelve disciples had taken place some time previously (Cf. Diat. No. 44); their mission is now related. Hitherto they were called disciples, henceforth apostles. For the list of

- 2 θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ. Καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ. Φίλιππος, καὶ Βαρθολομαῖος. Θωμᾶς, καὶ Μαθθαῖος ὁ τελώνης. Ἰάκωβος ὁ τοῦ Ἀλφίου, καὶ Θαδδαῖος. Σίμων ὁ καναναῖος, καὶ Ἰούδας ὁ ἰσκαριώτης, ὁ καὶ παρυδοῦς αὐτόν.
- 5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθῃτε. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλота οἴκου Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε, λέγοντες· ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενούντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθυρίζετε, δαιμόνια ἐκβάλλετε. Δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσῃσθε χρυσόν, μηδὲ ἄργυρον,

their names compare the parallel passages of Mark and Luke, and Acts, i. 13. In all accounts St. Peter comes first.

ἐξουσίαν πνευμ.] The objective genitive, as in John, xvii. 2. ἐξουσίαν πάσης σαρκός; "power over."

2. ἀποστολῶν] In its original signification: "persons sent on a mission," limited in the New Testament to those holding the divine mission of founding the Church.

Πέτρος] Called by this name by our Lord, when he constituted him head of the Church (ch. xvi. 18).

Ἰακ. ὁ τοῦ Ζεβ.] To distinguish him from the other James mentioned below. James, the son of Zebedee, was otherwise called James the Great, and was slain by Herod Agrippa (Acts, xii. 2).

3. Βαρθ.] Supposed to be the same as Nathanael (John, i. 46).

Θωμᾶς] Otherwise called Δίδυμος, "a twin" (John, xi. 16, xx. 24), which is the Greek rendering of that name.

Ἰακ. ὁ τοῦ Ἀλφ.] James, the son of Alphæus, is otherwise called James the Less, and is styled "the brother of the Lord" (Gal. i. 19), being the son of Mary, sister of the Blessed Virgin Mary (Mark, xv. 40). He wrote the Catholic Epistle which bears his name. Alphæus is called Cleophas (John, xix. 25), the two names being different

modes of writing in Greek the same Hebrew name, *Halpha*.

Θαδδαῖος] Of this apostle's name there are various readings, some giving it Λεββαῖος, to which others add: ὁ ἐπικληθεὶς Θαδδαῖος. Thaddæus and Lebbaeus would appear to be names of cognate meaning, answering nearly to the Latin *Cordatus*. He is called in St. Luke, Ἰούδας Ἰακώβου (vi. 16). Cf. John, xiv. 22.

4. Καναναῖος] From Cana in Galilee. But the word may come from the Hebrew *Kanah*, signifying zeal. Accordingly he is called *ζηλωτής* in the other lists.

Ἰσκαριώτης] So called from Carioth, a place in the tribe of Juda.

5. Σαμαρειτῶν] The Samaritans were descended from colonies of Chaldeans, planted by Salamanasar, king of Assyria, in Samaria, in the room of the ten tribes of Israel whom he carried into captivity. They learned the Jewish religion, but retained along with it their ancient idolatries. The Jews would hold no intercourse with them. Cf. John, iv. 22.

8. δωρεὰν] *freely*, "gratuitously;" adverbial acc.

9. κτήσῃσθε] "acquire;" *κτάομαι* has this sense in the middle. The perf. pass. *κέκτησθαι* signifies to possess.

εἰς τὰς ζώνας] The prep. of motion

- 10 μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν. Μὴ πήραν εἰς ὁδόν, μηδὲ εἰς
 11 χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης
 12 τῆς τροφῆς αὐτοῦ. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξε-
 13 τάσσετε τίς ἐν αὐτῇ ἄξιος ἐστίν· κακεῖ μέναιτε ἕως ἂν ἐξέλθῃτε.
 14 Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν. * Καὶ ἐὰν μὲν
 15 ἡ ἢ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ
 16 ἁγία, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω. Καὶ ὅς ἂν μὴ δε-
 17 ξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω
 18 τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης, ἐκτινάξτε τὸν κονιορτὸν τῶν πο-
 19 δῶν ὑμῶν. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ
 20 Γομορρῶν ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.
 21 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα εἰς μέσον λύκων·
 22 γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περισσε-
 23 ραί. Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς
 24 εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς.
 25 Καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς
 26 μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ
 27 μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ
 28 ᾧ ῥα τί λαλήσητε. Οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ
 29 πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ ἡ
 30 ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσε-
 31 ται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ ἔσεσθε μι-
 32 σοῦμένοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπομέναις εἰς τέλος,
 33 οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φευ-
 34 γετε εἰς τὴν ἐτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσῃτε τὰς πό-

* Add. λέγοντες· Εἰρήνη τῷ οἴκῳ τούτῳ.

is used, as putting into the purses is implied. ζώνας, purses; lit. girdles. So Horace, speaking of a man who has lost his money, says: "qui zonam perdidit." The word used by St. Luke (x. 4) is βαλάντιον.

10. ὑποδήματα μηδὲ ῥάβδον.] In the parallel passage of St. Mark (vi. 8, 9), σανδάλια and ῥάβδος are permitted. There is, however, no inconsistency if we understand, as to the former, that the apostles were forbidden to carry a second pair of sandals (St. Luke, x. 4, says μὴ βαστάζετε... ὑποδήματα), and as to the latter, that they were not to furnish themselves with a staff. The poorest person might chance to have one.

16. οἱ ὄφεις] The generic article, used in expressing a class.

17. συνέδρια] Cf. ch. v. 21.

18. εἰς μαρτύριον αὐτοῖς], for a testimony to them, i.e., to bear witness of Christ and his doctrine.

19. δοθήσεται... λαλήσητε] So in the codex; but the regular constr. would here be the future ind. λαλήσετε.

20. οὐ... ἀλλά] Here these particles mean, "not so much you, but rather," &c., the Holy Ghost suggesting to them what to say.

23. οὐ μὴ τελέσῃτε] This word is variously interpreted. Maldonatus takes it to mean that the day of judgment would arrive before they had converted those cities; understanding it to refer to the incredulity of the Jews. Others, as Bede, that the App. would not convert all the Jews by their preach-

- 24 λεις Ἰσραὴλ, ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστιν μαθη-
 25 τῆς ὑπὲρ τὸν διδάσκαλον, οὐδὲ δούλος ὑπὲρ τὸν κύριον αὐτοῦ.
 26 Ἄρκετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ
 27 δούλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην Βεεζεβοὺλ ἐπεκά-
 28 λεσαν, πῶσω μάλλον τοὺς οἰκιακοὺς αὐτοῦ; Μὴ οὖν φοβηθῆτε αὐ-
 29 τοὺς· οὐδέν γάρ ἐστιν κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται· καὶ
 30 κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγων ὑμῖν ἐν τῇ σκοτίᾳ, εἶπα-
 31 τε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δω-
 32 μάτων. Καὶ μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν
 33 δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβείσθε δὲ μάλλον τὸν δυ-
 34 νάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. Οὐχὶ δύο στρου-
 35 θία, ἄσφαρίον πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν
 36 γῆν, ἄνευ τοῦ πατρὸς ὑμῶν. Ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφα-
 37 λῆς πᾶσαι ἡριθμημέναι εἰσίν. Μὴ οὖν φοβείσθε· πολλῶν στρου-
 38 θίων διαφέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσ-
 39 θεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πα-
 40 τρός μου τοῦ ἐν οὐρανοῖς. Ὅστις δὲ ἀρνήσῃται με ἔμπροσθεν τῶν
 41 ἀνθρώπων, ἀρνήσομαι καὶ ἐγὼ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ
 42 ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν
 43 γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαραν. Ἦλθον γὰρ δι-
 44 χᾶσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς
 45 μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς. Καὶ ἐχθροὶ
 46 τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μητέρα
 47 ὑπὲρ ἐμέ, οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ
 48 ἐμέ οὐκ ἔστιν μου ἄξιος. Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐ-
 49 τοῦ, καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. Ὁ εὐρὼν
 50 τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐ-
 51 τοῦ ἕνεκεν ἐμοῦ, εὕρήσει αὐτήν. Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται·
 52 καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με. Ὁ δεχό-

ing before the resurrection. Others interpret the cities of Israel of the Gentile cities also, to be converted to the faith before the day of judgment.

25. ἄρκετον ἵνα] Cf. ch. iv. 3. Βεεζεβοὺλ] Beelzebub. Vulg. This name, which signifies "the lord of flies," was the appellation of an idol worshipped by the Philistines at Accaron (4 Kings, i. 2). The Jews changed this, out of contempt, to Βεελζεβοὺλ, which signifies "the lord of dung."

28. φοβηθῆτε ἀπό] Cf. ch. vii. 15.

29. ἄσφαρίον] The Roman *as*, which was originally the tenth part of

a denarius. At this period its value was not quite $\frac{1}{2}$ d.

ἄνευ τοῦ πατρὸς ὑμῶν] "without your father's leave."

32. οὖν], indicates the conclusion from the preceding verses, 16-32.

ὁμολογήσει ἐν ἐμοί] Not a Hebraism for the acc., but rather ἐν ἐμοί = "concerning me." Comp. ch. xvii. 12. Beelen.

38. λαμβάνει] Alluding to the custom of making those about to be crucified carry their cross to the place of execution.

ὀπίσω μου] A Hebraism. In classical Gr. the constr. would have been ἀκολουθεῖ μοι.

41. εἰς ὄνομα] Another Hebraism:

μενος προφήτην εἰς ὄνομα προφήτου, μισθὸν προφήτου λήμψεται· καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου, μισθὸν δικαίου λήμψεται. Καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτῆριον ψυχροῦ ὕδατος, εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

ΚΕΦ. ΙΑ. (11).

1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν. Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας διὰ τῶν μαθητῶν αὐτοῦ, εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον, προσδοκῶμεν; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ, ἃ ἀκούετε καὶ βλέπετε. Τυφλοὶ ἀναβλέπουσιν, καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται. Καὶ μακάριός ἐστιν ὁς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. Τούτων δὲ πορευομένων, ἦρξατο ὁ Ἰησοῦς λέγειν τοῖς δούλοισι περὶ Ἰωάννου· τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἄλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες, ἐν τοῖς οἴκοις τῶν βασιλέων. Ἄλλὰ τί ἐξήλθατε; προφήτην ἰδεῖν, ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. Οὗτός ἐστιν, περὶ οὗ γέγραπται· (α) ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου. Ἀμὴν λέγω ὑμῖν, οὐκ ἐγγίγεται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, μεί-

(a) Mal. iii. 1.

"in the name of," i.e., "as such," not upon any other grounds, as being a Jew, a relative, or the like.

λήμψεται] for λήψεται, as frequently in this codex, a peculiarity of the Alexandrine dialect.

XI. 1. τοῦ διδάσκειν.] Gen. of purpose. Cf. ii. 13.

αὐτῶν] This probably means the Jews. Cf. x. 6.

3. This does not imply that St. John doubted, but that he wished the doubts of his disciples to be satisfied.

7. κάλαμον] i.e., they were not to suppose any levity or inconstancy in his character.

9. περισσότερον] Because of his miraculous conception and angelic mode of life.

11. ὁ μικρ. ἐν τῇ βασ.] In the Gospel, as contrasted with the law. Although St. John, no doubt, far surpassed in holiness, not only many, but most of those who are in the Gospel; still, whatever holiness he or other saints of the Old Testament had, they had not from the law, but from the Gospel; and thus their virtue was as it were borrowed, not hereditary and home-born. Again, the least in the Gospel may be called greater than the greatest in the law, not because he is so in fact, but because

- 12 ζων αὐτοῦ ἐστίν. Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἔως ἄρτι, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν. Καὶ εἰ θέλετε δέξασθαι, αὐτὸς ἐστίν Ἠλίας ὁ μέλων ἔρχεσθαι. (b) Ὁ ἔχων ὤτα, ἀκουέτω. Τίνι δὲ ὁμοιωσῶ τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ καθημένῳ ἐν ταῖς ἀγοραῖς, 17 ὃ προσφωνοῦντα τοῖς ἑτέροις λέγουσιν· ἠυλόησαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν, καὶ οὐκ ἐκόψασθε. Ἦλθεν γὰρ Ἰωάννης 19 μῆτε ἐσθίων, μῆτε πίνων· καὶ λέγουσιν, δαιμόνιον ἔχει. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων· καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος καὶ οἶνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.
- 20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖστοι δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. Οὐαὶ σοὶ Χοραζεῖν, οὐαὶ σοὶ Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

* 2. m. τέκνων for ἔργων.

(b) Mal. iv. 5.

from the nature of the Gospel he may become so.

12. βιάζεται] *suffereth violence*, i.e., it is no longer, as in the old law, limited to one people, but open to all to rush in; no longer inherited, as by the Jews, but won by valour and perseverance, as a country is seized by invasion from the hands of its legitimate possessors.

13. ἐπροφήτευσαν] i.e., "exercised the office of prophet;" "fulfilled the prophetic functions." The augment in this verb, placed as here before the prep. has probably most authority. But compare Jude, 14.

14. Our Lord calls St. John, Elias, not that he was in fact Elias, but that he came in his spirit and power, as the angel said to Zachary (Luke, i. 17).

16. ὁμοία ἐστίν] *it is like*, i.e., its case is similar to the illustration given. Our Lord and St. John would correspond to the children, the Jews to their companions.

17. ἐκόψασθε] *mourned*, κόπτομαι is literally to beat oneself in token of lamentation.

19. ἐδικαιώθη] The *secunda manus* has τέκνων instead of ἔργων, and this is

the reading followed by the Vulg. *Justificata est sapientia a filiis suis*. "Wisdom was justified by her children," that is, "divine providence was declared to be free from all just cause of accusation by her children;" and by the children we understand all the Jews, as well those who attended to Christ and St. John, as those who did not, the former because they embraced the truth, the latter because, by rejecting it, they showed a determination not to believe, whatever means was adopted for their conversion. The reading in the text, "Wisdom was justified by her deeds," may be understood of the *results* which followed the preaching of St. John, and of our Lord, and which established the truth of their respective missions. Comp. John, xv. 24. The aorist here is not to be taken in the sense of "custom," to signify, "is justified," or "is wont to be justified," a usage which does not occur in the New Testament. Observe here the use of ἀπό in expressing the origin and source of anything.

21. Corozain and Bethsaida were towns in the neighbourhood of Caphar-

- 22 Πλὴν λέγω ὑμῖν, Ἐν τῷ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 23 κρίσεως, ἢ ὑμῖν. Καὶ σὺ Καφarnaοὺμ, μὴ ἕως οὐρανοῦ ὑψωθῇ-
 σῃ; ἕως ἄδου καταβῆσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ ἐννά-
 24 μεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον. Πλὴν λέ-
 25 γω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως,
 26 ἢ σοί. Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἔξομολο-
 27 γοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἐκρυψας
 ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.
 28 Ναὶ ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. Πάντα
 29 μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν
 30 υἱὸν εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ
 υἱός, καὶ ὃς ἐὰν βουλῇται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με
 πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἄγω ἀναπαύσω ὑμᾶς.
 29 Ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς
 εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εἰρήσετε ἀνάπυσιν ταῖς ψυ-
 30 χαῖς ὑμῶν. Ὁ γὰρ ζυγός μου χρηστός, καὶ τὸ φορτίον μου ἐλα-
 φρόν ἐστιν.

ΚΕΦ IB. (12).

- 1 **Ε**ν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς συμββάτοις διὰ τῶν
 σπορίμων· οἱ δὲ μυθηταὶ αὐτοῦ ἐπείνουσαν, καὶ ἤρξαντο τιλλεῖν
 2 στάχυν καὶ ἐσθίειν. Οἱ δὲ Φαρισαῖοι ἰδόντες, εἶπαν αὐτῷ ἰδοὺ
 3 οἱ μυθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν συμββάτῳ. Ὁ δὲ
 εἶπεν οὗτοῖς, οὐκ ἀνέγνωτε τί ἐποίησεν Δαυεὶδ, ὅτε ἐπείνασεν,
 4 καὶ οἱ μετ' αὐτοῦ; (*) πῶς εἰσήλθεν εἰς τὸν οἶκον τοῦ θεοῦ, καὶ
 τοῖς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξόν ἦν αὐτῷ φαρμαγεῖν,

(a) 1 Kings, xxi. 6.

naum, near the lake of Genesareth. The latter was the birthplace of SS. Peter, Andrew, and Philip.

23. He apostrophizes Capharnaum, either because it was his habitual residence (ch. ix. 1), or because of its being more corrupt than the rest, from its population and maritime position. Mald.

25. ἀποκριθεῖς] A Hebraism, expressive not only of replying, but also of beginning to speak. ἐξομολογοῦμαι, *confess, declare*, and therefore give thanks and praises for the benefit named. This also is a Hebrew idiom.

26. ὁ πατήρ] The nom. with the art. is used for the vocative.

XII. 1. ἐν ἐκείνῳ τῷ καιρῷ] See note on Luke, vi. 1, and Diat. nos. 41, 101.

2. ὃ οὐκ ἔξεστιν.] The plucking of the ears in going through a friend's corn-field was permitted by the law (Deut. xxiii. 25). The Talmud forbade doing so on the Sabbath.

4. τὸν οἶκον τοῦ θεοῦ] Not the temple, which was not as yet built, but the tabernacle (at Nob) where the loaves of proposition would be placed. These were twelve loaves of hallowed bread, and so called because arranged in a certain order. They were placed with frankincense over them, on a table in front of the tabernacle (Lev. xxiv, 5).

- 5 οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; *Ἡ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ^(b) ὅτι τοῖς σάββασι οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν, καὶ ἀναίτιοί εἰσιν; Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε. Εἰ δὲ ἐγνώκετε τί ἐστίν, ^(c) ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. Κύριος γὰρ ἐστὶν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
- 9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. Καὶ ἰδοὺ ἀνθρώπος χεῖρα ἔχων ξηράν· καὶ ἐπρωτήσαν αὐτὸν, λέγοντες· εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ.
- 11 Ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ εἰς ἐμπέσῃ τοῦτο τοῖς σάββατιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ; Πόσω οὖν διαφέρει ἄνθρωπος πρόβατον; ὥστε ἔξεστιν τοῖς σαββάτοις καλῶς ποιεῖν. Τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινόν σου τὴν χεῖρα καὶ ἐξέτεινεν, καὶ ἀπεκατέσταθ' ἡ γυνὴ, ὡς ἡ ἄλλη. Ἐξελλόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ, ὥπως αὐτὸν ἀπολέσωσιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας. Καὶ ἐπέτιμυσεν αὐτοῖς, ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος· ^(d) “ἰδοὺ ὁ παῖς μου, ὃν ἠρέτισα· ὁ ἀγαπητός μου, ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ. Οὐκ ἐρίσει, οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.
- 20 “Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λῖνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν. Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.”
- 22 Τότε προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν. Καὶ

(b) Num. xxviii. 9, 10.

(c) Osee, vi. 6.

(d) Is. xlii. 1-4.

ὃ οὐκ ἔξω] “a thing which;” for οὗς. βεβηλοῦσι] By killing victims, cleaving wood, lighting fires, &c.

7. ἔλεος]. In classical Greek this word is masc. of the 2nd decl.

9. μεταβὰς ἐκεῖθεν] St. Luke tells us this happened “on another Sabbath.”

10. εἰ ἔξεστιν]. This use of εἰ in direct questions is contrary to classical usage. Comp. ch. xix. 3, and Luke, xxii. 49.

17. The prophecy, quoted in substance, was fulfilled by our Lord's gentleness in retreating: his mercy in

teaching them, and again his forbearance in forbidding them to make him known, lest the rage of the Pharisees should become more embittered.

18. παῖς] *servant*. The Latin “puer” is used in the same way.

ὃν εὐδόκησεν] “with reference to whom my soul hath been well pleased.” So Heb. x. 6. The usual constr. is with ἐν, as in Mat. iii. 17.

κρίσιν ἀπαγγελεῖ] i.e., promulgate his law to Gentiles as well as Jews.

21. ἐκβάλῃ εἰς νίκος] “bring to a victorious issue.”

- ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· μήτι οὗτός ἐστιν ὁ υἱὸς
 24 Δαυεὶδ ; Οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον· οὗτος οὐκ ἐκβάλ-
 λει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων.
 25 Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς· πᾶσα βασιλεία
 μερισθεῖσα καθ' ἑαυτῆς, ἐρημοῦται· καὶ πᾶσα πόλις ἢ οἰκία με-
 26 ρισθεῖσα καθ' ἑαυτῆς, οὐ σταθήσεται. Καὶ εἰ ὁ Σατανᾶς τὸν
 Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ
 27 βασιλεία αὐτοῦ ; Καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ δαι-
 μόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν ; διὰ τοῦτο αὐτοὶ κρι-
 28 ται ἔσονται ὑμῶν. Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ
 29 δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. Ἡ πῶς
 δύναται τίς εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη
 αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δῇσῃ τὸν ἰσχυρόν ; καὶ τότε τὴν
 30 οἰκίαν αὐτοῦ διαρπάσει. Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμὸν ἐστίν·
 31 καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν·
 πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται ὑμῖν τοῖς ἀνθρώποις·
 32 ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. Καὶ ὅς ἐάν εἴπῃ
 λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν
 εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐ μὴ ἀφεθῇ αὐτῷ οὔτε ἐν

24. ἐν τῷ] ἐν here signifies "by the instrumentality of."

25. πᾶσα πόλις . . . οὐ] A Hebrew idiom, equivalent to *οὐδεμία*. Observe that the negative particle stands before, and affects the verb, not the pronoun, and contrast with this the different usage in ch. xix. 11.

27. οἱ υἱοὶ ὑμῶν] The apostles, as being Jews. The argument would be: "By whom do your sons, the apostles, who belong to your people, cast them out? Is it not in my name? How, then, say you that I cast them out by the power of the devil?" Others take it to mean the Jewish exorcists.

29. The *ἰσχυρός* means the devil, his *οἰκία* the world—his dominion before Christ came, and *τὰ σκεύη* the souls whom he kept in captivity.

30. ὁ μὴ ὦν] Remark here a difference in the usage of *μὴ* and *οὐ* with the participle. *Ὁ μὴ ὦν* signifies "whoever is not with me;" *Ὁ οὐκ ὦν* "he who is not with me," referring to some definite person actually not with him. This text is apparently opposite to the saying in Luke, ix. 50. But the text

before us applies to the Pharisees who *ought* to have received our Lord, but would not; the others to the Gentiles, who were not, as it were, his natural subjects. A king cannot say of *foreigners*, "He who is not with me is against me;" but he can of his own subjects, in whom it would be treasonable not to help him when required.

31. To ascribe, as the Pharisees did, the manifest works of the Holy Spirit to the agency of the devil, was a sin, in its own nature, unpardonable, because there could be no excuse for it. To speak against the Son of Man, that is Christ in his human nature, might, in persons who were deceived by his human form, or offended by his infirmity, plead some show of excuse; not so the sin here spoken of. However, it does not mean that even this sin could never be forgiven, for God can forgive all sins, but only that in its own nature it could never be forgiven. Thus, (ch. xix. 26), speaking of the difficulty of a rich man's entering heaven, he says: "with men this is impossible, but with God all things are possible."

- 33 τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.
- 35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν, ὃ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.
- 38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων, λέγοντες· 39 διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ προφη-
- 40 του. Ὡςπερ γὰρ ἦν Ἰωῆς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ
- 41 τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ἄνδρες νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωῆ· καὶ ἰδοὺ πλείον
- 42 Ἰωῆ ὧδε. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ πλείον Σολο-
- 43 μῶνος ὧδε. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-

32. ἐν τῷ μέλλοντι] From these words St. Aug. and St. Gregory gather that some sins may be remitted in the world to come, and consequently that there is a purgatory.

33. This illustration applies to the miracles in question. The Pharisees are called upon either to admit the power that wrought them to be divine, since the works are such, or to show that the works are evil which they ascribe to the aid of demons.

35. Not that bad men cannot sometimes utter what is good, but our Lord is speaking of what is natural, usual, and lasting in them.

36. ἀργόν] Th. ἄ, ἔργον, "otiose," affording no profit of edification to the hearer or the speaker. If for these men shall have to give account, how much more for blasphemy?

38. σημεῖον] They asked for a sign from heaven. Cf. Luke, xi. 16.

40. ἐν τῇ καρδίᾳ τῆς γῆς] We are

to understand this not only of the sepulchre, but of our Lord's descent into hell.

τρεῖς ἡμ. καὶ τρ. νύκτ.] Our Lord was in the grave one entire day and two nights. But by the Jewish mode of reckoning time, the natural day of twenty-four hours was called "a day and a night," and they applied that expression by the fig. *synecdoche* to parts of such periods of time.

42. βασίλισσα] Here the art. is omitted, because the noun is used as equivalent to a proper name. So in classical authors *βασιλεύς* is used without the art. for the king of Persia. The queen of Saba (in Arabia Felix) is here referred to.

43. By this parable our Lord shows the Jews were worse than if they had never received the law of God. For after the devil had been as it were driven out of them, because they were taught to serve one God and not idols, by their

- θρώπου, διέρχεται δὲ ἀνδρῶν τόπων, ζητοῦν ἀνάπαυσιν, καὶ
 44 οὐχ' εὐρίσκει. Τότε λέγει· εἰς τὸν οἶκόν μου ἐπιστρέψω, ὅθεν
 ἐξῆλθον· καὶ ἔλθον, εὐρίσκει σχολάζοντα, σσσαρμένον καὶ κε-
 45 κοσμημένον. Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ
 ἐπτά ἑτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοι-
 κεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χει-
 46 ρονα τῶν πρώτων· οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
 46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ ἡ μήτηρ καὶ οἱ
 47 ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλήσαι. Εἶπε
 48 δέ τις αὐτῷ· ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκα-
 48 σιν, ζητοῦντές σοι λαλήσαι. Ὁ δὲ ἀποκριθεὶς, εἶπεν τῷ λέγον-
 49 τι αὐτῷ· τίς ἐστίν ἡ μήτηρ μου, καὶ τίνας εἰσὶν οἱ ἀδελφοί μου;
 49 Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ, εἶπεν·
 50 ἰδοὺ ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. Ὅστις γὰρ ἂν ποιῇ τὸ
 θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός, καὶ
 ἀδελφή, καὶ μήτηρ ἐστίν.

ΚΕΦ. ΙΓ. (13).

- 1 **Ε**ν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῇ οἰκίᾳ, ἐκάθητο παρὰ
 2 τὴν θάλασσαν. Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε
 3 αἰγιαλὸν εἰστήκει. Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς,
 4 λέγων· ἰδοὺ ἐξῆλθεν ὁ σπεῖρων τοῦ σπείρειν. Καὶ ἐν τῷ σπείρειν

despising the grace of God they became worthy that seven unclean spirits, instead of one, should enter into them. Mald. after Hil. Jer. &c.

46. οἱ ἀδελφοί] The word here signifies his cousins or kinsmen, whom the Hebrews were accustomed to call brethren (so too the Latins; thus Cicero (Verr. iv. 12) calls his cousin Lucius *frater meus*). In ch. xiii. 55, James, Joseph, Simon, and Judas are called our Lord's "brethren." Now, it is known that James and Joseph were the sons of Mary, the wife of Alphæus, and called (John, xix. 25) the sister of the mother of Jesus. Cf. the last-cited text with Matt. xxvii. 56, and Mark, xv. 40.

50. ἰδοὺ ἡ μήτηρ] This was not spoken by way of slighting his mother, but to show that we are never to suffer ourselves to be taken from the service of God by any inordinate affection to our

earthly parents, and that which our Lord chiefly regarded in his mother was her doing the will of his Father in heaven

XIII. 3. ἐν παραβολαῖς] The word *παραβολή*, from *παραβάλλω*, "to place side by side," is used by Arist. (Rhet. ii. 20) in the sense of an illustration, for example: "to elect magistrates by lot is as if sailors elected the steersman by lot." In the New Testament it means somewhat more than this: a short narrative, expressing religious truths by means of similitudes drawn from familiar objects or events.

3. ὁ σπεῖρων] *a sower* (the generic article). τοῦ σπείρειν gen. of the purpose.

4. ἃ μὲν] For τὰ μὲν. This usage of the rel. for the art. with *μὲν* as a demonstr. pronoun belongs to the later Attic. In the next verse, instead of ἃ δέ, we have ἅλλα δέ.

αὐτὸν, ἃ μὲν ἔπescen παρὰ τὴν ὁδὸν, καὶ ἐλθόντα τὰ πετεινὰ, κατ-
 5 ἔφαγεν αὐτά. Ἄλλα δὲ ἔπescen ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχε
 6 γῆν πολλήν· καὶ εὐθέως ἐξανέτειλαν, διὰ τὸ μὴ ἔχειν βάθος τῆς γῆς·
 7 ἡλίον δὲ ἀνατείλαντος ἐκινεμάτωθ'· καὶ διὰ τὸ μὴ ἔχειν ῥίζαν,
 8 ἐξηράνθη. Ἄλλα δὲ ἔπescen ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ
 8 ἀκανθαί, καὶ ἀπέπνιξαν αὐτά. Ἄλλα δὲ ἔπescen ἐπὶ τὴν γῆν τὴν
 9 καλὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἐκὺτον, ὃ δὲ ἐξήκοντα, ὃ δὲ
 10 τριάκοντα. Ὁ ἔχων ὦτα, ἀκουέτω. Καὶ προσελθόντες οἱ μαθη-
 11 ταὶ εἶπαν αὐτῷ· διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; Ὁ δὲ
 12 ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς
 13 βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. Ὅστις γὰρ ἔχει,
 14 δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ
 15 ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λα-
 16 λῶ, ὅτι βλέποντες οὐ βλέπουσιν, καὶ ἀκούοντες οὐκ ἀκούουσιν,
 17 οὐδὲ συνιούσιν. Καὶ ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου,
 18 ἡ λέγουσα· (α) ἀκοῇ ἀκούετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέ-
 19 ψετε, καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τού-
 20 του, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
 21 ἐκάμυσαν, μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκού-
 22 σωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι
 23 αὐτούς. Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσιν· καὶ τὰ
 24 ὦτα, ὅτι ἀκούουσιν. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφη-
 25 ται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδαν· καὶ
 26 ἀκούσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.
 27 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειράντος. Παν-
 28 τὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχε-
 29 ται ὁ πονηρὸς, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ·
 30 οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. Ὁ δὲ ἐπὶ τὰ πετρώδη σπα-
 31 ρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμ-
 32 βάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν ἑσπῳ, ἀλλὰ πρόσκαιρός ἐστιν·
 33 γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκιν-
 34 δαλίζεται. Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λό-
 35 γον ἀκούων· καὶ ἡ μέριμνα τοῦ αἵωνος, καὶ ἡ ἀπάτη τοῦ πλοῦτος
 36 συνπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεταί. Ὁ δὲ ἐπὶ τὴν κα-

(a) Is. vi. 9, 10.

12. ὃ ἔχει] St. Luke (viii. 18) has
 ὃ δοκεῖ ἔχειν.

13. συνιούσιν] On this text Mald.
 observes: "It speaks to them obscurely,
 because, in refusing to understand the
 things which were said to them plainly,
 they deserved he should so speak to
 them that they could not understand,
 even if they wished." συνιούσιν is for

συνιάσιν, formed from the verb in *ἐω*
 instead of that in *μι*.

15. συνῶσιν] 2d aor. conj. act. from
 συνίημι.

19. Παντὸς ἀκούοντος] when any
 person hears; instead of the usual sig-
 nification, "every." Thus, παντὸς
 προσθεῖναι τὸ ἐλλείπον, Arist. "It is
 the part of any one," or, παντός may

- λὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς· ὃς
 24 δὴ καρποφορεῖ, καὶ ποιεῖ, ὁ μὲν ἑκατὸν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριά-
 25 κοντα. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· ὡμοιωθὴ ἡ
 βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ
 26 ἀγρῷ αὐτοῦ. Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ
 ὁ ἐχθρὸς, καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ
 27 ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν,
 28 τότε ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰ-
 29 κοδεσπότου, εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν
 τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; Ὁ δὲ ἐφῆ αὐτοῖς· ἐχ-
 30 θρὸς ἀνθρώπου τοῦτο ἐποίησεν· οἱ δὲ αὐτῷ λέγουσιν· θέλεις οὖν
 ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ φησιν, οὐ· μήποτε συλ-
 λέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. Ἀφετε
 συναρξάνεσθαι ἀμφοτέρω εἰς τὸν θερισμὸν· καὶ ἐν καιρῷ τοῦ θε-
 ρισμοῦ ἐρῶ τοῖς θερισταῖς· συλλέξατε πρῶτον τὰ ζιζάνια, καὶ
 31 θύσατε αὐτὰ εἰς δεσμάς, πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖ-
 τον συνάγετε εἰς τὴν ἀποθήκην μου.
 32 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων· ὁμοίᾳ ἐστὶν
 ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἀνθρώπος
 33 ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὁ μικρότερον μὲν ἐστὶν πάντων
 τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ, μείζον τῶν λαχάνων ἐστὶν· καὶ
 34 γίνεταί δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κι-
 τασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. Ἄλλην παραβολὴν ἐλάλησεν
 αὐτοῖς· ὁμοίᾳ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβούσῃ
 35 γυνὴ πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ
 χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς. Ὅπως πληρωθῇ τὸ ρη-
 36 θέν διὰ τοῦ προφήτου λέγοντος·^(b) ἀνοιξω ἐν παραβολαῖς τὸ στό-
 μα μου· ἐρεῦξομαι κεκρυμμένα ἀπὸ καταβολῆς.
 37 Τότε ἀφείς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν, καὶ προσῆλ-
 38 θαν αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· διςάφησον ἡμῖν τὴν πα-
 ραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ σπει-
 ρων τὸ καλὸν σπέρμα, ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου. Ὁ δὲ ἀγρός,

(b) Ps. lxxvii. 2.

be taken as dependant on καρδίᾳ, "in the heart of every one who hears," &c., and αὐτοῦ as pleonastic. Cf. iii. 12.

ὁ πονηρός] This is ὁ σατανᾶς in St. Mark, and ὁ διάβολος in St. Luke.

25. ζιζάνια] *cockle*, a sort of weed growing amongst corn, to which it bears a considerable resemblance in appearance before the corn is in ear. It is the *lolium* of the Romans.

31. σινάπεως] The mustard plant in Palestine is described in the Rabbinical writings as growing to an astonishing size.

32. μικρότερον] The comparative has here its proper force; "less than all," &c., and consequently, "least."

34. σάτα] The σάτον is a Hebrew measure of capacity, the *seah* containing one and a-half peck nearly. Cf. Luke, xiii. 21.

39 ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βα-
 σιλείας· τὰ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ. Ὁ δὲ ἐχθρὸς
 40 ἐστὶν ὁ σπείρας αὐτὰ, ὁ διάβολος· ὁ δὲ θερισμός, συντέλει αἰῶνος.
 41 ἐστὶν· οἱ δὲ θερισταί, ἄγγελοι εἰσιν. Ὡς περ οὖν συλλέγεται τὰ
 ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ
 42 αἰῶνος. Ἀποστέλει ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ,
 καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα,
 43 καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. Καὶ βυλοῦσιν αὐτοὺς εἰς τὴν
 κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 44 ὀδόντων. Τότε οἱ δίκαιοι ἐκλάμψουσιν, ὡς ὁ ἥλιος, ἐν τῇ βα-
 σιλείᾳ τοῦ πατρὸς αὐτῶν· ὁ ἔχων ὦτα, ἀκουέτω. Ὁμοίᾳ ἐστὶν
 45 ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν ἐν τῷ ἀγρῷ, ὃν
 εὐρὼν ἄνθρωπος ἐκρυψεν, καὶ ἀπὸ τῆς χυρᾶς αὐτοῦ ὑπάγει, καὶ
 46 πωλεῖ ὅσα ἔχει, καὶ ἀγοράζει τὸν ἀγρὸν ἐκείνον. Πάλιν ὁμοίᾳ
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς μαρ-
 47 γαρίτας· εὐρὼν δὲ ἓνα πολῦτιμον μαργαρίτην, ἀπελθὼν
 48 πέπρακεν πάντα ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοίᾳ
 ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆνῃ βληθείσῃ εἰς τὴν θάλασ-
 49 σαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἦν, ὅτε ἐπληρώθη,
 ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν, καὶ καθίσαντες, συνέλεξαν τὰ
 50 καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ
 συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσιν
 51 τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων. Καὶ βυλοῦσιν αὐτοὺς εἰς
 τὴν κάμινον τοῦ πυρός· ἐχεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
 52 ὀδόντων. Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ· ναί. Ὁ δὲ εἶ-
 πεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασι-
 53 λείᾳ τῶν οὐρανῶν, ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκ-
 βάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
 54 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύ-
 τας, μετῆρεν ἐκεῖθεν. Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ, ἐδί-
 55 δασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν· ὥστε ἐκπλήσσεσθαι αὐτοὺς,
 καὶ λέγειν· πόθεν τούτῳ ἡ σοφία αὕτη, καὶ αἱ δυνάμεις; Οὐχ

41. τὰ σκάνδαλα] He calls by the name of "scandals" those by whom scandals come. Cf. ch. v. 29.

46. ἠγόρασεν] In Syria treasure-trove belonged to the purchaser.

47. σαγῆνῃ] a large drag-net.

52. διὰ τοῦτο] Our Lord had asked the disciples whether they had understood all these things. They reply in the affirmative. His answer may be considered as equivalent to saying: "Because, therefore, you have understood them, I add this too: "every

scribe," &c. But Mald., after St. Aug., refers the διὰ τοῦτο to the parable of the treasure: "since the kingdom of heaven is like a treasure, every instructed scribe ought to bring out of it things new and old."

γραμματεὺς] scribe, cf. ii. 4. Our Lord here applies this title, properly belonging to the Jewish law, to the evangelical teacher.

54. πατρίδα] Nazareth, cf. Matt. ix. 1.

55. οἱ ἄδελφοι] Cf. xii. 46.

οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός ; οὐχ' ἡ μήτηρ αὐτοῦ λέγεται Μα-
 ριὰμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσήφ, καὶ Σίμων,
 56 καὶ Ἰούδας ; Καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πάσαι πρὸς ἡμᾶς εἴ-
 57 σιν ; πόθεν οὖν τούτῳ τὰυτα πάντα ; Καὶ ἐσκανδαλίζοντο ἐν αὐ-
 τῷ· ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ ἔστιν προφήτης ἄτιμος, εἰ μὴ
 58 ἐν τῇ πατρίδι, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ
 δυνάμεις πολλὰς, διὰ τὴν ἀπιστίαν αὐτῶν.

ΚΕΦ. ΙΔ. (14).

1 **Ε**ν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοήν
 2 Ἰησοῦ. Καὶ εἶπεν τοῖς παισὶν αὐτοῦ· οὗτός ἐστιν Ἰωάννης ὁ βαπ-
 3 τιστής, αὐτὸς ἡγήρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνά-
 4 μεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρώδης τότε κρατήσας τὸν Ἰω-
 5 ἄνην, ἔδρασε, καὶ ἐν τῇ φυλακῇ ἀπέθετο, διὰ Ἡρωδιάδα τὴν γυ-
 6 ναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. Ἐλεγεν γὰρ ὁ Ἰωάννης αὐ-
 7 τῷ· οὐκ ἔξεστίν σοι ἔχειν αὐτήν. Καὶ θέλων αὐτὸν ἀποκτείνειν,
 8 ἐφοβήθη τὸν ὄχλον, ἐπεὶ ὡς προφήτην αὐτὸν εἶχον. Γενεσίοις δὲ
 9 γενομένοις τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν
 10 τῇ μέσῳ, καὶ ἤρρεσεν τῷ Ἡρώδῃ. Ὅθεν μεθ' ὅρκου ὠμολόγησεν
 11 αὐτῇ δοῦναι ὃ ἂν αἰτήσεται. Ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μη-
 12 τρός αὐτῆς, δὸς μοι, φησὶν, ὧδε ἐπὶ πῖνακι τὴν κεφαλὴν Ἰωάννου
 13 τοῦ βαπτιστοῦ. Καὶ λυπηθεὶς ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ
 14 τοὺς συνακακεμένους, ἐκέλευσεν δοθῆναι. Καὶ πέμψας ἀπεκε-
 15 φάλισεν Ἰωάννην ἐν τῇ φυλακῇ. Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ
 16 ἐπὶ πῖνακι, καὶ ἐδόθη τῷ κορασίῳ, καὶ ἠνεγκεν τῇ μητρὶ αὐ-
 17 τῆς. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρυν τὸ πτῶμα, καὶ
 18 ἔθαψαν αὐτόν· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ. Ἀκούσας δὲ

XIV. 1. Ἡρώδης ὁ τετράρχης] This was Herod Antipas, a son of Herod the Great, who by his will made him tetrarch of Galilee and Peræa (tetrarch originally meant the ruler of the fourth part of a province, but was afterwards applied less strictly). He married a daughter of Aretas, king of Arabia Petræa, but forsook her for Herodias, the wife of his brother Herod Philip (not the tetrarch of Ituræa, Luke, iii. 1, but another of the same name). It was to Herod Antipas that Pilate sent our Lord, when he heard he was of his jurisdiction (Luke, xxiii. 7). Herod Antipas was banished by Caligula to Lyons, and afterwards to Spain, where he died.

8. ἐν τῇ φυλακῇ] We learn from Josephus that this was at Machærus, a castle on the borders of Peræa and Arabia.

6. γενεσίοις] The dative absolute ; a very rare construction. In classical authors, τὰ γενέσια means a day kept in memory of the dead ; here a birthday feast. ἡ θυγάτηρ. Her name was Salome.

8. ὃ ἂν αἰτήσεται] Ἄν with the future is a very rare construction.

13. ἀκούσας] St. Mark gives the additional reason that he wished to give the apostles rest after the labours of their mission.

ἔρημον τόπον] St. Luke says this desert place belonged to Bethsaida. It

- ὁ Ἰησοῦς, ἀνεχώρησεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.
- 14 Καὶ ἐξελθὼν εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγχίσθη ἐπ' αὐ-
 15 τοῖς, καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν. Ὁψίας δὲ γενομένης,
 προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες· ἔρημός ἐστιν ὁ τόπος, καὶ
 ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς
 16 τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. Ὁ δὲ Ἰησοῦς εἶπεν
 αὐτοῖς· οὐ χρειᾶν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.
 17 Οἱ δὲ λέγουσιν αὐτῷ· οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο
 18 ἰχθύας. Ὁ δὲ εἶπεν, φέρετέ μοι ὧδε αὐτούς. Καὶ κελεύσας τοῖς
 19 ὄχλους ἀνυκλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους,
 καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν· καὶ
 κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μεθῆται τοῖς
 20 ὄχλοις. Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦρταν τὸ πε-
 21 ρισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. Οἱ δὲ ἐσ-
 θιόντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ
 παιδιῶν.
- 22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς πλοῖ-
 23 ον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὀ-
 24 χλους. Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν
 25 προσεύχασθαι· ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον
 ἦδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπέειχεν, βασιανίζομενον ὑπὸ
 26 νυκτὸς ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. Οἱ δὲ
 μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντι ἐταράχ-
 27 ξυν. Εὐθὺς δὲ ἐλάλησεν ὁ Ἰησοῦς αὐτοῖς, λέγων, θαρσείτε· ἐγώ
 28 εἰμι· μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· κύριε,
 29 εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὕδατα. Ὁ δὲ εἶπεν·
 ἐλθέ· καὶ κυταβὰς ἀπὸ τοῦ πλοίου Πέτρος, περιεπάτησεν ἐπὶ

would appear to have been Bethsaida Julias on the N.E. of the lake, not the Bethsaida near Capharnaum, and the birthplace of Andrew and Philip.

15. ὁψίας] This refers to the earlier evening, which commenced about three o'clock; the later evening (cf. v. 23) began at sunset.

19. τοῦ χόρτου] St. Mark says the green grass, for the time was the early spring, as we learn from St. John (vi. 4), who says the Pasch was near at hand.

20. κοφίνους] wicker baskets, cf. *Juv. iii. 15.* "Judæia, quorum copinus, fœnumque supellex."

22. εἰς τὸ πέραν] The opposite, that is, the western coast, returning towards the other Bethsaida (Mark, vi. 45), Capharnaum (John, vi. 17), and the district of Gennesaret (v. 34).

26. τετάρτη φυλακῇ] The night was divided into four watches, of three hours each, the fourth beginning at 3 a.m. and ending at 6. Cf. Mark, xiii. 35.

- 30 τὰ ὕδατα, καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξεν, λέγων· κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς, ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστας; Καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος.
- 33 Οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ, λέγοντες· ἀληθῶς θεοῦ υἱὸς εἶ.
- 34 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. Καὶ ἐπιγινόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περὶχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψυντο, διεσώθησαν.

ΚΕΦ. ΙΕ. (15).

- 1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ
- 2 γραμματεῖς, λέγοντες· διὰ τί οἱ μαθηταί σου παραβαίνουνσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας,
- 3 ὅταν ἔρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ, διὰ τὴν παράδοσιν ὑμῶν; Ὁ γὰρ θεὸς εἶπεν·^(*) τίμα τὸν πατέρα, καὶ τὴν μητέρα· καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανάτῳ τελευτάτω.
- 5 Ὑμεῖς δὲ λέγετε· ὅς ἂν εἴπῃ τῷ πατρὶ, ἢ τῇ μητρὶ, δῶρον, ὃ
- 6 ἔαν ἐξ ἐμοῦ ὠφεληθῇς, οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ.* Καὶ
- 7 ἠκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. Ὑποκρίται, καλῶς ἐπροφῆτευσεν περὶ ὑμῶν Ἡσαΐας, λέγων·^(b) ὁ λαὸς οὗτος τοῖς χεῖλεσιν με τιμᾷ· ἢ δὲ καρδίᾳ αὐτῶν πόρρω ἀπέ-

* Add. ἢ τὴν μητέρα αὐτοῦ.

(a) Exod. xx. 12; xxi. 17.

(b) Is. xxix. 13.

XV. 2. τὴν παράδοσιν] Of this St. Mark gives a more copious account. Cf. Diat. no. 78.

5. δῶρον] In Hebrew, *corban* (Mark, vii. 11), signifying an offering made for religious purposes. The passage may be rendered: "He who shall say to his father or his mother, 'That in respect of which you might receive benefit from me, is a sacred gift, shall not honour—i.e., shall be acquitted of the precept of honouring—his father,'" &c. The Vulgate version has: *Quicumque dixerit patri vel matri, munus quodcumque est ex me, tibi proderit; et non honorificabit patrem suum aut matrem suam: et*

irritum fecistis," &c. On which the Douay note is as follows: "That is, the offering that I shall make to God shall be instead of that which should be expended for thy profit. This tradition of the Pharisees was calculated to enrich themselves, by exempting children from giving any further assistance to their parents, if they once offered to the temple and the priests that which should be the support of their parents." The Vulgate version implies an anacoluthon, which is avoided in the codex by the omission of *καὶ* before *οὐ μὴ τιμήσῃ*.

- 9 χει ἀπ' ἐμοῦ. Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας,
 10 ἐντάλματα ἀνθρώπων. Καὶ προσκαλεσάμενος τὸν ὄχλον, εἶπεν
 11 αὐτοῖς· ἀκούετε καὶ συνίετε. Οὐ τὸ ἐρχόμενον εἰς τὸ στόμα κοι-
 νοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦ-
 12 το κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ μαθηταί, λέγου-
 σιν αὐτῷ· οἶδας ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐσκαν-
 13 δαλίσθησαν; Ὁ δὲ ἀποκριθεὶς, εἶπεν· πᾶσα φυτεία, ἣν οὐκ ἐφύ-
 14 τευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκρίζωθήσεται. Ἀφετε αὐτούς·
 τυφλοὶ εἰσιν ὁδηγοί.* τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς
 15 βόθυνον πεσοῦνται. Ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ εἶπεν· φρά-
 16 σον ἡμῖν τὴν παραβολήν. Ὁ δὲ εἶπεν· ἀκμὴν καὶ ὑμεῖς ἀσύνετοί
 17 ἐστε· οὐ νοεῖτε, ὅτι πᾶν τὸ εἰσερχόμενον εἰς τὸ στόμα, εἰς τὴν
 18 κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; Τὰ δὲ ἐκπορευό-
 μενα ἐκ τοῦ στόματος, ἐκ τῆς καρδίας ἐξέρχεται, κακείμενα κοι-
 19 νοῖ τὸν ἄνθρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διυλογισμοὶ
 20 πονηροί, φόνοι, μοιχείαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι,
 21 βλασφημίαι. Ταῦτά ἐστιν τὰ κοινούντα τὸν ἄνθρωπον· τὸ δὲ ἀ-
 νίπτοις χερσὶν φαγεῖν, οὐ κοινοῖ τὸν ἄνθρωπον.
 22 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύ-
 23 ρου καὶ Σιδῶνος. Καὶ ἰδοὺ γυνὴ χαναναία ἀπὸ τῶν ὀρίων ἐκεῖ-
 νων ἐξελθοῦσα, ἔκραζεν λέγουσα· ἐλέησόν με κύριε, υἱὸς Δαυ-
 23 εῖδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται. Ὁ δὲ οὐκ ἀπεκρίθη
 αὐτῇ λόγον· καὶ προσελθόντες οἱ μαθηταί αὐτοῦ, ἠρώτουν αὐ-
 24 τὸν, λέγοντες· ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν. Ὁ δὲ
 ἀποκριθεὶς εἶπεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβια τὰ ἀπο-
 25 λωλότα οἴκου Ἰσραὴλ. Ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγου-
 26 σα· κύριε, βοήθει μοι. Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔστιν κυλὸν
 27 λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. Ἡ δὲ
 εἶπεν· ναὶ κύριε· καὶ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψυχίων

* ὁδηγοὶ εἰσιν τυφλοὶ τυφλῶν.

16. ἀκμὴν] Used in later Greek in the sense of ἔτι.

21. εἰς τὰ μέρη] St. Mark says εἰς τὰ ὄρια. It would appear, however, from the same evangelist (vii. 31) that our Lord passed through Sidon. But from v. 24 we learn that he did not come into that country to preach or to work miracles, but rather to remain concealed, and the miracle now recorded was granted, as it were by force, to the prayers and importunity of the women.

22. χαναναία] St. Mark calls her σύρα, φοινίκισσα τῇ γένει (vii. 26), and Ἑλληνίς, i.e., a Gentile. The Phœ-

nicians were of Canaanitish origin. υἱός, nom. for voc.

23. ἠρώτουν] for ἠρώτων, from a form in ἔω instead of that in δω.

26. "He calls by the name of bread the grace of miracles here in question, and evangelical grace generally, which was due to the Jews alone, in a certain sense, to whom it had been promised by the covenant of Abraham . . . Natural objects, as the sun, moon, rain, &c., are the bread of the Gentiles, which is dispensed indeed by the providence of God, but by a general and less accurate providence, and is cast to all in common,

- 28 τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. Τότε ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ· ὦ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις· καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
- 29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς, ἦλθεν παρὰ τὴν θάλασσαν
30 τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος, ἐκάθητο ἐκεῖ. Καὶ προσήλθον αὐτῷ ὄχλοι πολλοί, ἔχοντες μεθ' ἑαυτῶν χωλοὺς, κυλλοὺς, τυφλοὺς, κωφοὺς, καὶ ἐτέρους πολλοὺς· καὶ ἔρριψαν
31 αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ· καὶ ἐθεράπευσεν αὐτούς· ὥστε τοὺς ὄχλους βλέποντας, θαυμάσαι κωφοὺς ἀκούοντας, κυλλοὺς ὑγιεῖς, καὶ χωλοὺς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ
32 ἐδόξασαν τὸν θεὸν Ἰσραὴλ. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, εἶπεν· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἡμέραι τρεῖς προσμένουσίν μοι, καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπο-
33 λύσω αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. Καὶ λέγουσιν αὐτῷ οἱ μαθηταί· πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι ὄχλον τοσοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πό-
34 σους ἄρτους ἔχετε; οἱ δὲ εἶπον ἑπτὰ, καὶ ὀλίγα ἰχθύδι. Καὶ
35 παρωγείλας τῷ ὄχλῳ ἀνωπесеῖν ἐπὶ τὴν γῆν, ἔλαβεν τοὺς ἑπτὰ
36 ἄρτους καὶ τοῖς ἰχθύας, καὶ εὐχαριστήσας ἐκλασεν, καὶ ἐδί-
37 δον τοῖς μαθηταῖς· οἱ δὲ μαθηταὶ τοῖς ὄχλοις. Καὶ ἔφαγον πάν-
τες, καὶ ἔχορτάσθησαν· καὶ τὸ περισσεῖον τῶν κλασμάτων ἦραν,
38 ἑπτὰ σπυρίδας πλήρεις. Οἱ δὲ ἐσθίοντες ἦσαν ὡς τετρακισχί-
39 λοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. Καὶ ἀπολύσας τοὺς ὄχλους, ἐνέβη εἰς τὸν πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγαδᾶν.

ΚΕΦ. ΙΣ. (16).

- 1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζον-
τες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτοῖς.
2 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς.* Γενεὰ πονηρὰ καὶ μοιχαλὶς ση-

* Add. Ὁψίας γενομένης λέγετε· Εὐδία, πυρᾶζει γὰρ ὁ οὐρανός. 3. Καὶ πρῶτ' Σήμερον χειμῶν, πυρᾶζει γὰρ στυνγάζων ὁ οὐρανός. Ἰγροκριτα, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε;

like acorns to swine. Evangelical grace, which is supernatural, is the bread of the children, not to be scattered at random, but to be distributed with greater counsel and reason." Maldonatus.

30. κυλλοὺς] *debiles*. Vulg. "with limbs crooked or bent." In Mark (ix. 43) the word is used of a person who has lost a hand.

38. σπυρίδας] large baskets. Cf. Acts, ix. 24.

39. Μαγαδᾶν] St. Mark says εἰς τὰ μέρη Δαλμανουνθᾶ. These names, which are not otherwise known, seems to have belonged to the same, or closely adjoining places, on the sea of Tiberias.

XVI. 3*. στυνγάζων] *lowering*. The metaphor is from the human visage

- 3 μείον αἰτέ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον
 4 Ἰωῶ· καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
 5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν, ἐπελάθοντο λε-
 6 βεῖν ἄρτους. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ὁράτε καὶ προσέχετε ἀπὸ
 7 τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. Οἱ δὲ διελογίζον-
 8 το ἐν ἑαυτοῖς, λέγοντες· ὅτι ἄρτους οὐκ ἐλάβομεν. Γνοὺς δὲ ὁ
 9 Ἰησοῦς εἶπεν· τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρ-
 10 τους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; Οὐδὲ
 11 τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σφυρίδας ἐλά-
 12 βετε; Πῶς οὖν νοεῖτε, ὅτι οὐν περὶ ἄρτων εἶπον ὑμῖν, προσέχετε
 13 δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; Τότε συνῆ-
 14 καν, ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων, ἀλλ'
 15 ἀπὸ τῆς διδαχῆς τῶν Σαδδουκαίων καὶ Φαρισαίων.
 16 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου,
 17 ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· τίνα λέγουσιν οἱ ἄνθρωποι
 18 εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; Οἱ δὲ εἶπαν· οἱ μὲν, Ἰωάννην τὸν
 19 βαπτιστὴν· οἱ δὲ, Ἡλείαν· ἕτεροι δὲ, Ἰερεμίαν, ἡ ἕνα τῶν προ-
 20 φητῶν. Λέγει αὐτοῖς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκρι-
 21 θείς δὲ Σίμων Πέτρος, εἶπεν· σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ
 22 τοῦ ζῶντος. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτῷ· μακάριος εἶ,
 23 Σίμων βاريωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ'
 24 ὁ πατήρ μου ὁ ἐν οὐρανοῖς. Καὶ γὰρ δέ σοι λέγω, σὺ εἶ Πέ-
 25 τρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ

wearing a sad expression. Hence πρόσωπον in the next sentence.

[Ἰποκριταί] The argument is: "You can discern the face of the heaven, that is the signs of fair and rainy weather, which is more difficult and uncertain, how is it you know not how to discern the signs of the times of my coming, which have been marked by so many prophecies, and proved by so many miracles by me?" Mald. from St. Hilary and others.

4. ἀπῆλθεν] to Bethsaida. Cf. Mark, viii. 22.

5. ἐπελάθοντο] St. Mark adds that they had a single loaf.

6. προσέχετε ἀπὸ] beware of. Compare the corresponding constr. in Mark, viii. 15, βλέπετε ἀπὸ, and also Matt. vi. 1, προσέχετε μὴ ποιεῖν.

Σαδδουκαίων] St. Mark says Ἡρώδου,

alluding probably to the Herodians. Cf. ch. xxii. 16.

13. Καισαρείας τῆς Φιλ.] A city situated near the sources of Jordan, at the foot of Mount Libanus. It was previously called Paneas, but Philip the tetrarch enlarged it, and called it Cæsarea, in honour of Tiberius. It was called Philippi after himself. There was another Cæsarea on the Mediterranean, for which see Acts, viii. 39.

16. ὁ υἱὸς κ.τ.λ.] He calls him the Son of God by nature, not adoption, for Peter opposes Christ the Son of the living God to John, Elias, Jeremias, and the prophets, who it is certain were sons of God by adoption.

17. σὰρξ καὶ αἷμα] that is, "man," as consisting of flesh and blood.

18. Πέτρος] It is probable from Mark, iii. 16, and Luke, vi. 14, that he

- 19 πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς κλείδους τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἂν δήσης ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λυμένον ἐν τοῖς οὐρανοῖς. Τότε ἐπετίμησεν τοῖς μαθηταῖς, ἵνα
 21 μηδενὶ εἵπωσιν, ὅτι αὐτὸς ἐστὶν ὁ Χριστός. Ἀπὸ τότε ἤρξατο Ἰησοῦς χριστὸς δεικνύναι τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ
 22 ἡμέρᾳ ἐγερθῆναι. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, λέγει αὐτῷ
 23 ἐπιτιμῶν· Ἰλεώς σοι κύριε· οὐ μὴ ἔσται σοι τοῦτο. Ὁ δὲ στραφεὶς, εἶπεν τῷ Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ, σκάνδαλον εἰ
 24 ἐμοῦ· ὅτι οὐ φруνεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ
 25 ἀκολουθεῖτω μοι. Ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὖ-
 26 ρήσει αὐτήν. Τί γὰρ ὠφελήθησεται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ἑξωμωθῇ; ἢ τί δώσει ἄνθρω-

was called by this name at the beginning of his vocation. The masc. termination is used to suit the proper name. In the Syro-Chaldaic or Aramaean, it was Cephas (cf. John, i. 43).

ἐπὶ ταύτῃ τῇ πέτρᾳ] upon this rock, viz., St. Peter. By this expression our Lord declared the special dignity to which he raised St. Peter, that he should be, next to Christ himself, the chief foundation-stone on which the Church should be built, its chief pastor, ruler, and governor.

πύλαι ἄδου] the gates of hell, signify all the power of the devil.

19. τὰς κλείδας] These words express the same idea of pre-eminent authority that is conveyed by the metaphor of πέτρα in the preceding verse, for the keys of a house or city are wont to be in the hands of him who is the ruler of it. Thus, in Apoc. i. 18, Christ is said to have the keys of death and of hell, i.e., to be the Lord of life and of death, and (iii. 7) to be he that hath the key of David, he that openeth and no man shutteth, shutteth and no man openeth. In this sense, therefore, the keys were given to Peter, that is, the

supreme power, next to Christ, in the Church.

20. ἐπετίμησεν] Cf. xii. 16.

21. ἀπὸ τότε] Cf. iv. 17.

ἀπὸ τῶν πρεσβ.] Here ἀπό is used of the cause, source, or instruments of the effect.

22. Ἰλεώς σοι] Scil. εἴη ὁ θεός, a deprecatory phrase, lit. "God be merciful to thee," and equivalent to the Vulg. rendering *absit a te*. Ἰλεώς is Attic for Ἰλαος.

οὐ μὴ ἔσται] this shall not be, an emphatic negative. οὐ μὴ is construed in the New Testament with the fut. ind. or aor. conj., the latter being the prevailing usage. In classical authors it is used in the above constructions, and also (but rarely) with the pres. conj. The usage probably arose from an ellipsis of some expression of anxiety, e.g., οὐ μὴ γινῶσι is equivalent to οὐ δέδοικα or οὐ δέος ἔστί μοι γινῶσι. When οὐ μὴ is used interrogatively with the second pers. of the fut. ind. a prohibitory formula is obtained. According to Hermann, οὐ μὴ with the aor. conj. applies to the past, or to uncertain time, when the action is momentary; with the fut. ind.

- 27 πος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.
- 28 Ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶν τινες τῶν ὧδε ἐσθιόντων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

ΚΕΦ. ΙΖ. (17).

- 1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. Καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἐλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. Καὶ ἰδοὺ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλείας, συλλαλῶντες μετ' αὐτοῦ. Ἀποκριθεὶς δὲ ὁ Πέτρος, εἶπεν τῷ Ἰησοῦ· κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε σκητὰς τρεῖς, σοὶ μίαν, καὶ Μωϋσεὶ μίαν, καὶ μίαν Ἡλείᾳ. Ἐπὶ αὐτοῦ λαλῶντος, ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. Καὶ ἀκούσαντες αἱ μαθηταί, ἔψαλλον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφοδρὰ. Καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν· ἐγέρθητε, καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ τοὺς ὀφθαλμούς αὐτῶν, οὐδέν τι εἶδον, εἰ μὴ αὐτὸν Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους, ἐντεταλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· μηδενὶ εἶπητε τὸ ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. Καὶ ἐπρωήτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες· τί οὖν οἱ γραμματεῖς λέγουσιν, ὅτι Ἡλείαν δεῖ ἐλθεῖν πρῶτον; Ὁ δὲ ἀποκριθεὶς εἶπεν. Ἡλείας μὲν ἔρχεται, καὶ ἀποκατισθήσει

to a distant future; but this distinction is certainly not everywhere observed in New Testament syntax. Cf. Beelen, Gr. Græcitas N. T. § 60.

28. *ἐρχόμενον ἐν τῇ βασι.*] Almost all the ancient authors interpret this of the transfiguration of Christ, which not all the apostles, but only Peter, James, and John, merited to see before they died.

XVII. 1. *μεθ' ἡμ. ἕξ*] St. Luke says, *ὥσει ἡμ. ἕκτω*, probably including the day on which the preceding conversation took place, or designating the time in a rough manner. *ὑπὸς ὑψηλόν*, gene-

rally supposed to be Mount Thabor, in Galilee.

3. *Μωϋσῆς καὶ Ἡλείας*] Moses as representing the Law, Elias the Prophets, both tending to Christ and terminating in him.

συλλαλῶντες] So written (by the first hand) in this codex for *συλλαλῶντες*, and other similar compounds in the same way. St. Luke says they spoke of *τὴν ἐξοδὸν αὐτοῦ ἣν ἐμελλεν πληροῦν ἐν Ἱερουσαλὴμ*.

11. *ἔρχεται*] Alluding to the prophecy of Malachias, iv. 5. The true Elias is to come before the second ad-

- 12 πάντα. Λέγω δὲ ὑμῖν, ὅτι Ἡλείας ἦδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ
 13 ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. Τότε συνήκαν οἱ μαθηταί, ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
 14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος, γονυπετῶν αὐτὸν, καὶ λέγων· κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ,
 16 καὶ πολλάκις εἰς τὸ ὕδωρ. Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνάσθησαν αὐτὸν θεραπεῦσαι. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; Φερέτέ μοι αὐτὸν ὧδε.
 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξήλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταί τῷ Ἰησοῦ κατ' ἰδίαν, εἶπον· διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Ὁ δὲ λέγει αὐτοῖς· διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τοιῷ· μετάβα ἐνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.*
 22 Συντρεφόμενων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. Καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται· καὶ ἐλνυθήσονται σφόδρα.
 24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ, προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπαν, ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει· ναί. Καὶ ἐλθόντα εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· τί σοι δοκεῖ, Σίμων, οἱ βα-

* Add. τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

vent of Christ, but had already come in effect, that is to say, as a sign of his first advent, and for the preaching of penance, both these things having been exhibited by St. John the Baptist, who came in the spirit of Elias, animated by the same zeal.

12. ἐν αὐτῷ] unto him. Here ἐν is used with the person on whom anything is done.

15. κακῶς ἔχει] From St. Mark we learn that he was possessed by a dumb spirit, and from St. Luke that he was an only son.

18. αὐτῷ] Beelen understands the αὐτῷ of the demoniac.

20. ὡς κόκκον σιν.] The metaphor expresses a very small degree of faith,

that is, not small in itself, but small compared with what they ought to have had, after such long converse with Christ. Cf. 1 Cor. xiii. 2, where St. Paul, alluding to very great faith, speaks of the same effect, removing mountains.

21*. τοῦτο τὸ γένος] This class of demons.

24. δίδραχμα] Probably a tribute, so called from its amount, paid yearly by every Jew for the expenses of the temple at Jerusalem (Exod. xxx. 13).

25. τέλη, ἢ κῆνσον] The τέλη are tributes levied in the form of harbour-dues, dues from the public pastures, or tenths of corn (portoria, scriptura, decumæ). These are called vectigalia. The κῆνσος (Lat. census) is the Roman

σιλείς τῆς γῆς ἀπὸ τινος λαμβάνουσιν τέλη, ἢ κῆνσον; ἀπὸ τῶν
 26 υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων; Εἰπόντος δέ, ἀπὸ τῶν ἄλ-
 27 τριῶν· ἔφη αὐτῷ ὁ Ἰησοῦς· ἄρα γε ἐλευθεροί εἰσιν οἱ υἱοί. Ἵνα
 δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν, βάλε
 ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἤρυν· καὶ ἀνοίξας
 τὸ στόμα αὐτοῦ, εὐρήσεις στατήρα· ἐκείνον λαβὼν, δὸς αὐτοῖς
 ἀντὶ ἐμοῦ καὶ σοῦ.

ΚΕΦ. ΙΗ. (18).

1 Ἐν ἐκείνῃ δὲ τῇ ὥρᾳ προσῆλθον οἱ μυηταὶ τῷ Ἰησοῦ, λέγον-
 2 tes· τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; Καὶ προσ-
 3 καλεσάμενος παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν, καὶ εἶπεν·
 4 οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ὅστις οὖν τα-
 πεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ
 5 βασιλείᾳ τῶν οὐρανῶν. Καὶ ὃς ἐὰν δεῖξηται ἐν παιδίον τοιοῦτο
 6 ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν
 μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρεي αὐτῷ ἵνα
 κρεμασθῇ μύλος ὄνικος περὶ τὸν τράχηλον αὐτοῦ, καὶ καταπον-
 7 τισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν
 σκανδάλων· ἀνάγκη γὰρ εἰλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῇ ἀν-
 8 θρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ ἡ χεὶρ σου,
 ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν, καὶ βάλε ἀπὸ σοῦ·
 καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν, ἢ δύο

capitation-tax, levied on the estimate of each man's fortune. Cf. note on chap. xxiii. 17.

26. οἱ υἱοί] The argument is, that as earthly kings do not exact tribute of their own sons, so neither should the Son of God be called on to pay tribute to his Father.

στατήρα] The stater at this period was equal to the Attic tetradrachm, or about 3s. 3d. of our money.

XVIII. 1. τίς ἄρα μείζων] Here the comparative has its proper force: "Who is greater [than the rest] in the kingdom of heaven?" Although he that is "greater than the rest" is "greatest," yet the comp. cannot correctly be said to stand for the superlative. Beelen, Gr. Gr., N. T. c. III., § 36. From St. Mark we learn that the apostles had

disputed on the question of pre-eminence on their way to Capernaum, and that our Lord, on reaching the house, had asked them the subject of their conversation.

6. μύλος ὄνικος] *mola asinaria*, a mill-stone turned by an ass, distinguished from the *mola trusatilis*, turned by the hand.

ἐν τῷ πελάγει] in the depth. The *πέλαγος* means the open sea.

7. οὐαὶ...ἀπὸ] *woe...because of*, ἀπὸ expressing the source or cause. In classical Greek, interjections corresponding to οὐαὶ would take a genitive, e.g., αἰαὶ κακῶν, Eur.; φεῦ τοῦ ἀνδρός, Xen.

8. καλὸν...ἢ] Here, instead of the comparative, we have the positive, followed by the comparative particle ἢ, a Hebraizing construction, though the

- χείρας ἢ δύο πόδας ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.
- 9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλεῖ σε, ἔξελε αὐτόν, καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα, βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
- 10 Ὅρατε, μὴ καταφρονήσῃτε ἐνὸς τῶν μικρῶν τούτων· λέγω γάρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν τῷ οὐρανῷ διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς.* Τί ὑμῖν δοκεῖ; ἐὰν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν· οὐχὶ ἀφήσει τὰ ἐνενηκονταεννέα πρόβατα ἐπὶ τὰ ὄρη, καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; Καὶ ἐὰν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενηκονταεννέα τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἐστὶν θέλημα ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, ἵνα ἀποληται ἓν τῶν μικρῶν τούτων. Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε, ἔλεγεον αὐτὸν μεταξὺ σου καὶ αὐτοῦ μόνον· ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου. Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε ἓτι ἓνα ἢ δύο μετὰ σοῦ, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης. Ἀμὴν λέγω ὑμῖν, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν οὐρανῷ. Πάλιν ἀμὴν λέγω ὑμῖν, ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς. Οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἓμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.
- 21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, κύριε, ποσάκις ἀ-

* Add. v. 11. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.

classics afford similar examples. The passage also may be explained as a blending of the two constructions, καλὸν...καὶ αὐτὴ καὶ κάλλιον ἢ.

10. βλέπουσι.] While exercising their charge the angels continue to enjoy the divine presence.

14. θέλημα ἔμπρ. τ. π.] *the will of your Father*, lit., "the will in the sight of your Father," a Hebrew idiom. Compare xi. 26.

16. ἐπὶ στόματος...πᾶν ῥῆμα] A quotation from the law of Moses (Deut. xix. 15), according to which no man was to be condemned without the evidence of two or three witnesses.

17. παρακούσῃ] *if he will not hear*

them. The *παρά* gives the force of "hearing aside," and therefore "amiss," willfully misunderstanding.

τῇ ἐκκλησίᾳ] *the church*, not the Jewish synagogue, which is never called "church" in the New Testament, and which had not the power of binding and loosing. Mald.

ὁ ἐθνικός] "a Gentile." Observe the generic article, used to indicate the class, as we often use the indefinite article. The allusion is to the Jewish custom of avoiding the society of publicans and Gentiles. Cf. ch. v. 46: Luke, xv. 2; Acts, xi. 3.

19. παντός] Cf. xiii. 19.

μαρτήσῃ ὁ ἀδελφός μου εἰς ἐμέ, καὶ ἀφήσω αὐτῷ; ἕως ἐπτά-
 22 κῖς; Λέγει αὐτῷ ὁ Ἰησοῦς· οὐ λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως
 23 ἐβδομηκοντάκις ἐπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐ-
 24 ρανῶν ἀνθρώπων βασιλεῖ, ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν
 25 τῷ ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦ-
 26 ναι, ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι, καὶ τὴν γυναῖκα, καὶ
 27 τὰ τέκνα, καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. Πесὼν οὖν ὁ
 28 δοῦλος προσεκύνη αὐτῷ, λέγων· μακροθύμησον ἐπ' ἐμοί, καὶ πάν-
 29 τα ἀποδώσω σοι. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου, ἀπέ-
 30 λυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ. Ἐξελλθὼν δὲ ὁ δοῦ-
 31 λος, εὗρεν ἓνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν
 32 δηνάρια· καὶ κρατήσας αὐτὸν ἐπνιγε, λέγων· ἀπόδος, εἴ τι
 33 ὀφείλεις. Πесὼν οὖν ὁ σύνδουλος αὐτοῦ, παρεκάλει αὐτὸν, λέ-
 34 γων· μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι. Ὁ δὲ οὐκ ᾔθε-
 35 γεν· ἀλλὰ ἀπελθὼν ἐβαλεν αὐτὸν εἰς φυλακὴν, ἕως ἀποδῶ τὸ
 36 ὀφειλόμενον. Ἰδόντες οὖν αὐτοῦ οἱ σύνδουλοι τὰ γενόμενα, ἐλυ-
 37 πήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐάντων πάν-
 38 τα τὰ γενόμενα. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ,
 39 λέγει αὐτῷ· δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκε σοι,
 40 ἐπεὶ παρεκάλεσάς με. Οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν
 41 σου, ὡς καὶ γὰρ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέ-
 42 δωκεν αὐτὸν τοῖς βασανισταῖς, ἕως ἀποδῶ πᾶν τὸ ὀφειλόμενον.
 43 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφήτε
 44 ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

ΚΕΦ. ΙΘ. (19).

1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετ-
 2 ἦρεν ἀπὸ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας,
 3 πέραν τοῦ Ἰορδάνου. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί· καὶ
 4 ἐθεράπευσεν αὐτοὺς ἐκεῖ. Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πει-
 5 ράζοντες αὐτὸν, καὶ λέγοντες· εἰ ἔξῃστιν ἀπολύσαι τὴν γυναῖ-
 6 κα αὐτοῦ κατὰ πᾶσαν αἰτίαν; Ὁ δὲ ἀποκριθεὶς, εἶπεν· οὐκ

22. ἐβδομ. ἐπτά] *seventy times seven times*. A strong expression for an indefinite number. Here the cardinal number ἐπτά is used for the numeral adverb ἐπτάκις.

23. συναῖραι λόγον] Like the Latin, "rationes conferre."

24. ταλάντων] The talent of silver equalled 6,000 dr., or about £243 15s.

25. τὴν γυναῖκα] *his wife*. Observe the possessive article.

28. δηνάρια] The denarius was at this time in value about 7½d.

XIX. 1. πέραν τῷ Ἰορδ.] i.e., Christ set out from Galilee, proceeded through the trans-Jordanic regions, that is, Perea, and by that route came to the boundaries of Judæa.

8. κατὰ πᾶσαν αἰτ.] *for every cause*. Here *κατὰ* is used as that which occasions anything, and with reference to which it is done.

- ἀνέγνωτε, (*) ὅτι ὁ κτίσας ἀπ' ἀρχῆς, ἤρσεν καὶ θῆλν ἐποίησεν
 5 αὐτοὺς; καὶ εἶπεν· ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πα-
 τέρα καὶ τὴν μητέρα, καὶ κολληθήσεται τῇ γυναίκί αὐτοῦ, καὶ
 6 ἔσονται οἱ δύο εἰς σάρκα μίαν. Ὡστε οὐκέτι εἰσὶν δύο, ἀλλὰ
 7 σὰρξ μία· ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζετω. Λέ-
 γουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο (b) δοῦναι βιβλίον ἀποστασίου,
 8 καὶ ἀπολύσαι αὐτήν; λέγει αὐτοῖς. Ὅτι Μωϋσῆς πρὸς τὴν σκλη-
 ροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν·
 9 ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως. Λέγω δὲ ὑμῖν, ὅς ἂν ἀπολύσῃ
 τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοι-
 10 χευθῆναι· καὶ ὁ ἀπολελυμένην γαμήσας, μοιχᾷται. Λέγουσιν
 αὐτῷ οἱ μαθηταί· εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
 11 γυναίκος, οὐ συμφέρει γαμήσαι. Ὁ δὲ εἶπεν αὐτοῖς· οὐ πάντες
 12 χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται. Εἰσὶν γὰρ εὐνοῦχοι, οἳ
 τινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως· καὶ εἰσὶν εὐνοῦχοι, οἳ
 οὔτινες· εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσὶν εὐνοῦχοι οἳ-
 τινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν· ὁ δυνά-
 μενος χωρεῖν, χωρεῖτω.
 13 Τότε προσηνέχθησαν αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ
 αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
 14 Ὁ δὲ Ἰησοῦς εἶπεν, ἄφετε τὰ παῖδιά, καὶ μὴ κωλύετε αὐτὰ ἐλ-
 θεῖν πρὸς με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
 15 Καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς, ἐπορεύθη ἐκεῖθεν. Καὶ ἰδὼν εἰς
 16 προσελθὼν αὐτῷ εἶπεν· διδάσκαλε,* τί ἀγαθὸν ποιήσω, ἵνα σχῶ
 17 ζωὴν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ τί με ἐρωτᾷς περὶ τοῦ ἀγα-
 θοῦ; εἰς ἐστὶν ὁ ἀγαθός· εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,

*.Add. ἀγαθέ. (a) Gen. i. 27. (b) Deut. xxiv. 1.

5. εἰς σάρκα μίαν] A Hebraism. With this use of εἰς compare the LXX. Gen. ii. 7, ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν [ᾧσαν, man became a living soul.

8. πρὸς] by reason of. Here πρὸς implies the taking account of, having in view.

10. ἡ αἰτία] case, the Latin *causa*, Vulg.

11. χωροῦσι] *capiunt*, Vulg., i.e., "understand." The metaphor is drawn from the capacity of vessels to contain what is poured into them.

13. παῖδιά] St. Luke has τὰ βρέφη, indicating infants.

ἐπιθῇ] Here we have the conjunctive instead of the optative, though the principal clause is in past time. But in

N.T. Greek particles of design are construed after past (as well as pres. and fut.) tenses, with the conj. never with the optative.

16. εἰς] used for τίς. So, Mark, xii. 42, μὴ χήρα. St. Luke describes the person here mentioned as an ἄρχων.

17. εἰς ἐστὶν ὁ ἀγαθός.] *Unus est bonus, Deus*, Vulg.; "the good Being," by excellence, as the art. here would indicate. The youth had addressed our Lord as a mere man, using the term "good" in its superficial and ordinary sense. Our Lord takes the word out of his mouth, to show him he only needed rightly to understand what he had said. Compare the ambiguity of the word νεκρός, ch. viii. 22.

- 18 τήρει τὰς ἐντολάς. Λέγει αὐτῷ, ποίας; ὁ δὲ Ἰησοῦς ἔφη, τὸ οὐ φονεύσεις, οὐ μοιχεύσεις, οὐ κλέψεις, οὐ ψευδομαρτυρήσεις. Τίμα τὸν πατέρα, καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν. Λέγει αὐτῷ ὁ νεανίσκος· ταῦτα πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; Λέγει αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς· καὶ δεῦρο, ἀκολουθεῖ μοι. Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον τοῦτον, ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων χρήματα πολλά. Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν, ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρήματος ραβδόδος διελθεῖν, ἢ πλοῦσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
- 25 Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα, λέγοντες· τίς ἄρα δύναται σωθῆναι; Ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά. Τότε ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· ἰδού, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. Καὶ πᾶς ὃς τις ἀφήκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ τέκνα, ἢ ἀγροὺς, ἔνεκεν τοῦ ἔμοῦ ὀνόματος, πολλὰ λαπλασίονα λήμψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.

ΚΕΦ. Κ. (20).

- 1 Ὁμοίῳ γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρῶτ' μισθώσασθαι ἐργάτας εἰς τὸν

18. ποίας:] for τίνας;
τὸ οὐ φονεύσεις] The neuter of the article is thus used with words, or sentences quoted, e.g., τὸ Ἑλλάς, "the word Greece."

23. ἦν ἔχων] In New Testament Greek the finite verb is frequently resolved into the substantive verb and the participle, a construction which also occurs, but much more rarely, in the classics. Here, however, the participle has rather the notion of a predicate: "he was a man who had."

24. κάμηλον] A proverbial expres-

sion, to indicate something excessively difficult.

28. παλιγγενεσίᾳ] is read in this codex for *παλιγγενεσία*, and other compounds of the same kind similarly. The word here means the last judgment, either because the whole world will then be renewed, and, as it were, regenerated, or because we ourselves shall be so, by putting on immortality.

XX. 1. ἡ βασ. τῶν οὐρανῶν] may be here understood of the church militant, or of the church militant and triumphant together; for in the former the

- 2 ἀμπελῶνα αὐτοῦ. Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.
 3 Καὶ ἐξελθὼν περὶ τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργυρῶν· καὶ ἐκέλευεν εἰπεῖν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ εἰς τὴν δίκαιον, δώσω ὑμῖν. Οἱ δὲ ἀπήλθον· πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν ὡσαύτως.
 6 Περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς· τί ὥδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; Λέγουσιν αὐτῷ· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο· λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. Ὁ ψίνας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἕως τῶν πρώτων· ἐλθόντες δὲ οἱ περὶ τὴν ἐνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον. Καὶ ἐλθόντες οἱ πρώτοι, ἐνόμισαν ὅτι πλείον λήμψονται· καὶ ἔλαβον ἀνὰ δηνάριον καὶ αὐτοί. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, λέγοντες· οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσας τὸ βάρος τῆς ἡμέρας, καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς αὐτῶν ἐνὶ εἵπεν· ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; Ἄρον τὸ σὸν, καὶ ὑπάγε· θέλω ἐγὼ τοῦτῃ τῷ ἐσχατῷ δοῦναι ὡς καὶ σοί. Οὐκ ἔξεστίν μοι ὁ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι, πρώτοι· καὶ οἱ πρώτοι, ἔσχατοι.*

* Add. πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

labourers are hired, in the latter rewarded. The drift of the parable is to show that the reward of eternal life answers not to the time during which a person has laboured, but to the labour and work he has done. Cf. Sap. iv. 13, *consummatus in brevi explevit tempora nulla*.

μισθώσασθαι] to hire. In the act. "to let out for hire."

εἰς τὸν ἀμρ.] Here εἰς is not equivalent to the *dativus commodi*, τῷ ἀμπελῶνι, but the words may be literally rendered "into his vineyard," the labourers having to come there.

2. ἐκ δηναρίου] "at a penny." For this use of ἐκ compare xxvii. 7, ἡγόρασεν ἐξ αὐτῶν ἀγρόν. The gen. of price, which is the usual construction, occurs below, v. 13.

3. τρίτην ὥραν] The Jews divided the day, from sunrise to sunset, into twelve hours. Supposing, therefore, sunrise at six, the hour in the text would be about nine a.m., ἕκτην, twelve, and so on. Cf. John, xi. 9.

8. ἐπιτρόπῳ] *procuratori*, Vulg. The word implies generally whoever is entrusted with the management of another person's affairs; here it answers to a farm-steward, the Roman *villicus*. Cf. Ausonius, ep. 415, "Philon, meis qui *villicatus* prædiis, Ut ipse vult, *epitropos*."

9. ἀνὰ δηνάριον] "a penny each." Here ἀνὰ has a distributive force.

12. ἐποίησαν] worked. So *facio* in Latin: "si auditor tanquam equus non facit, agitando finis faciendus est," Cic. Brut. 51.

- 17 Μέλλον δὲ ἀναβαίνειν Ἰησοῦς εἰς Ἱεροσόλυμα, παρέλαβε
τοὺς δώδεκα μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς.
18 Ἴδού ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου πα-
ραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν· καὶ κατακρι-
19 νοῦσιν αὐτόν· καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖ-
ξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀνασ-
τήσεται.
20 Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ
21 τῶν υἱῶν αὐτῆς, προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ. Ὁ δὲ
εἶπεν αὐτῇ· τί θέλεις; ἡ δὲ εἶπεν· εἰπὲ, ἵνα καθίσωσιν οὗτοι οἱ
22 δύο υἱοί μου, εἰς ἐκ δεξίων, καὶ εἰς ἐξ εὐωνύμων σου, ἐν τῇ
βασίλειᾳ σου. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· οὐκ οἴδατε τί αἰ-
τείσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πιεῖν; λέγουσιν
23 αὐτῷ· δυνάμεθα. Λέγει αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε· τὸ
δὲ καθίσαι ἐκ δεξίων μου ἢ ἐξ εὐωνύμων, οὐκ ἔστιν ἐμὸν δοῦναι,
24 ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου. Καὶ ἀκούσαντες οἱ
25 δέκα, ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. Ὁ δὲ Ἰησοῦς προσ-
καλεσάμενος αὐτοὺς, εἶπεν· οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κα-
τακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.
26 Οὐχ οὕτως ἔστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλῃ μέγας ἐν ὑμῖν γενέ-
27 σθαι, ἔσται ὑμῶν διάκονος. Καὶ ὅς ἂν θέλῃ εἶναι ὑμῶν πρῶ-
28 τος, ἔστω ὑμῶν δοῦλος. Ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν
διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
29 λύτρον ἀντὶ πολλῶν. Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱερειχῶ,
30 ἠκολούθησεν αὐτῷ ὄχλος πολὺς. Καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἐκραξαν λέγον-
31 τες, κύριε ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. Ὁ δὲ ὄχλος ἐπετίμησεν
αὐτοῖς, ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἐκραξαν, λέγοντες· κύ-
32 ριε ἐλέησον ἡμᾶς, υἱὸς Δαυεὶδ. Καὶ στάς Ἰησοῦς ἐφώνησεν αὐ-

18, 19. κατακρινοῦσιν, κ.τ.λ.] Cf. the expression in Mark, xiv. 64, κατέκριναν αὐτὸν ἐνοχον εἶναι τοῦ θανάτου. After having passed sentence in this manner, they delivered him to the Roman governor, not having themselves the power of life and death.

20. ἡ μήτηρ] Her name was Salome, cf. ch. xxvii. 56, and Mark, xv. 40.

23. ἀλλ' οἷς] Here the ἀλλά has its proper force, δοθήσεται being understood from the δοῦναι which precedes.

30. St. Mark and St. Luke speak of only one blind man; but the occasion specified by St. Luke is the entry of Christ into Jericho, by St. Mark, his

departure. Patrizi supposes St. Matthew has spoken conjointly, by way of condensation, of two cures which they state separately. See Diat., Nos. 125, 129. St. Aug. conjectures that there were two, as St. Matthew writes, but that one of them was better known to the people than the other. This is confirmed by St. Mark's mentioning his name and that of his father.

32. τί θέλετε ποιῶν] ἵνα understood, which is supplied in the answer of the blind man, ἵνα ἀνοιγῶσιν. The latter is the conj. pass. from a late aor., ἠνολῆν, from ἀνοίγνυμι.

33 τοὺς, καὶ εἶπεν· τί θέλετε ποιήσω ὑμῖν; Λέγουσιν αὐτῷ κύριε,
34 ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν. Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς,
ἤψατο αὐτῶν τῶν ὀμμάτων· καὶ εὐθέως ἀνάβλεψαν, καὶ ἠκολού-
θησαν αὐτῷ.

ΚΕΦ. ΚΑ. (21).

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθσαφῆ
εἰς τὸ ὄρος τῶν ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς,
2 λέγων αὐτοῖς· πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ
εὐθέως εὐρήσετε ὄνον δεδεμένην, καὶ πῶλον μετ' αὐτῆς· λύσαν-
3 τες ἄγετε μοι. Καὶ εἰάν τις ὑμῖν εἴπῃ τι, εἰρέετε, ὅτι ὁ κύριος
4 αὐτῶν χρειὰν ἔχει· εὐθὺς δὲ ἀπυστελεῖ αὐτούς. Τοῦτο δὲ ὅλον
5 γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος· (*) εἴ-
πατε τῇ θυγατρὶ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται· σοι πραῖς,
6 καὶ ἐπίβεβηκὼς ἐπὶ ὄνον καὶ ἐπὶ πῶλον νῖον ὑποζυγίου. Πορευ-
θέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ
7 Ἰησοῦς, ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐ-
8 τῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. Ὁ δὲ πλείστος
ὄχλος ἐστρωσαν ἐν τῷ ὁδῷ· ἄλλοι δὲ ἔκοπ-
9 τον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώνον ἐν τῇ ὁδῷ. Οἱ δὲ
ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέ-
γοντες· ὡσαννὰ τῷ υἱῷ Δαυεὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνό-
10 μαι κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις. Καὶ εἰσελθόντος αὐτοῦ
εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα· τίς ἐστὶν οὗ-
11 τος; Οἱ δὲ ὄχλοι ἔλεγον· οὗτός ἐστιν ὁ προφήτης Ἰησοῦς, ὁ
12 ἀπὸ Ναζαρεθ τῆς Γαλιλαίας· Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ
ιερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας
ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν,

(a) Zach. ix. 9.

XXI. 1. Βηθσαφῆ] Usually written Βηθσαφῆ. St. Mark (xi. 1) mentions also Bethany. Bethphage and Bethany were neighbouring villages, east of Jerusalem, the former situated on the Mount of Olives, which was five stadia distant from Jerusalem, the latter beyond it, fifteen stadia distant from the city. St. John says that our Lord arrived at Bethany six days before the Pasch, and that his triumphal entry took place on the following day, which would be Sunday. Cf. Diat., Nos. 181, 182.

5: ὑποζυγίου] applies to any beast of

burden, as the horse, mule, or ass, but in the New Testament especially to the last.

7. ἐπάνω αὐτῶν] refers to τὰ ἱμάτια.

8. κλάδους] St. John mentions that they were palm-branches.

9. ὡσαννὰ] A Hebrew exclamation, signifying "Save, I beseech thee." The crowd address it to God, with reference to Christ, praying God to prosper their new and long-looked-for king.

12. κολλυβιστῶν] money-changers, th. κόλλυβος, a kind of small coin. These persons frequented the temple to

- 13 καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· καὶ λέγει αὐ-
τοῖς· γέγραπται (b) ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται· ὑ-
14 μείς δὲ αὐτὸν ποιεῖτε σπήλαιον λησῶν. Καὶ προσήλθον αὐτῷ
15 τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόν-
τες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θυνμάσια αὐτοῖς ἐποίη-
σαν, καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ ἱερῷ, καὶ λέγοντας
16 ὡσανῶν τῷ υἱῷ Δαυεὶδ, ἡγανάκτησαν, καὶ εἶπαν αὐτῷ· ἀκούεις
τί οὗτοι λεγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναὶ· οὐδέποτε ἀνέγ-
νωτε, (c) ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;
17 Καὶ κυταλιπὼν αὐτοὺς, ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν,
καὶ ἡϋλίσθη εἰλεῖ.
18 Πρῶτ' δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπεινάσεν. Καὶ ἰδὼν συ-
19 κὴν μίαν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτήν καὶ οὐδὲν εἶπεν ἐν αὐτῇ
εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· οὐ μηκέτι ἐκ σοῦ καρπὸς
20 γένηται εἰς τὸν αἰῶνα· καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ. Καὶ
ἰδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· πῶς παραχρῆμα ἐξη-
21ράνθη ἡ συκὴ; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· ἀμὴν λέ-
γω ὑμῖν, ἐὰν ἔχῃτε πίστιν καὶ μὴ διακριθῇτε, οὐ μόνον τὸ τῆς
συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἰπῆτε· ἄρθητι, καὶ
22 βληθῇτι εἰς τὴν θάλασσαν, γενήσεται. Καὶ πάντα ὅσα ἂν αἰ-
τήσῃτε ἐν τῇ προσευχῇ, πιστεύοντες, λήμψεσθε.
23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν, προσήλθον αὐτῷ διδάσ-
σκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· ἐν
ποία ἐξουσία ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύ-
24την; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς κα-
τὰ λόγον ἓνα, ὃν ἐὰν εἰπῇτέ μοι, καὶ γὰρ ἐγὼ ἐν ποίᾳ ἐξου-
25σίᾳ ταῦτα ποιῶ. Τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρα-
νοῦ, ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες·
ἐὰν εἰπώμεν, ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, διὰ τί οὐκ ἐπιστεύσα-
26τε αὐτῷ; ἐὰν δὲ εἰπώμεν ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον

(b) Is. lvi. 7; Jer. vii. 11.

(c) Ps. viii. 8.

facilitate the commerce that went on there, animals being bought and sold for the purpose of sacrificing.

19. *συκὴν*] St. Mark says that it was not the time for figs. In Palestine, figs are said to bear fruit three times in the year; an early sort is ripe towards the end of June, another in August; a late kind remains on the tree in mild winters, and ripen in spring.

20. *ἰδόντες*] This was on the following day, Mark, xi. 20.

21. *τὸ τῆς συκῆς*] This usage of the art. with the genitive serves to indicate something appertaining, in whatever way, to the object expressed by the gen. Cf. Beelen, Gr. Gr. p. 135.

25. *τὸ βάπτισμα*] meaning not only his baptism with which he baptized men, but his whole profession, preaching, and doctrine, just as the law of Moses is included under the name of circumcision. Mald.

- 27 πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. Καὶ ἀποκριθέν-
 28 τες τῷ Ἰησοῦ, εἶπον· οὐκ οἶδ' αὐτοὺς· ἔφη αὐτοῖς καὶ αὐτός· οὐδὲ
 29 ἐγὼ λέγω· ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ἡμῖν δο-
 30 κεί; ἄνθρωπος εἶχεν δύο τέκνα· καὶ προσελθὼν τῷ πρώτῳ, εἶ-
 31 πεν· τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνί μου. Ὁ
 32 δὲ ἀποκριθεὶς εἶπεν· ἐγὼ κύριε, καὶ οὐκ ἀπήλθεν. Προσελθὼν
 33 δὲ τῷ δευτέρῳ, εἶπεν ὡσαύτως· ὁ δὲ ἀποκριθεὶς εἶπεν· οὐ θέ-
 34 λω· ὕστερον μεταμεληθεὶς, ἀπήλθεν. Τίς ἐκ τῶν δύο ἐποίη-
 35 σεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν, ὁ ἴστερος· λέγει αὐτοῖς
 36 ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρνοι προά-
 37 γουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. Ἦλθεν γὰρ Ἰωάννης πρὸς
 38 ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
 39 καὶ αἱ πόρνοι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμε-
 40 λήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ. Ἄλλην παραβολὴν ἀ-
 41 κούσατε· ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα,
 42 καὶ φράγμῳ αὐτῷ περιέθηκεν, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ
 43 ὑποδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμη-
 44 σεν. Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δού-
 45 λους αὐτοῦ πρὸς τοὺς γεωργοὺς, λαβεῖν τοὺς καρποὺς αὐτοῦ.
 46 Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν,
 47 ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλ-
 48 λους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύ-
 49 τως. Ὑστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέ-
 50 γων· ἐντραπήσουμαι τὸν υἱὸν μου. Οἱ δὲ γεωργοὶ, ἰδόντες τὸν
 51 υἱόν, εἶπον ἐν ἑαυτοῖς, οὗτός ἐστιν ὁ κληρονόμος· δέωτε, ἀποκτείνω-
 52 μεν αὐτὸν, καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. Καὶ λαβόντες αὐ-
 53 τὸν, ἐξέβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. Ὅταν οὖν
 54 ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκεῖ-
 55 νοις; Λέγουσιν αὐτῷ· κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν
 56 ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐ-
 57 τῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς
 58 οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς· (d) λίθον ὃν ἀπεδοκίμασιν οἱ

(a) Ps. cxvii. 22.

32. τοῦ πιστεῦσαι] *ut crederent ei*,
 gen. of result. Cf. Acts, xxvii. 1, ὡς
 δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς.

33. ληνόν] *torcular*, Vulg. Pro-
 perly the wine-press, but here equi-
 valent to the cistern underneath or
 alongside of it, into which the juice
 flowed, *υπολήνιον*, as in St. Mark's
 narrative.

πύργον] a tower for the residence of
 the owner or of watchmen.

34. καιρὸς τῶν καρπῶν] Cf. καιρὸς
 σύκων, Mark, xi. 13.

41. κακοὺς κακῶς] Cf. Soph. Aj.
 1370, *κακοὺς κακῶς φθείρειαν*. The
 αὐτοὺς in the text is not redundant; it
 is the *object*, and *κακοὺς* the predicate;
 the sense being, "he will destroy them
 as bad men."

42. λίθον ὃν] Here the antecedent
 is put in the same case as the relative,

οικοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου
 43 ἐγένετο αὐτῇ, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; Διὰ τοῦ-
 το λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ,
 44 καὶ δοθήσεται ἔθνη ποιῶντι τοὺς καρποὺς αὐτῆς. Καὶ ὁ πεσὼν
 ἐπὶ τὸν λίθον τοῦτον, συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λι-
 45 μῇσει αὐτόν. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
 46 τὰς παραβολὰς αὐτοῦ, ἔγνωσαν ὅτι περὶ αὐτῶν λέγει. Καὶ ζη-
 τοῦντες αὐτὸν κρατῆσαι, ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προ-
 φήτην αὐτὸν εἶχον.

ΚΕΦ. ΚΒ. (22).

1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς,
 2 λέγων. Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ,
 3 ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. Καὶ ἀπέστειλεν τοὺς δού-
 4 λους αὐτοῦ, καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ
 ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων· εἴπα-
 5 τε τοῖς κεκλημένοις· ἰδοὺ τὸ ἄριστόν μου ἡτοιμάκα, οἱ ταῦροί
 6 μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς
 7 τοὺς γάμους. Οἱ δὲ ἀμελήσαντες, ἀπῆλθον· ὅς μὲν εἰς τὸν ἴδιον
 8 ἀγρόν, ὅς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ. Οἱ δὲ λοιποὶ, κρατήσαν-
 9 τες τοὺς δούλους αὐτοῦ, ὕβρισαν, καὶ ἀπέκτειναν. Ὁ δὲ βασι-
 10 λεὺς ὠργίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ, ἀπώλεσεν
 11 τοὺς φονεῖς· ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. Τότε λέ-
 γει τοῖς δούλοις αὐτοῦ· ὁ μὲν γαμος ἔτοιμός ἐστιν, οἱ δὲ κεκλη-
 9 γμενοι οὐκ ἦσαν ἄξιοι· πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,
 10 καὶ ὅσους ἐὰν εὑρῇτε, καλέσωτε εἰς τοὺς γάμους. Καὶ ἐξελθόν-
 11 τες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὑ-
 ρον, πονηροὺς τε καὶ ἀγνοοῦς· καὶ ἐπλήσθη ὁ νυμφῶν ἀνυκεί-
 11 μένων· εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνυκείμενους, εἰ-

by attraction or assimilation, like *urbem quam statuo vestra est*, Virg.

αὕτη] for τοῦτο, and θαυμαστὴ for θαυμαστόν. A Hebraistic construction. There being no neuter in Hebrew, things which should be expressed in the neuter are sometimes put in the masc., but usually in the fem.

ἐγενήθη εἰς] Also a Hebraism. Cf. xix. 5, ἔσονται εἰς.

XXII. 2-14] Compare Luke, xiv. 16-24, where the same parable is given with several, though not important variations. The general purport is that many are invited but few come to the kingdom of heaven, that is, the church;

nor, again, do all those who are called attain salvation, that is, prove worthy of the banquet of heaven. The parable has a further application to the Jews, and the substitution of the Gentiles in their place, when, being invited, they refused to come.

4. ἄριστον] dinner, originally the first meal, but the word had come to signify the mid-day meal, *prandium*.

τεθυμένα] Originally θύω is used of offering up, for example, first-fruits, thence of sacrificing, and finally of slaughtering.

9. διεξόδους τῶν ὁδῶν.] *exitus viarum*; places where the roads meet.

- 12 δεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. Καὶ λέγει αὐτῷ· ἐταίρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη. Τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· δῆσαντες αὐτοῦ πόδας καὶ χεῖρας, ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον·
- 14 ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Πολλοὶ γάρ εἰσιν κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.
- 15 Τότε πορευθέντες οἱ Φαρισαῖοι, συμβούλιον ἔλαβον, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν, λέγοντας· διδασκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων. Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ, ἔξεστιν δοῦναι κῆνσον καί-
 18 σαρι, ἢ οὐ; Γινούς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπεν· τί με πειράζετε ὑποκριταί; Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κή-
 20 σου· οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Καὶ λέγει αὐτοῖς· τίνας αὐτοῖς ἀπόδοτε οὖν τὰ καίσαρος καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ
 22 θεῷ. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.
- 23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἰναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες· διδά-
 24 σκαλε, Μωϋσῆς εἶπεν·^(a) ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρ-
 25 μα τῷ ἀδελφῷ αὐτοῦ. Ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμῃς ἐτελεύτησεν· καὶ μὴ ἔχων σπέρμα, ἀφήκεν τὴν
 26 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. Ὁμοίως καὶ ὁ δεῦτερος, καὶ
 27 ὁ τρίτος, ὥς τῶν ἑπτὰ. Ὑστερον δὲ πάντων ἀπέθανεν ἡ γυνή.
 28 Ἐν τῇ ἀναστάσει οὖν, τίνας τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ
 29 ἔσχον αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· πλανᾶσθε,
 30 μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ. Ἐν γὰρ τῇ
 ἀναστάσει οὔτε γαμοῦσιν, οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν
 31 τῷ οὐρανῷ εἰσίν. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέ-
 32 γινωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ, λέγοντος.^(b) Ἐγὼ εἰμι ὁ θεός

(a) Deut. xxv. 5.

(b) Exod. iii. 6.

12. ἐφίμωθη] *was silent*. φιμώω signifies originally "to muzzle." Cf. 1 Cor. ix. 9.

13. ἐξώτερον] Cf. viii. 12.

16. Ἑρωδιανῶν] The Herodians appear to have been the court-party, friends and flatterers of Herod, who was interested in upholding the Roman dominion. The Pharisees, on the other hand, sought to maintain Jewish independence, and were opposed to Herod.

They seek to bring our Lord into this dilemma: of treason, if he condemns the payment of tribute, or of abandoning his claim to be the Messiah and promised king of the Jews if he advises to pay tribute to the Gentiles.

17. κῆνσον] Cf. ch. xvii. 25. St. Luke (xx. 22) calls it *φόρος*.

28. γυνή] This is the predicate of the sentence. The subject is ἡ γυνή, understood from the preceding verse.

- 33 Ἀβραὰμ, καὶ ὁ θεὸς Ἰσαὰκ, καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ
 34 θεὸς νεκρῶν, ἀλλὰ ζώντων. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσ-
 σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
- 35 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδ-
 36 δουκαῖους, συνήχθησαν ἐπὶ τὸ αὐτό. Καὶ ἐπηρώτησεν εἰς ἕξ αὐ-
 37 τῶν νομικῶς, πειράζων αὐτόν· διδάσκαλε, ποία ἐντολὴ μεγά-
 38 λη ἐν τῷ νόμῳ; Ὁ δὲ ἔφη αὐτῷ· ἀγαπήσεις κύριον τὸν θεόν σου
 ἐν ὅλῃ καρδίᾳ σου, καὶ ἐν ὅλῃ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ
 39 σου. (ῃ) Αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή. Δευτέρα, (δ) ὁμοίως
 40 ἀγαπήσεις τὸν πλησίον σου, ὡς σεαυτόν. Ἐν ταύταις ταῖς δυσὶν
 ἐντολαῖς ὅλος ὁ νόμος κρέματα καὶ οἱ προφῆται.
- 41 Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰη-
 42 σοὺς, λέγων· τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν;
 43 λέγουσιν αὐτῷ· τοῦ Δαυεὶδ. Λέγει αὐτοῖς· πῶς οὖν Δαυεὶδ ἐν
 44 πνεύματι καλεῖ αὐτὸν κύριον; λέγων· (ε) εἶπεν κύριος τῷ κυρίῳ μου·
 κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν
 45 ποδῶν σου. Εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ
 46 ἐστίν; Καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον· οὐδὲ ἐτόλ-
 μησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

ΚΕΦ. ΚΓ. (23).

- 1 Τότε Ἰησοὺς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐ-
 2 τοῦ, λέγων. Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμμα-
 3 τεῖς καὶ οἱ Φαρισαῖοι. Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν, ποιή-
 4 σατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν
 5 γὰρ, καὶ οὐ ποιοῦσιν. Δεσμεύουσιν δὲ φορτία βαρεῦ καὶ δυσβά-
 στακτα, καὶ ἐπιτιθέουσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· αὐτοὶ δὲ
 5 τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. Πάντα δὲ τὰ ἔρ-
 γα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι

(c) Deut. vi. 5.

(d) Levit. xix. 18.

(e) Ps. cxix. 1.

37. νομικός] St. Mark (xii. 28) says, εἰς τῶν γραμματέων. He is styled νομικός as engaged in the function of interpreting the law, and from the text before us he belonged to the sect of the Pharisees.

XXIII. 2. ἐκάθισαν] *Considerunt adeoque sessionem habent*, Beelen. The force of the aorist is to express the fact, the time of it being indefinite. Cf. John, xv. 6.

3. πάντα] The false teaching of the Pharisees is condemned, *infr.* vv. 16,

17, but πάντα is here to be understood of all things which the law and Moses said to them, the Scribes and Pharisees reciting them. Mald.

4. φορτία] This would imply their peculiar traditions, or laws contrary to Scripture, or needless, not the ceremonies of law which Christ had not yet abrogated. Ibid.

5. φυλακτήρια] Phylacteries (th. φυλάσσω) were bands of parchment, inscribed with precepts of the law,

- 6 γὰρ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα. Φι-
 λούσι δὲ τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθε-
 7 δρίας ἐν ταῖς συναγωγαῖς, καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς,
 8 καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, ῥαββεῖ. Ὑμεῖς δὲ μὴ κληθῆτε
 ῥαββεῖ· εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί
 9 ἐστε. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἐστὶν
 10 ὑμῶν ὁ πατὴρ ὁ οὐράνιος. Μηδὲ κληθῆτε καθηγηταί· ὅτι καθηγητῆς
 11 ὑμῶν ἐστὶν εἰς ὁ Χριστός. Ὁ δὲ μεῖζων ὑμῶν, ἔσται ὑμῶν διά-
 12 κονος. Ὅστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις τα-
 13 πεινώσει ἑαυτὸν, ὑψωθήσεται. Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ
 Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν
 ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς
 14 εἰσερχομένους ἀφίετε εἰσελθεῖν.* Οὐαὶ ὑμῖν γραμματεῖς καὶ Φα-
 ρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν,
 ποιῆσαι ἓνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν
 15 γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ, οἱ λέγον-
 τες· ὡς ἂν ὁμότης ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὡς δ' ἂν ὁμότης ἐν τῷ
 16 χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μεῖζων
 17 ἐστίν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάσας τὸν χρυσόν; Καὶ ὡς ἂν
 ὁμότης ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὡς δ' ἂν ὁμότης ἐν τῷ δώ-
 18 ρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τί γὰρ μεῖ-
 19 ζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; Ὁ οὖν
 ὁμότης ἐν τῷ θυσιαστηρίῳ, ὁμνύει ἐν αὐτῷ, καὶ ἐν πᾶσι τοῖς
 20 ἐπάνω αὐτοῦ. Καὶ ὁ ὁμότης ἐν τῷ ναῷ, ὁμνύει ἐν αὐτῷ, καὶ ἐν
 21 τῷ κατοικοῦντι αὐτόν. Καὶ ὁ ὁμότης ἐν τῷ οὐρανῷ, ὁμνύει ἐν
 22 τῷ θρόνῳ τοῦ θεοῦ, καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. Οὐαὶ
 ὑμῖν γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε
 τὸ ἡδύοσμον, καὶ τὸ ἄνηθον, καὶ τὸ κυμεινον· καὶ ἀφῆκατε τὰ

* Add. 14. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ φαρισαῖοι, ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χρητῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Compare Mar. xii. 40.

which the Scribes and Pharisees wore on their foreheads. For so doing they referred to Deut. vi. 8.

6. πρωτοκλισίαν] This was the middle place on each couch.

7. ραββεῖ] A Hebrew word signifying "my master."

9. πατέρα] call none your father. This text must not be literally understood as forbidding the use of the term "father," or the former that of "master," absolutely, but only an ambitious and vain-glorious use of it, such, for

example, as was that of the Corinthians censured by St. Paul, 1 Cor. iii. 6.

14. περιάγετε, κ.τ.λ.] A proverbial expression, like "leave no stone unturned."

15. ὁμότης ἐν τῷ ναῷ] A Hebraism. Cf. ch. v. 34.

ἐν τῷ χρυσῷ] Probably the gold offered in the temple, but some take it of the gilding and gold vessels of the temple.

22. πιστῶν] Here, good faith in human transactions.

βαρύτερα τοῦ νόμου, τὴν κρίσιν, καὶ τὸ ἔλεος, καὶ τὴν πίστιν·
 23 ταῦτα δὲ ἔδει ποιῆσαι, κακεῖνα μὴ ἀφείναι. Ὁδηγοὶ τυφλοὶ, διῴλι-
 24 ζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν,
 γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν
 τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἄρπαγῆς καὶ
 25 ἀκрасίας. Φαρισαῖε τυφλὲ, καθάρισον πρῶτον τὸ ἐντὺς τοῦ ποτη-
 ρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθυρόν.
 26 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ὁμοιάζετε
 τάφοις κεκονισμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ
 27 γέμουσιν ὀστέων νεκρῶν, καὶ πάσης ἀκαθαρσίας. Οὕτως καὶ ὑμεῖς
 ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστέ μεστοὶ ὑ-
 28 ποκρισεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
 ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ
 29 μνημεῖα τῶν δικαίων. Καὶ λέγετε· εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πα-
 τέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.
 30 Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ ἐστέ τῶν φονευσάντων τοὺς προφή-
 31 τας. Καὶ ὑμεῖς πληρώσετε τὸ μέτρον τῶν πατέρων ὑμῶν. Ὁφεί-
 32 γε ννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γενένης; Διὰ
 33 τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας, καὶ σοφοὺς, καὶ
 γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν
 μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως
 34 εἰς πόλιν. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυνόμενον
 ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου, ἕως τοῦ αἵματος
 Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ
 35 θυσιαστηρίου. Ἀμὴν λέγω ὑμῖν, ἥξει πάντα ταῦτα ἐπὶ τὴν γενεάν
 36 ταύτην. Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφή-
 τας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, πόσα-
 κες ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυν-
 37 ἀγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθελήσατε. Ἰδοὺ,

23. διυλίζοντες] In hot countries, gnats are apt to get into the wine, which, therefore, often requires straining before it can be used. *κάμηλον* is applied, as before (ch. xix. 24), for any very large object. The metaphor then applies to those who are over-diligent in trifles, and neglect matters of real importance.

24. γέμουσιν ἐξ] A Hebrew construction. In classical Greek, *γέμουσιν* would take the genitive simply.

29. ἡμεθα] A middle form, used instead of *ἡμεν*, imp. act. of *εἶμι*.

32. πῶς φύγητε;] The deliberative conjunctive: "How are ye to escape?"

33. ἐγὼ] Cf. Luke, xi. 49, where

the expression is, ἡ σοφία τοῦ Θεοῦ εἶπεν.

34. αἷμα δίκαιον] Cf. the imprecation of the Jews on themselves, ch. xxvii. 25.

Ζαχαρίου] This is supposed to be the same as Zacharias (called, in 2 Paral. xxiv. 20, the son of Joiada), who was stoned by order of King Joas in the court of the temple. The prophet Zacharias, however, is styled the son of Barachias. A tradition is mentioned by Origen and others that Zacharias, father of St. John Baptist, was slain between the temple and the altar.

37. ὁ οἶκος] The allusion is probably to the temple, on which the Jews relied

33 ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν.* Λέγω γὰρ ὑμῖν· οὐ μὴ με ἴδητε ἀπαρ-
τι, ἕως ἂν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

ΚΕΦ. ΚΔ. (24).

- 1 **Κ**αὶ ἐξελθὼν ὁ Ἰησοῦς ἐκ τοῦ ἱεροῦ ἐπορεύετο· καὶ προσῆλθον
2 οἱ μαθηταὶ αὐτοῦ ἐπιθεῖν αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. Ὁ
δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέ-
γω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθον, ἐπὶ λίθον, ὃς οὐ καταλυ-
3 θήσεται. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσ-
ῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· εἰπὲ ἡμῖν, πο-
τε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ συν-
4 τελείας τοῦ αἰῶνος; Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς·
5 βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τοῦ
ὀνόματί μου, λέγοντες· ἐγὼ εἰμι ὁ Χριστός· καὶ πολλοὺς πλα-
6 νήσουσιν. Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων·
ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι· ἀλλ' οὐπω ἐστὶν τὸ τέλος.
7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν·
8 καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους. Πάντα δὲ ταῦτα
9 ἀρχὴ ὧδίνων. Τότε παραδώσουσιν ὑμᾶς εἰς θάψιν, καὶ ἀποκτε-

* Add. ἔρημος.

as their surest defence (Jer. vii. 4), and which was now being left by its Master.

33. ὁ ἐρχόμενος] Referring to his Second Advent.

XXIV. 1. τοῦ ἱεροῦ] It had been rebuilt by Herod in a style of extraordinary magnificence.

2. καταλυθήσεται] Titus, after he had taken Jerusalem, A.D. 70, caused the city and temple, reserving only three towers and part of the wall, to be razed so completely, that Josephus says one could not have believed they had ever been inhabited.

3. ὄρους] The mount of Olives commanded the view of the city and temple.

οἱ μαθηταὶ] From St. Mark we learn that it was Peter, James, John, and Andrew. This conversation is assigned by Patrizi to the evening of Tuesday. On the evening of the day of the entry [Sunday] he returned to Bethany; the next day, returning from Bethany to Jerusalem, he cursed the barren fig-tree; on the third day, also in returning from Bethany, the disciples perceived it

withered; and in the evening, it is to be inferred from Luke, xxi. 37, that he went back to Bethany. It does not appear from any of the evangelists that he was in Jerusalem on the Wednesday. εἰπὲ ἡμῖν] The apostles ask three distinct questions: when the calamities our Lord predicted for the city and temple would take place? what sign would precede his advent? and what the consummation of the world? but imply the supposition that the two latter events would immediately follow the former. Our Lord similarly speaks of all in his reply, but without removing their error as to the times. Thus, v. 3 refers both to the fall of Jerusalem and to the end of the world: many false Christs appeared antecedently to the former, and St. John witnesses in the Apocalypse there will be many such previous to the end of the world.

5. ἐπὶ τῷ ὀνόματι] in my name. Here ἐπὶ is used of that upon which anything rests, as on its foundation.

νοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν, διὰ
 10 τὸ ὄνομά μου. Καὶ τότε σκανδαλισθήσονται πολλοί, καὶ ἀλλή-
 11 λους παραδώσουσιν, καὶ μισήσουσιν ἀλλήλους. Καὶ πολλοὶ
 12 ψευδοπροφήται ἐγερθήσονται, καὶ πλανήσουσιν πολλούς. Καὶ διὰ
 τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
 13 Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Καὶ κηρυχθήσεται
 14 τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς
 15 μαρτύριον πᾶσιν τοῖς ἔθνεσιν· καὶ τότε ἥξει τὸ τέλος. Ὅταν οὖν
 16 προφήτου, ^(*) ἐστὼς ἐν τόπῳ ἁγίῳ· (ὁ ἀναγινώσκων νοεῖτω.) Τότε
 17 οἱ ἐν τῇ Ἰουδαίᾳ, φευγέτωσαν εἰς τὰ ὄρη. Ὁ ἐπὶ τοῦ δώματος,
 18 μὴ κατὰβάτω ἀραι̇ τι ἐκ τῆς οἰκίας αὐτοῦ. Καὶ ὁ ἐν τῷ ἀγρῷ,
 19 μὴ ἐπιστρέψάτω ὀπίσω ἀραι̇ τὸ ἱμάτιον αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν
 γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέ-
 20 ραις. Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος,
 21 μηδὲ σαββάτω. Ἔσται γὰρ τότε θλίψις μεγάλη, οἷα οὐ γε-
 22 γονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται. Καὶ
 εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα
 σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
 23 Τότε ἐὰν τις ἕμιν εἴπῃ· ἰδοὺ, ὧδε ὁ Χριστός, ἢ ὧδε· μὴ πιστεύη-
 24 τε. Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ
 δώσουσιν σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνα-
 25 τὸν, καὶ τοὺς ἐκλεκτοὺς. Ἰδοὺ, προεῖρηκα ὑμῖν. Ἐὰν οὖν εἴπω-
 26 σιν ὑμῖν· ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶν· μὴ ἐξέλθητε· ἰδοὺ, ἐν τοῖς τα-
 27 μείοις· μὴ πιστεύσητε. Ὅσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ
 ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία
 28 τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὅπου ἐὰν ᾖ τὸ πῶμα, ἐκεῖ συναχθή-

(a) Dan. ix. 27.

15. βδέλγμα] Some refer this to the siege of Jerusalem, when the Roman army surrounded the city. Its idolatries would constitute that army an abomination. Compare Luk. xxi. 20. Others understand it of the desecration of the temple by a sedition of the sect called Zealots. Maldonatus prefers to take τὸ βδέλ. τῆς ἐρημ. to be a Hebraism for τὴν βδελυκτὴν ἐρήμωσιν, and to take it to mean that when they should behold that horrible desolation of the city and temple it was to be a sign that Daniel's prophecy was complete, that the sacrifice was taken away, the Jewish people were to return no more (as after the Babylonish captivity), and that the law was abrogated.

17. ἐπὶ τοῦ δώματος] The houses of the Jews had flat roofs, admitting of easy communication with each other, so that by passing from one roof to another a person might escape from the city without previously descending.

20. σαββάτω] when by the Jewish custom a journey of 2,000 cubits only was permitted.

22. ἐκολοβώθησαν] The aor. is here used because the event is as certain as if it had already taken place.

οἰκ...πᾶσα σὰρξ] A Hebraism, equivalent to οὐδεὶς ἀνθρώπος.

28. πῶμα] A proverbial expression, as in Job, xxxix. 30, *ubi cumque cadaver fuerit, statim adest aquila*. The word πῶμα (th. πῖπτω) is equivalent in de-

- 29 *σονται οἱ αἰετοί.* Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ· καὶ τότε κόψονται πάντες αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ δυνάμεως καὶ δόξης πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως τῶν ἄκρων αὐτῶν. Ἀπὸ δὲ τῆς συγκῆς μάθετε τὴν παραβολὴν· ὅταν ἦδῃ ὁ κλάδος αὐτῆς γέννηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. Οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γέννηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, οὐδὲ ὁ υἱὸς, εἰ μὴ ὁ πατὴρ μόνος. Ὡς περ γὰρ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἐστίαι ἡ παρουσίαι τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ κατακλισμοῦ, τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίσκοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτὸν. καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλισμὸς, καὶ ἦρεν ἅπαντας· οὕτως ἐστίαι ἡ παρουσίαι τοῦ υἱοῦ τοῦ ἀνθρώπου. Τότε ἔσονται δύο ἐν τῷ ἀγρῷ· εἰς παραλαμβάνεται, καὶ εἰς ἀφίεται. Δύο ἀλῆθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. Γρηγορεῖται οὖν, ὅτι οὐκ οἶδατε ποῖα ἡμέρα ὁ κύριος ἡμῶν ἔρχεται. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ἡδεὶς ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν, καὶ οὐκ ἂν εἴασεν διορυγῆναι τὴν οἰκίαν αὐτοῦ. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι ἡ οὐδοκείτε ὥρα, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκε-

vation as in meaning to the Latin *cadaver*.

ἀερο[.] Not eagles properly so called, but vultures. The allusion is understood by Mald. to refer to our Lord and to all mankind assembled at his judgment-seat.

30. τὸ σημεῖον] Generally understood of the cross.

34. ἡ γενεὰ αὕτη] What related to the fall of Jerusalem was accomplished within forty years.

38. ἀχρὶ ἧς ἡμ.] By attraction for ἀχρὶ τῆς ἡμέρας ἧς εἰσῆλθεν.

40. παραλαμβάνεται] Pres. for fut., representing what is to take place as already present.

42. ἀλῆθουσαι] *grinding at the mill*. This refers to the hand-mills or querns, consisting of two flat, round stones, turned by a handle. Female slaves were employed on this labour.

45. οἰκετείας] *familiam*, Vulg., which is derived from *famulus*, as *οἰκετεία*

- 46 τείας αὐτοῦ, τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; Μακάριος
 47 τα. ὁ δούλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦν-
 48 ταστήσῃ αὐτόν. Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρ-
 49 διᾷ αὐτοῦ· χρονίζει μου ὁ κύριος. Καὶ ἄρξηται τύπτειν τοὺς
 50 συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνη μετὰ τῶν μεθυσάντων, ἥξει
 51 ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ
 ἣ οὐ γινώσκει· καὶ διχοτομήσῃ αὐτόν, καὶ τὸ μέρος αὐτοῦ με-
 τὰ τῶν ὑποκριτῶν θήσῃ· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
 τῶν ὀδόντων.

ΚΕΦ. ΚΕ. (25).

- 1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,
 αἰτίνες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ
 2 νυμφίου. Πέντε δὲ ἐξ αὐτῶν ἦσαν μωραῖ, καὶ πέντε φρόνιμοι.
 3 Αἱ γὰρ μωραῖ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον
 4 μεθ' ἑαυτῶν ἔλαιον. Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγ-
 5 γείοις, μετὰ τῶν λαμπάδων ἑαυτῶν. Χρονίζοντας δὲ τοῦ νυμφί-
 6 ου, ἐνύσταξαν πάσαι, καὶ ἐκάθευδον. Μέρους δὲ νυκτὸς κραυγὴ
 7 ἐγένετο· ἰδοὺ, ὁ νυμφίος· ἐξέρχεσθε εἰς ἀπάντησιν. Τότε ἠγέρθη-
 σαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας
 8 ἑαυτῶν. Αἱ δὲ μωραῖ ταῖς φρονίμοις εἶπαν· δότε ἡμῖν ἐκ τοῦ
 9 ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν
 δὲ αἱ φρόνιμοι, λέγουσαι· μήποτε οὐ μὴ ἄρκέσῃ ἡμῖν καὶ ὑμῖν,
 πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.
 10 Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἑτοι-
 μοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

from *οικετεύω*, and means the assem-
 blage of servants in a household.

51. *διχοτομήσῃ*] *dividet*, Vulg., i.e.,
 shall separate him from the number of
 his servants. So *abscindo* in Latin:
 "nequidquam Deus *abscidit* prudens
 oceano dissociabili." Hor.

XXV. 1-12. Maldonatus, following
 St. Hilary, St. Jerome, and others, in-
 terprets the five wise virgins to signify
 all men who have good works with
 faith; the five foolish, those who have
 faith but not works; and the drift of
 the parable would be, that faith alone,
 without good works, does not avail to
 salvation. The oil in the lamps repre-
 sents good works; the coming of the

bridegroom, our Lord's advent to judg-
 ment; the wedding feast, the happiness
 of heaven.

ὑπάντησιν] In the East, weddings
 were celebrated at night, and there was
 a procession to escort the bride and
 bridegroom to their house, where the
 marriage festival was held.

8. *σβέννυνται*] *extinguuntur*, Vulg.,
 "are going out."

9. *μήποτε οὐ μὴ ἄρκέσῃ*] An ellip-
 tical expression; *φοβούμεθα* may be
 understood (Beelen, Gr. Gr., N. T., p.
 505). The Vulg. construes the *μήποτε*
 with *πορεύεσθε*, *ne forte non sufficiat...
 ite potius*. The οὐ μὴ instead of οὐκ is
 peculiar. Compare Mark, xiii. 2.

11 Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· κύριε,
 12 κύριε, ἀνοιξὸν ἡμῖν. Ὁ δὲ ἀποκριθεὶς, εἶπεν· ἀμὴν λέγω ὑμῖν,
 13 οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν, οὐδὲ
 14 τὴν ὥραν. Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους
 15 δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ. Καὶ ὧς μὲν
 16 ἔδωκεν πέντε τάλαντα, ὧς δὲ δύο, ὧς δὲ ἓν· ἐκάστῳ κατὰ τὴν ἰδίαν
 17 δύναμιν· καὶ ἀπεδήμησεν εὐθέως. Πορευθεὶς ὁ τὰ πέντε τάλαν-
 18 τα λαβὼν, εἰργάσατο ἐν αὐτοῖς, καὶ ἐκέρδησεν ἄλλα πέντε.
 19 Ὁ αὐτὸς καὶ ὁ τὰ δύο, ἐκέρδησεν ἄλλα δύο. Ὁ δὲ τὸ ἐν λα-
 20 βὼν, ἀπελθὼν ὥρυξεν γῆν, καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου
 21 αὐτοῦ. Μετὰ δὲ πολλὸν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκεί-
 22 νων, καὶ συναίρει λόγον μετ' αὐτῶν. Καὶ προσελθὼν ὁ τὰ πέν-
 23 τε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων·
 24 κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαν-
 25 τα ἐκέρδησα. Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ
 26 πιστέ· ἐπὶ ὀλίγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελ-
 27 θε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν καὶ ὁ τὰ δύο τάλ-
 28 λαντα λαβὼν, εἶπεν· κύριε δύο τάλαντά μοι παρέδωκας· ἴδε
 29 ἄλλα δύο τάλαντα ἐκέρδησα. Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε
 30 ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα πιστὸς ἡς, ἐπὶ πολλῶν σε κατα-
 31 στήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ
 32 ὁ τὸ ἐν τάλαντον εἰληφώς, εἶπεν· κύριε, ἔγνωνα σε ὅτι σκληρὸς εἶ
 33 ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διε-
 34 σκόρπισας. Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν
 35 τῇ γῇ· ἴδε, ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ, εἶπεν
 36 αὐτῷ· πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπει-
 37 ρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα. Ἔδει σε οὖν βαλεῖν τὰ ἀρ-
 38 γύριά μου τοῖς τραπεζῖταις· καὶ ἔλθων ἐγὼ ἐκομισάμην ἀν τὸ
 39 ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ
 40 ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ
 41 περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ'
 42 αὐτοῦ. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τοῦ ἐξώ-
 43 τερον· ἐκεῖ ἐστὶν ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Ὅταν
 44 δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ

14-30. The object of the parable is like the preceding; that the faith and grace we receive from God must be cultivated and increased by diligence and good works.

Ὡς περ γὰρ] An ellipsis, which may be filled up by understanding some such sentence as that in v. 1, *ὁμοιωθήσεται, κ.τ.λ.*

16. ἐν αὐτοῖς] The ἐν is here used

to express the instrument or means. Thus, ἀρκεῖτω...ἐκεῖνα ἐν οἷς...ἀπέδειξα Thuc. II. 62.

19. συναίρει...λόγον] Cf. ch. xviii. 23.

24. ὅθεν] for ἐκεῖθεν ὅπου.

26. ὀκνηρὲ] Th. ὀκνος, which means especially a flinching from trouble.

27. τραπεζῖταις] bankers, from τραπέζα, the table or counter they used.

- 32 ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ. Καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφιων. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. Ἐπεινάσα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνηγάγετέ με· γυμνὸς, καὶ περιεβάλετέ με· ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν; Πότε δέ σε εἶδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; Πότε δέ σε εἶδομεν ἀσθενοῦντα, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρὸς σέ; Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἔμοι ἐποιήσατε. Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων· πορεύεσθε ἀπ' ἐμοῦ, κυττηρμένοι, εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῃ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπεινάσα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· καὶ ἐδίψησα, καὶ οὐκ ἐποτίσατέ με. Ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐκ ἐποιήσατε ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπελεύσονται οὗτοι εἰς κόλυσιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

ΚΕΦ. ΚϚ. (26).

Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς παντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ. Οἴδτε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς

84. εὐλογ. τοῦ πατρὸς μου] *blessed of my Father*, i.e., "by my Father;" Compare John. vi. 45.

85. συνηγάγετε] scil. εἰς τὸν οἶκον. XXVI. 2. τὸ πάσχα] *the Pasch*. The name of this festival is derived from a Hebrew word, *Pesach*, signifying "a passing-over," "a sparing," being a

commemoration of God's sparing the Israelites when he destroyed the first-born of the Egyptians. It was held on the fourteenth day of the month Nisan (which corresponds to our March), *inter duas vesperei*, that is, between sunset and nightfall, and consisted in the sacrifice and eating of the paschal lamb.

- 3 τὸ σταυρωθῆναι. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβυ-
 4 τεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊά-
 5 φα. Καὶ συνεβουλευσαντο, ἵνα τὸν Ἰησοῦν δολῶ κρατήσωσιν, καὶ
 6 ἀποκτείνωσιν. Ἐλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται
 7 ἐν τῷ λαῷ. Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμω-
 8 νος τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρον
 9 βαρυτίμου, καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀναικέμενον.
 10 αὕτη; Ἡδύνато γὰρ τοῦτο πραθῆναι πολλοῦ, καὶ δοθῆναι πτω-
 11 χοῖς. Γινὸς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναι-
 12 κί; ἔργον γὰρ καλὸν εἰργάσασθε εἰς ἐμέ. Πάντοτε γὰρ τοὺς πτωχοὺς
 13 ἔχετε μεθ' ἑαυτῶν, ἐμέ δὲ οὐ πάντοτε ἔχετε. Βαλοῦσα γὰρ αὐ-
 τη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ ἐνταφιάσαι με
 13 ἐποίησεν. Ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον
 τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὕτη, εἰς

From the commencement of the feast till the twenty-first day of the month, inclusive, they eat only unleavened bread. Hence, the fifteenth day (which was reckoned to begin from the preceding evening) is called the first day of the Azymes, or unleavened bread. There is a difficulty in reconciling the accounts of the three first evangelists and that of St. John on the subject of our Lord's Pasch, for which see note on John, xviii. 28.

3. τότε] then. In the sense of, about the same time with what precedes.

αὐλῇ] the atrium or court. This was a large apartment or hall with open roof. It served as a reception-room, where persons would assemble to pay their respects to the master of the house. τοῦ λεγ. Καϊάφα] He was also called Joseph.

5. μὴ ἐν τῇ ἑορτῇ] This notwithstanding, they seize on the opportunity of Judas' treachery.

6-13. See Parallels, and compare Luke, vii. 36-50 (Diat., No. 50). It appears most probable (vid. John. xi. 2) that the same woman is the subject of each of these narratives, viz., St. Mary Magdalene, the sister of Lazarus and Martha, but that there were two separate occasions on which she anointed our Lord; the first at an earlier period of

the history, and related by St. Luke, the second related in the passage before us and by the other two evangelists.

6. τοῦ λεπροῦ] So called, as having had the leprosy; had he been labouring under it at the time he would not have been permitted to live in the town. St. Luke (vii. 36), probably speaking of the same individual, calls him a Pharisee. In St. John's narrative the last unction is stated to have taken place six days before the Pasch. SS. Matthew and Mark, after relating what took place two days before the Pasch, go back to this preceding event.

7. ἀλάβαστρον] a vessel for holding unguents, and made of onyx. κατέχεεν. Among the ancients it was customary to provide unguents for the heads of the guests. Cf. Hor., Od. III., 29, 4: "Pressa tuis balanus capillis."

μύρου] Mark and John say μύρον νάρδου πιστικῆς, "ointment of spike-nard." Where some take πιστικῆς to mean "genuine," like πιστῆς, others derive it from πίνω, and interpret it to be "liquid," as opposed to a thick species of the same unguent.

12. ἐνταφιάσαι] applies to laying out a corpse, preparing the winding-sheet, aromatics, and in general the ἐντάφια, or whatever was required for solemn obsequies. Cf. John, xix. 40.

- 14 *μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος*
 15 *Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, εἶπεν· τί θέλετέ μοι*
δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριά-
 16 *κοντα ἀργύρια. Καὶ ἀπὸ τότε ἐξήτει εὐκαιρίαν, ἵνα αὐτὸν παραδῷ.*
 17 *Τῇ δὲ πρώτῃ τῶν ἀξύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ,*
 18 *λέγοντες· ποῦ θέλεις ἡτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; Ὁ δὲ*
εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δέινα, καὶ εἵπατε αὐτῷ·
ὁ διδάσκαλος λέγει· ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σέ ποῦ τὸ
 19 *πάσχα μετὰ τῶν μαθητῶν μου. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς*
 20 *συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. Ὁ ψύας*
 21 *δὲ γενομένης, ἀνέκειτο μετὰ τῶν δώδεκα. Καὶ ἐσθιόντων αὐτῶν*
 22 *εἶπεν· ἀμὴν λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με. Καὶ λυ-*
πούμενοι σφόδρα, ἤρξαντο λέγειν αὐτῷ εἰς ἕκαστος· μήτι ἐγὼ
 23 *εἰμι, κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν· ὁ ἐμβάψας μετ' ἐμοῦ τὴν*
 24 *χείρα ἐν τῷ τρυβλίῳ, οὗτός με παραδώσει. Ὁ μὲν υἱὸς τοῦ ἀν-*
θρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀν-
θρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν
 25 *ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκείνος. Ἀποκριθεὶς δὲ Ἰού-*
 26 *δας, ὁ παραδιδούς αὐτόν, εἶπεν· μήτι ἐγὼ εἰμι, ραββί; λέγει*
αὐτῷ· σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον,

14. *πρὸς τοὺς ἀρχιερεῖς*] St. Luke adds *στρατηγούς*. These latter were the prefects of certain bands of priests, whose duty it was to keep watch by turns in the temple. They had one chief officer, who was called ὁ *στρατηγός τοῦ ἱεροῦ*. Acts, iv. 1.

15. *ἔστησαν*] *constituerunt*, Vulg. "appointed." In St. Mark, *ἐπηγγείλαντο*, and in St. Luke, *συνέθεντο*. But the word might mean "weighed," referring to the ancient manner of payment of specie by weight.

ἀργύρια] These were probably Jewish sicles, the value of which was 4 drachmas each: the whole equalling £4 17s. 6d. of our money, reckoning the drachma at 9½d. Thirty sicles of silver was the price at which the life of a slave was estimated under the Jewish law. Cf. Exod. xxi. 32.

18. *τὸν δέινα*] This pronoun is used where a particular person is referred to without mentioning his name. This is the only passage where it occurs in the N. T.

πρὸς σε] *apud te*, V. *πρὸς* is some-

times used in this sense, particularly with the names of persons.

ποιῶ τὸ πάσχα] *make*, i.e., "celebrate," the *Pasch*. Mark and Luke have *τὸ πάσχα φάγω*.

21. *ἀνέκειτο*] *discumbebat*, Vulg. St. Luke has *ἀνέπεσε*. By the law they eat the *Pasch* standing, to which rule we must suppose our Lord conformed, though the word is used which expresses the ordinary attitude of the ancients at table. So in Latin we should say *mensæ accumbere*, although our own custom is to sit at meals. Mald.

25. *σὺ εἶπας*] A phrase of gently replying in the affirmative.

26-28. Compare the parallels and 1 Cor. xi. 23-26.

ἐυλογῆσας] Equivalent to *εὐχαριστήσας* in v. 27, which is used by St. Luke and St. Paul. The same words are used of the miracles of the loaves. St. Matt. in relating that of the seven loaves, has *εὐχαριστήσας* (ch. xv. 36); both words are used in St. Mark's narrative; and in that of the five loaves, all the first three evangelists have *εὐ-*

- καὶ εὐλογήσας, ἔκλασεν, καὶ δούς τοῖς μαθηταῖς, εἶπεν· λά-
 27 βετε, φάγετε· τοῦτό ἐστιν τὸ σῶμα μου. Καὶ λαβὼν ποτή-
 ριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· πῖετε ἐξ αὐ-
 28 τοῦ πάντες. Τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς* διαθήκης, τὸ
 29 περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Λέγω δὲ ὑμῖν,
 οὐ μὴ πῶς ἀπάρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως
 τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πῖνῳ μεθ' ὑμῶν καινὸν ἐν τῇ
 30 βασιλείᾳ τοῦ πατρὸς μου. Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος
 τῶν ἐλαιῶν.
 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε
 ἐν ἑμοὶ ἐν τῇ νυκτὶ ταύτῃ· γέγραπται γάρ· (*) πατάξω τὸν ποιμένα,
 32 καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμένης. Μετὰ δὲ τὸ ἐγερ-
 33 θῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ἀποκριθεὶς δὲ ὁ Πέ-

* Add. καινῆς.

(a) Zach. xiii. 7.

λόγησεν, St. John εὐχαριστήσας (Matt. xiv. 19; Mark, vi. 41; Luke, ix. 16; John, vi. 11), cf. also Luke, xxiv. 30.

26. τοῦτό ἐστιν τὸ σῶμά μου] These words are given by all the four evangelists and by St. Paul. It should be remarked that our Lord does not say "this bread," οὗτος ὁ ἄρτος, but τοῦτο, implying the object which the predicate distinctly expresses.

27. πάντες] This was spoken to the twelve apostles, who were the *all* then present. It no more follows from this that all the faithful are to drink of the chalice than, from Luke, xxii. 19, that all are to consecrate. [Notes to Douay Bible.]

28. διαθήκης] This word properly means a disposition or settlement, but especially (1) by will, a testament, and this part of the idea is given by St. Paul (Heb. ix. 16, 17); (2) a covenant, into which our Lord here enters with his Church, represented by the apostles, and ratifies it with his blood, with allusion to the ratification of the old covenant or testament in Moses' sprinkling the people with the blood of the calves sacrificed on that occasion (Exod. xxiv. 8).

28. περὶ πολλῶν] *pro multis*, Vulg. The causal use of *περὶ*.

29. τῆς ἀμπέλου] In the ceremonies

of the paschal feast, a loaf was broken, and a bowl of wine handed round among the guests. This custom offered occasion to our Lord to institute the eucharistic mysteries, which, however, he carefully distinguished from it (Abp. Kenrick). From St. Luke's narrative (xxii. 15, 16, 18) it appears that it was in reference to the cup of the paschal feast that he uttered the words in the text, and not in reference to his blood. "Though the sacramental cup might also be called *the fruit of the vine*, because it was consecrated from wine, and retains the likeness and all the accidents or qualities of wine." [Notes to Douay Bible.]

καινόν] "In glory he tastes a new wine, the spiritual delights with which he inebriates his servants." (Abp. Kenrick.)

30. ὑμνήσαντες] Possibly the psalms usually sung by the Jews at the paschal feast. These were the 112th to the 118th, inclusively.

ἐξῆλθον] St. John's narrative (xiii. 31-xviii. 1) supplies the history of the washing of the feet, and the many words spoken by our Lord after the institution of the Holy Eucharist and his going out. St. Luke (xxii. 24-30, 35-38) gives some which St. John omits.

τὸ ὄρος] The mount of Olives was a

- τρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέ-
 34 ποτε σκανδαλισθήσομαι. Ἐφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, ὅτι ἐν
 35 ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσει με. Λέ-
 γει αὐτῷ ὁ Πέτρος· κἄν δέ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀ-
 παρνήσομαι ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.
- 36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον
 Γεθσημανεὶ, καὶ λέγει τοῖς μαθηταῖς· καθίσατε αὐτοῦ, ἕως οὗ
 37 ἀπελθὼν ἐκεῖ προσεύξωμαι. Καὶ παραλαβὼν τὸν Πέτρον καὶ
 38 τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδμονεῖν. Τό-
 τε λέγει αὐτοῖς· περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μεί-
 39 νατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. Καὶ προσελθὼν μικρὸν, ἔπε-
 σεν ἐπὶ πρῶτον αὐτοῦ, προσευχόμενος, καὶ λέγων· πάτερ μου,
 εἰ δυνατόν ἐστιν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλην
 40 οὐχ ὥς ἐγὼ θελω, ἀλλ' ὥς σύ. Καὶ ἔρχεται πρὸς τοὺς μαθη-
 τὰς, καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὐ-
 41 τως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; Γρηγορεῖτε
 καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦ-
 42 μα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ δευτέρου ἀπελθὼν
 προσήνξατο· πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν, ἐὰν μὴ
 43 αὐτὸ πῶς, γεννηθῇτω τὸ θέλημά σου. Καὶ ἐλθὼν πάλιν εὗρεν αὐ-
 τοὺς καθεύδοντας· (ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβρυχημένοι.)
 44 Καὶ ἀφείς αὐτοὺς, πάλιν ἀπελθὼν, προσήνξατο ἐκ τρίτου, τὸν
 45 αὐτὸν λόγον εἰπὼν πάλιν. Τότε ἔρχεται πρὸς τοὺς μαθητὰς, καὶ
 λέγει αὐτοῖς· καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ γὰρ ἡγγικεν
 ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτω-
 46 λῶν. Ἐγείρεσθε· ἀγῶμεν· ἰδοὺ ἡγγικεν ὁ παραδιδούς με.
- 47 Καὶ ἐπὶ αὐτοῦ λαλοῦντος, ἰδοὺ Ἰούδας, εἰς τῶν δώδεκα,
 ἦλθεν, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων,
 48 ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. Ὁ δὲ παραδιδούς
 αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων· ὃν ἂν φιλήσω, αὐτός ἐστιν·
 49 κρατήσατε αὐτόν. Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ, εἶπεν· χαί-
 50 ρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ·

Sabbath-day's journey from the city (Acts, i. 12), on the other side of the brook Cedron. Cf. xxi. 1, and xxiv. 20.

34. πρὶν ἀλέκτορα] St. Mark says, πρὶν ἢ δις ἀλέκτορα φωνῆσαι. This is explained by understanding that St. Matthew (with whom St. Luke and St. John agree) speaks of the crowing of the cock towards day-break (which time is thence called in Latin *gallinivium*). St. Mark, who, as the disciple of St. Peter, probably gives our Lord's

exact words, refers also to the crowing at midnight. The sense of both accounts would be, that before day-break Peter would deny our Lord thrice.

35. οὐ μὴ σε ἀπαρνήσῃ.] Cf. note on ch. xvi. 22.

36. χωρίον] *villam*, Vulg., "a farm." St John calls it *κῆπος*. The name Gethsemane means "a rich valley," so called from the oil-presses it contained.

37. ἀδμονεῖν] Th. *adus*, *fustidium*, *satiatus*.

45. καθεύδετε] Ironically spoken.

- ἐταῖρε, ἐφ' ὃ πάρει; τότε προσελθόντες ἐπέβηλον τὰς χεῖρας ἐπὶ
 51 τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. Καὶ ἰδού, εἰς τῶν μετ' αὐτοῦ
 52 ξας τὸν δοῦλον τοῦ ἀρχιερέως, ἀφείλεν αὐτοῦ τὸ ὠτίον. Τότε
 λέγει αὐτῷ ὁ Ἰησοῦς· ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τό-
 πον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, ἐν μαχαίρᾳ
 53 ἀπολύνται. Ἡ δοκεῖς, ὅτι οὐ δύναμαι παρκαλέσαι τὸν πα-
 τέρα μου, καὶ παρυστήσῃ μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγ-
 54 γέλων; Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ^(b) ὅτι οὕτως δεῖ γενέσθαι;
 55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· ὡς ἐπὶ ληστὴν ἐξήλ-
 θατε μετὰ μαχαιρῶν καὶ ξύλων, συλλαβεῖν με· καθ' ἡμέραν ἐν
 56 τῷ ἱερῷ ἐκαθεζόμεν διδάσκων, καὶ οὐκ ἐκρατήσατέ με. Τοῦτο δὲ
 ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν· ^(c) τότε οἱ
 μαθηταὶ αὐτοῦ πάντες ἀφέντες αὐτόν, ἔφυγον.
 57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον πρὸς Καϊάφαν τὸν
 ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.
 58 Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ
 ἀρχιερέως· καὶ εἰσελθὼν ἔσω, ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν
 59 τὸ τέλος. Οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐξήτουν ψευδο-
 60 μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσιν. Καὶ οὐχ
 εὗρον, πολλῶν προσελθόντων ψευδομαρτύρων. Ὑστερον δὲ προσελ-
 61 θόντες δύο,* εἶπον· οὗτος ἔφη· δύναμαι καταλύσαι τὸν ναὸν τοῦ
 62 θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. Καὶ ἀναστὰς ὁ ἀρχιε-
 ρεὺς εἶπεν αὐτῷ· οὐδὲν ἀποκρίνη; τί οὗτοί σου καταμαρτυροῦ-
 63 σιν; Ὁ δὲ Ἰησοῦς ἐσιώπα· καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ· ἐξορ-
 κίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ
 64 Χριστὸς, ὁ υἱὸς τοῦ θεοῦ. Λέγει αὐτῷ ὁ Ἰησοῦς· σὺ εἶπας· πλὴν
 λέγω ὑμῖν, ἀπάρτι ὀψέσθε τὸν νιὸν τοῦ ἀνθρώπου καθήμενον ἐκ
 δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρα-

* Add. ψευδομαρτυρες.

(b) Is. liii. 10.

(c) Lam. iv. 20.

54. πῶς οὖν πληρ. αἱ γρ.] *How, then, shall the Scriptures be fulfilled?* The deliberative conjunctive.

ἔτι.] An ellipsis of αἱ λέγουσαι, or the like.

57. St. John says he was *first* taken to Annas, the father-in-law of Caiaphas, to whom Annas sent him bound. Annas had been previously high-priest, but had been deposed by the Roman procurator, Valerius Gratus, who appointed, after three others, Caiaphas in his stead. But Annas

seems still to have retained the title. This first hearing before Annas appears to have been of an entirely informal and extra-judicial character.

58. ἀπὸ μακρόθεν] The ἀπό is here pleonastic, with the adverbial gen. in *θεν*. Cf. xxvii. 51, ἀπὸ ἄνωθεν. Hes. Op. 703, ἐκ Διόθεν.

61. This was a distorted statement of what our Lord had said of the temple of his body. John, ii. 19.

διὰ τριῶν ἡμ.] *post triduum*, Vulg. Here *διὰ* is used to express the time

- 65 νοῦ. Τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ, λέγων· ἐ-
 66 βλασφήμησεν· τί ἐτι χρεῖαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσα-
 67 τε τὴν βλασφημίαν. Τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπον· ἔνο-
 68 χος θανάτου ἐστίν. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ
 Χριστέ, τίς ἐστιν ὁ παῖσας σε;
 69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ
 μία παιδίσκη, λέγουσα· καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ γαλιλαίου.
 70 Ὁ δὲ ἡρνήσατο ἔμπροσθεν πάντων, λέγων· οὐκ οἶδα τί λέγεις.
 71 Ἐξελθόντα δὲ εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς
 72 ἐκεῖ· οὗτος ἦν μετὰ Ἰησοῦ τοῦ ναζωραίου. Καὶ πάλιν ἡρνήσατο
 73 μετὰ ὅρκου· ὅτι οὐκ οἶδα τὸν ἄνθρωπον. Μετὰ μικρὸν δὲ προσ-
 ελθόντες οἱ ἐστῶτες, εἶπον τῷ Πέτρῳ· ἀληθῶς καὶ σὺ ἐξ αὐτῶν
 74 εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. Τότε ἤρξατο καταθε-
 ματίζειν, καὶ ὁμνύειν, ὅτι οὐκ οἶδα τὸν ἄνθρωπον· καὶ εὐθὺς ἀ-
 75 λέκτωρ ἐφώνησεν. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰ-
 ρηκότος, ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρεῖς ἀπαρνήσῃ με· καὶ
 ἐξελθὼν ἔξω, ἔκλαυσεν πικρῶς.

ΚΕΦ. ΚΖ. (27).

- 1 Πρωτὰς δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς
 καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι

after which anything takes place. Cf. Acts, xxiv. 15, δι' ἐτῶν κλειδίων.

65. The Jews rent their clothes in sign of mourning (Gen. xxxvii. 30), and also of horror on hearing blasphemy. So, King Ezechias, on hearing the blasphemies of the messengers of Sennacherib (Is. xxxvii. 1).

66. θανάτου] Stoning to death was the Jewish punishment for blasphemy (Levit. xxiv. 16). See note on John, xviii. 31.

69-75. From a comparison of the parallels it appears probable that the three denials of St. Peter all took place in the atrium of the house in which both Annas and Caiaphas lived. St. Matthew and St. Mark at first sight imply that the second took place in the vestibule; but from St. John, xviii. 25, and St. Luke, xxii. 58, it appears that St. Peter had left the vestibule, and returned into the atrium, which the other two narratives do not contradict.

There was an interval of an hour between the second denial and the third (Luke, xxii. 59); and as the third took place just before the second cock-crow (i.e., about 4 a.m.), and the first just before the first cock-crow (i.e., about midnight), the time of the second must have been about 3 a.m.

μὴ παιδίσκη] From St. John we learn that this was the portress.

τοῦ Γαλιλαίου] Said contemptuously, Galilee being a despised country.

71. ἐξελθόντα] "after he had gone out."

πυλῶνα] "the vestibule." In St. Mark, προαίλιον.

73. οἱ ἐστῶτες] St. John particularizes one of the high-priest's servants (xviii. 26).

ἡ λαλιά] The population of Galilee was mixed (cf. ch. iv. 12), and the dialect peculiar.

XXVII. 1. ὥστε θανατῶσαι] ut mortis traderent, Vulg. The council of the

- 2 αὐτόν. Καὶ δῆσαντες αὐτόν, ἀπήγαγον, καὶ παρέδωκαν Πει-
 3 λᾶτῃ τῷ ἡγεμόνι. Τότε ἰδὼν Ἰούδας ὁ παραδούς αὐτόν, ὅτι
 4 κτεκερίθη, μεταμεληθεὶς ἔστρεψεν* τὰ τριάκοντα ἀργύρια τοῖς ἀρ-
 5 χιερεῦσιν καὶ πρεσβυτέροις, λέγων· ἡμῶν, παραδόντες αἷμα
 6 ἀργύρια εἰς τὸν ναὸν, ἀνεχώρησεν καὶ ἀπελθὼν ἀπήγαγετο. (*) Οἱ
 7 δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπαν· οὐκ ἔξεστιν βαλεῖν αὐ-
 8 τὰ εἰς τὸν κορβᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν. Συμβούλιον δὲ
 9 λαβόντες, ἡγόρασαν ἐξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς τα-
 10 φήν τοῖς ξένοις. Διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος ἀγρὸς αἵματος,
 11 ἕως τῆς σήμερον. Τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἱερεμίου τοῦ προ-
 φῆτου, λεγοντος·^(b) καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν
 τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νύων Ἰσραὴλ. Καὶ
 ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξεν μοι
 κύριος.
- 11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν
 αὐτόν ὁ ἡγεμὼν, λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰη-

* ἀπέστρεψε.

(a) Acts, i. 18, 19.

(b) Zach. xi. 12.

preceding night appears to have broken up. The morning's council was probably convoked in order to prepare some accusation against our Lord, sufficient to secure his death, to be produced before Pilate. Many had thought the false testimonies insufficient, and hence they asked our Lord himself whether he was the Christ, expecting his avowal, which they wished to represent as a political offence. This questioning and reply (given in ch. xxvi. 62-66), Mald., referring to Luke, xxii. 67, thinks belong to the council of the morning, and that St. Matthew here gives a *resumé* of the narrative, which he had interrupted by the account of the denials of St. Peter.

2. ἡγεμόνι] *præsidi*, Vulg. On the deposition of Archelaus (ch. ii. 22), Judæa was made a dependency (προσθήκη) to the province of Syria; the Roman title of Pilate was, therefore, *procurator*, and he was subject to the President of Syria. But he is called titularly in the N.T., as also by Josephus, ἡγεμών.

6. κορβᾶν] The treasury for offerings.

7. ἀγρὸν τοῦ κερ.] *Haceldama*, *hoc est, ager sanguinis*, Vulg. The Syriac word occurs in the parallel passage, Acts, i. 19.

9. This passage is not found in Jeremias, but in Zacharias. The difficulty is variously explained: some think that Matthew wrote simply "the prophet," without specifying any name, as no name occurs in the Syriac version, and it was wanting in many Latin MSS. in St. Augustine's time. Maldonatus takes this view. Others think it was taken from some lost writings of the prophets. That there were such appears from 2 Macc. ii. 1.

ἀπὸ νύων] Supply *times*. Compare a similar ellipsis in Acts, xxi. 16.

11. The Jews would not enter the prætorium for fear of defilement, that they might not be hindered eating the Pasch (John, xviii. 28, 29). Pilate, therefore, went out to them, and, after the conversation recorded by John, xviii. 29-31, Luke, xxiii. 2, returned into the prætorium, and called Jesus to him. Then ensued the words recorded in v. 11, and with additional particulars

- 12 σοὺς ἔφη αὐτῷ· σὺ λέγεις. Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν
 13 ἀρχιερέων καὶ πρεσβυτέρων, οὐδὲν ἀπεκρίναιτο. Τότε λέγει αὐ-
 14 τῷ ὁ Πειλάτος· οὐκ ἀκούεις ὅσα σου καταμαρτυροῦσιν; Καὶ
 15 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα· ὥστε θαυμάζειν τὸν ἡγε-
 16 μόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ
 17 δέσμιον, ὃν ᾗθελον. Εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον
 18 Βαραββάν. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πειλάτος· τί-
 19 να θέλετε ἀπολύσω ὑμῖν; τὸν Βαραββάν, ἢ Ἰησοῦν τὸν λεγόμενον
 20 Χριστόν; Ἦιδει γὰρ ὅτι διὰ φθόνον παρέδωκεν αὐτόν. Κυθημέ-
 21 νου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐ-
 22 τοῦ, λέγουσα· μηδὲν σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπα-
 23 θον σήμερον κατ' ὄναρ δι' αὐτὸν. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσ-
 24 βυτεροὶ ἔπεισαν τοὺς ὄχλους, ἵνα αἰτήσωνται τὸν Βαραββάν, τὸν
 25 δὲ Ἰησοῦν ἀπολέσωσιν. Ἀποκριθεὶς δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς·
 26 τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπον, τὸν Βα-
 27 ραββάν. Λέγει αὐτοῖς ὁ Πειλάτος· τί οὖν ποιήσω Ἰησοῦν, τὸν λε-
 28 γόμενον Χριστόν; λέγουσιν πάντες· σταυρωθήτω. Ὁ δὲ ἔφη· τί
 29 γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες· σταυρω-
 30 θήτω. Ἰδὼν δὲ ὁ Πειλάτος, ὅτι οὐδὲν ὠφέλει, ἀλλὰ μᾶλλον
 31 θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας κατέναντι
 32 τοῦ ὄχλου, λέγων· ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς
 33 ὀψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπεν· τὸ αἷμα αὐτοῦ ἐφ'
 34 ἡμᾶς, καὶ ἐπὶ τὰ τέκνα ἡμῶν. Τότε ἀπέλυσεν αὐτοῖς τὸν Βα-
 35 ραββάν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.
 36 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς
 37 τὸ πραιτώριον, συνηγάγον ἐπ' αὐτὸν ὄλην τὴν σπείραν. Καὶ ἐν-
 38 δύσαντες αὐτόν, χλαμύδα κοκκίνην περιέθηκαν αὐτῷ. Καὶ πλέ-
 39 ξαντες στέφανον ἐξ ἀκανθῶν, περιέθηκαν ἐπὶ τῆς κεφαλῆς αὐ-
 40 τοῦ, καὶ κάλυμον ἐν τῇ δεξιᾷ αὐτοῦ· καὶ γονυπετήσαντες ἔμ-
 41 προσθεν αὐτοῦ, ἐνέπαιξαν αὐτῷ λέγοντες· χαίρε βυσιλεῦ τῶν
 42 Ἰουδαίων. Καὶ ἐμπτύσαντες εἰς αὐτόν, ἔλαβον τὸν κάλυμον, καὶ

by John, xviii. 33-38; after which Pilate went out to the people, and declared that he found no fault in him (John, xviii. 38; Luke xxiii. 4). Then follow the repeated accusations of the chief priests, in v. 12, with which compare Luke, xxiii. 5. Pilate then sends him to Herod, who again sends him back to Pilate (ib. 7-11).

16. ἐπίσημον] In a bad sense, notorious. St. John calls him *λίσσστην*; St. Mark and St. Luke mention that he had committed sedition and murder.

22. σταυρωθῆτω] Crucifixion was

a Roman punishment. Cf. ch. xxvi. 66.

26. φραγελλώσας] from the Latin *flagello*.

27. πραιτώριον] The praetorium had formerly been Herod's palace.

σπείραν] This was the cohort, the tenth part of a legion.

28. χλαμύδα] a cloak. The chlamys properly is a kind of mantle or scarf used by the Greeks, but it probably is here equivalent to the Roman *paludamentum*, a cloak which was part of the attire of a general. It resembled the

- 31 ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέ-
 32 δυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐ-
 33 τοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.
 32 Ἐξερχόμενοι δὲ, εὗρον ἀνθρωπον Κυρηναῖον, ὀνόματι Σίμω-
 33 να· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόν-
 34 τες εἰς τὸν τόπον τὸν λεγόμενον Γολγοθᾶ, ὃ ἐστὶν κρανίου τόπος
 35 λεγόμενος, ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον·
 36 καὶ γευσάμενος, οὐκ ᾔθέλησεν πιεῖν. Σταυρῶσαντες δὲ αὐτὸν, διε-
 37 μερίσαντο τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον.* Καὶ καθήμενοι
 38 ἐτήρουν αὐτὸν ἐκεῖ. Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν
 38 αἰτίαν αὐτοῦ γεγραμμένην· οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰου-
 39 δαίων. Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἷς ἐκ δεξιῶν,
 40 καὶ εἷς ἐξ ἐκωνίων. Οἱ δὲ πυρπορούμενοι ἐβλασφήμουν αὐ-
 41 τὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· ὁ καταλύων
 42 τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτὸν· εἰ νί-
 43 ος θεοῦ εἶ, κατὰβηθι ἀπὸ τοῦ σταυροῦ. Ὁμοίως καὶ οἱ ἀρχιε-
 44 ρεῖς, ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων, ἔλε-
 45 γον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς† Ἰου-
 46 δαί· ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ’
 47 αὐτόν. Πέποιθεν ἐπὶ τῷ θεῷ· ῥυσάσθω νῦν, εἰ θέλει, αὐτόν· εἰ-
 48 πεν γὰρ· ὅτι θεοῦ εἰμι υἱός. Τὸ δ’ αὐτὸ καὶ οἱ λησταί, οἱ συν-
 49 σταυρωθέντες σὺν αὐτῷ, ὠνείδιζον αὐτόν.

* Add. ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ προφήτου· (c) Διαμερίσαντο τὰ ἱμ. τὰ μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

† εἰ βασ.

(c) Ps. xxi. 19.

chlamys in form, and was of a scarlet or purple colour.

32. Κυρηναῖον] Cyrene was a city in Lybia, a Dorian colony, where there were many Jews. Cf. Acts, vi. 9.

ἠγγάρευσαν] Cf. ch. v. 41.

33. κρανίου] Probably because the skulls of malefactors who had been put to death in the place were lying about.

34. μετὰ χολῆς] St. Mark has ἐσ-
 35. μυρμισμένον. χολή may be used in the text in a general sense, to express a bitter drug—it is used by the LXX. to signify absinthium—or the wine may have been mingled both with gall and myrrh.

35. Compare John, xix. 23, 24, for a more detailed account.

43. εἰ θέλει, αὐτόν] Quoted from Ps. xxi. 9, a passage in which David

represents the blasphemies of impious men against his trust in divine providence. Thus the priests, by the words they used, showed more and more their own blindness. The usual reading is ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν, where θέλει is used with the acc. by a Hebraism, as equivalent to φιλέω. So ch. ix. 13.

44. οἱ λησταί] In the parallel pas-
 45. sage of St. Luke it would appear only one of the thieves reproached our Lord. The plural, however, is here used of the class, as in ch. ii. 20. The evangelists first mention the passers-by (οἱ παρα-
 46. πορευόμενοι), then the chief priests (οἱ ἀρχιερεῖς), and, finally, even the thieves (καὶ οἱ λησταί), referring not to the number, but to the kind of men who were reviling our Lord.

- 45 Ἀπὸ δὲ ἔκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν,
 46 ἕως ὥρας ἐνάτης. Περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· ^(d) ἔλωει, ἔλωει, λεμασσαβακτανεῖ; τουτέστιν,
 47 θεέ μου, θεέ μου, ἵνα τί με ἐγκατέλιπες; Τινὲς δὲ τῶν ἐκεῖ
 48 ἐστηκότων ἀκούσαντες, ἔλεγον· ὅτι Ἥλειαν φωνεῖ οὗτος. Καὶ
 49 εὐθέως δραμὼν εἰς ἕξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε
 50 ὄξους, καὶ περιθεὶς καλὰ μω, ἐπότιζεν αὐτόν. Οἱ δὲ λοιποὶ
 εἶπαν· ἄφες, ἰδωμεν εἰ ἔρχεται Ἥλειας σῶσων αὐτόν· ἄλλος
 δὲ λαβὼν λόγχην, ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕ-
 50 δωρ καὶ αἷμα.* Ὁ δὲ Ἰησοῦς, πάλιν κράζας φωνῇ μεγάλῃ ἀφή-
 κεν τὸ πνεῦμα.
 51 Καὶ ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν
 ἕως κάτω εἰς δύο· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθησαν.
 52 Καὶ τὰ μνημεῖα ἀνεψύχθησαν· καὶ πολλὰ σώματα τῶν κεκοιμη-
 53 μένων ἁγίων ἠγέρθησαν. Καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ
 τὴν ἔγερσιν αὐτοῦ, εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ ἐνεφανίσθη-
 54 σαν πολλοῖς. Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ, τηροῦντες
 τὸν Ἰησοῦν, ἰδόντες τὸν σεισμόν καὶ τὰ γινόμενα, ἐφοβήθησαν
 55 σφόδρα, λέγοντες· ἀληθῶς υἱὸς θεοῦ ἦν οὗτος. Ἦσαν δὲ ἐκεῖ
 γυναικες πολλαί, ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθη-
 56 σαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ. Ἐν αἷς
 ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσή
 μήτηρ, καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.
 57 Ὁψίας δὲ γενομένης, ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀρι-
 μαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ.
 58 Οὗτος, προσελθὼν τῷ Πειλάτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
 59 τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι. Καὶ λαβὼν τὸ σῶμα ὁ

* ἔλλος—αἷμα, Om. in most MSS. Compare John, xix. 34.

(d) Ps. xxi. 2.

45. ἔκτης ὥρας] Supposing the first hour, or sunrise, to be at 6 o'clock, the sixth hour corresponds to 12, noon, and the ninth hour to 3 p.m.

46. ἔλωει] The words are in Aramaic, the dialect then spoken in Palestine.

51. τὸ καταπέτασμα] the veil or curtain by which the Holy of Holies was separated from the tabernacle. This was the inner veil; there was another one at the entrance of the tabernacle. Exod. xxvi. 31-36, and cf. Hebr. ix. 3.

55. Cf. Luke, viii. 3.

56. The opinion generally received identifies Mary Magdalene (so called from Magdala, a place on the west of the Sea of Galilee) with the sister of Lazarus and Martha. Mary, the mother of James and Joseph, is called by St. John (xix. 25) Μαρία ἡ τοῦ Κλωπᾶ, from her husband Clôpas, otherwise called Alphæus. Cf. Matt. x. 3, and xii. 46. The mother of the sons of Zebedee was called Salome (Mark, xv. 40).

57. ὀψίας] evening, i.e., the earlier evening, from 3 o'clock to sunset.

Ἀριμ.] Arimathæa, called by St.

- 60 Ἰωσήφ, ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ. Καὶ ἔθηκεν αὐτὸ ἐν τῷ
 61 λίκνῳ λίθου μέγαν τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. Ἦν δὲ
 62 ἐκεῖ Μαριάμ ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, καθήμεναι ἀπέ-
 63 ναντι τοῦ τάφου. Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν παρα-
 64 σκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πει-
 65 λᾶτον λέγοντες· κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν
 66 ἔτι ζῶν· μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλι-
 σθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ
 μαθηταί, κλέψωσιν αὐτὸν, καὶ εἴπωσιν τῷ λαῷ ἡγέρθη ἀπὸ
 65 τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. Ἐφη
 αὐτοῖς ὁ Πειλᾶτος· ἔχετε κουστωδῖαν· ὑπάγετε, ἀσφαλίσασθε
 66 ὡς οἴδατε. Οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον, σφρυ-
 γίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

ΚΕΦ. ΚΗ. (28).

- 1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν
 Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη Μαρία, θεωρήσαι τὸν τάφον.
 2 Καὶ ἰδού, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου, καταβὰς
 3 ἐξ οὐρανοῦ, καὶ προσελθὼν ἀπεκύλισε τὸν λίθον, καὶ ἐκάθητο ἐπά-
 4 νω αὐτοῦ. Ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπή, καὶ τὸ ἔνδυμα αὐ-
 5 τοῦ λευκὸν ὡς χιών. Ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τη-
 6 ροῦντες, καὶ ἐγενήθησαν ὡς νεκροί. Ἀποκριθεὶς δὲ ὁ ἄγγελος,
 εἶπεν ταῖς γυναιξίν· μὴ φοβεῖσθε ὑμεῖς· οἶδα γὰρ ὅτι Ἰησοῦν τὸν
 6 ἐσταυρωμένον ζητεῖτε. Οὐκ ἔστιν ὧδε· ἡγέρθη γὰρ, καθὼς εἶπεν·

Luke (xxiii. 51) πόλις τῶν Ἰουδαίων. Probably Ruma, a place in the tribe of Juda (Jud. ix. 41).

61. ἡ ἄλλη Μαρία] i.e., the mother of James and Joseph (Mark, xv. 47).

62. τῇ ἐπαύριον] scil. ἡμέρᾳ, that is, on the Sabbath, which commenced with sunset on the Friday. The Friday was called the παρασκευή, or preparation, because on it things were got in readiness for the next day, on which it was unlawful to work.

65. ἔχετε] habetis, Vulg., "you have," equivalent to saying, "you can take."

66. μετὰ τῆς κουστωδίας] This is to be taken with ἡσφάλισαντο, in the sense of "with the assistance of the guards."

XXVIII. 1. The first apparition of our Lord recorded by the evangelists

(for it is a pious opinion he had previously appeared to his Mother) was to St. Mary Magdalene (Mark, xvi. 9), and is narrated at length by St. John (xx. 11-18). Whether this apparition is to be considered as coinciding with that in the text is a difficult question, but the majority of commentators view it as distinct. St. Aug. thinks that after the other women had left the sepulchre Mary Magd. remained, and our Lord appeared to her, as related by St. John; after which she followed the other women, who had gone on before, and that on their road Christ again appeared to them, as here related by St. Matthew.

ὁψὲ σαββάτων] in the end of the Sabbath, like ὁψὲ τῆς ἡμέρας.

τῇ ἐπιφ.] sc. ἡμέρᾳ.

- 7 δεῦτε, ἴδετε τὸν τόπον ὅπου ἔκειτο. Καὶ ταχὺ πορευθεῖσαι, εἵ-
 πατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ,
 8 προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ, εἵ-
 παν ὑμῖν. Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου
 καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐ-
 9 τοῦ. Καὶ ἰδοὺ, Ἰησοὺς ὑπήντησεν αὐταῖς, λέγων· χαίrete· αἱ
 δὲ προσελθοῦσαι, ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνη-
 10 σαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε· ὑπάγετε,
 ἀπαγγεῖlate τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλι-
 λαίαν, καὶ ἐκεῖ με ὄψονται.
- 11 Πορευομένων δὲ αὐτῶν, ἰδοὺ τινὲς τῆς κουστωδίας, ἐλθόν-
 τες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γε-
 12 νόμενα. Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε
 13 λαβόντες ἀργύριον ἱκανὰ ἔδωκαν τοῖς στρατιώταις, λέγοντες· εἵ-
 πατε, ὅτι οἱ μαθηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἐκλεψαν αὐτὸν
 14 ἡμῶν κοιμωμένων. Καὶ ἐάν ἀκουσθῇ τοῦτο ὑπὸ τοῦ ἡγεμόνος,
 15 ἡμεῖς πείσομεν, καὶ ὑμᾶς ἀμερίμους ποιήσομεν. Οἱ δὲ, λαβόν-
 τες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν· καὶ διεφημίσθη ὁ λό-
 γος οὗτος πᾶρά Ἰουδαίους μέχρι τῆς σήμερον ἡμέρας.
- 16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς
 17 τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. Καὶ ἰδόντες αὐτὸν, προσ-
 18 ἐκύνησαν· οἱ δὲ ἐδίστασαν. Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν
 αὐτοῖς, λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς
 19 γῆς. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίσαντες
 αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου
 20 πνεύματος. Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην
 ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς
 συντελείας τοῦ αἵωνος.

μίαν] A Hebraism, for πρώτην; cardinal number for the ordinal.

ἡ ἄλλη Μαρία] The mother of James. St. Mark adds the name of Salome, and St. Luke that of Joanna.

9. ἐκράτησαν] took hold of, in sign of reverence and adoration. The ancient Greeks similarly touched the knee. Cf. Hom., Il. I. 500, καὶ ῥα παροῖθ' αὐτοῖο καθέξτο καὶ λάβε γούνων.

16. ἐπορεύθησαν] Not immediately, but after at least eight days, as would appear from John, xx. 26.

τὸ ὄρος] The locality is not known; it may, however, be inferred from John, xx. 1-3, that it was near the Sea of Tiberias. This apparition appears to have been the last previous to his ascension. Mald. reckons that there were thirteen apparitions of our Lord, including that to the B. Virgin and the three mentioned by St. Paul (1 Cor. xv. 6, 7, 8).

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΡΚΟΝ.

PAPIAS, Irenæus, and St. Clement of Alexandria witness that St. Mark was a disciple of St. Peter, and his companion in preaching the Gospel. St. Peter (1, v. 13) calls him his son. It is a disputed question whether he is to be identified with John Mark, cousin to Barnabas, (cf. Acts, xii. 12, Col. iv. 10). According to traditions, resting principally on St. Clement of Alexandria, St. Mark wrote his Gospel at Rome, at the request of the Roman Christians, who wished him to embody in writing the teaching delivered by St. Peter. The date of his Gospel is uncertain. Eusebius makes it the third year of Claudius, A.D. 43. But it is inferred from the testimony of St. Irenæus that St. Mark wrote after the martyrdom of St. Peter and St. Paul, which took place about A.D. 66. St. Mark preached the Gospel in Egypt, whither he was sent by St. Peter, and made Bishop of Alexandria, where he is said to have been martyred.

St. Mark's Gospel coincides to so great an extent with that of St. Matthew that he has been called the abridger of St. Matthew, yet improperly, because St. Mark's Gospel is no less remarkable for the number of minute *circumstances* which it gives, and which are not found in St. Matthew. The careful explanation given by St. Mark of Jewish rites, customs, and of Hebrew or Aramaic terms (v. 41, vii. 3, 4, 11, 33, xii. 18) are a proof that he wrote for Gentile readers. Perhaps also more Latinisms occur in his Gospel than in the others. He makes

frequent mention of St. Peter, yet omits, or slightly mentions things which the other evangelists state to his praise—a characteristic which tends to confirm the tradition that his Gospel was written under the eye of St. Peter. St. Mark's object (says Janssens, *Herm. Sacra*, § 180) is to prove that Jesus of Nazareth is the Lord of all things, as is plain from the allegation of the works of his divine power, which he gives in almost every chapter.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΡΚΟΝ.

ΚΕΦ. Α. (1)

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ, υἱοῦ θεοῦ. Καθὼς γέ-
 2 γραπται ἐν τῷ Ἠσαΐα τῷ προφῆτῃ·^(*) ἰδοὺ, ἀποστέλλω τὸν ἄγγ-
 3 γελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου. Φω-
 4 ποιεῖτε τὰς τρίβους αὐτοῦ. Ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν
 5 τῇ ἐρήμῳ, κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρ-
 6 τῶν. Καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα, καὶ
 οἱ Ἱεροσολυμεῖται πάντες καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορ-
 6 δάνῃ ποταμῷ, ἑξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Καὶ ἦν ὁ Ἰωά-
 νης ἐνδεδυμένος τρίχας καμήλου, καὶ ζώην δερματίνην περὶ τὴν

(a) Mal. iii. 1; Is. xl. 8.

I. 1. ἀρχὴ...θεοῦ] Probably to be understood as the title to the whole Gospel which follows.

2, 3. Of these two verses the second only is from Isaiah; the first from Malachias; but the evangelist mentions Isaiah, because from that prophet the principal part of the quotation, and that in which the force of the proof consists, is taken.

ἐτοιμάσατε τὴν ὁδόν] The metaphor is of a road being prepared beforehand for some great monarch. Thuc. ii. 98, ἐπορεύετο τῇ ὁδῷ ἦν πρότερον ἐποιήσατο τεμνὼν τὴν ὕλην.

4. ἐγένετο Ἰω. ὁ βαπτ.] The usual reading is ἐγένετο Ἰω. βαπτίζων. Bee-

len remarks that γίνομαι (in the sense of εἶναι) never occurs in the N. T. joined with a participle as a periphrasis of the finite verb. Here he renders ἐγένετο *existit*, "appeared." Gr. Gr. N. T. ch. iv. § 46, 11. Comp. Mar. ix. 3.

βάπτ. μετανοίας] The genitive here expresses internal dependence of a less strict kind than that of the object or subject: "baptism leading, and in a manner binding to the doing of penance for past life, and to the commencing of a new life." Such genitives may be called genitives of destination. Beelen. Ibid. ch. iii. § 80, 2.

6. ἔσθων] ἔσθω is a poetic form of ἐσθίω.

- 7 ὁσφὶν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον. Καὶ ἐκή-
 8 ρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω, σὺ οὐκ εἰμι ἰκα-
 9 νός κύνεας λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Ἐγὼ ἐβάπ-
 10 τισα ὑμᾶς ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.
- 9 Ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Να-
 10 ζαρέτ τῆς Γαλιλαίας, καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ
 11 Ἰωάννου. Καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους
 12 τοὺς οὐρανοὺς, καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς
 13 αὐτὸν. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ
 14 ἀγαπητός, ἐν σοὶ εὐδόκησα. Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλ-
 15 λει εἰς τὴν ἔρημον. Καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας,
 16 πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετὰ τῶν θηρίων· καὶ οἱ
 17 ἄγγελοι διηκόνουν αὐτῷ.
- 14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς
 15 τὴν Γαλιλαίαν, κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ. Καὶ λέ-
 16 γων· ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ·
 17 μετανοεῖτε, καὶ πιστεῦετε ἐν τῷ εὐαγγελίῳ. Καὶ παράγων πυρὰ
 18 τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν
 19 ἀδελφὸν Σίμωνος, ἀμφιβάλλοντας* ἐν τῇ θαλάσῃ· ἦσαν γὰρ
 20 ἀλιεῖς. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δευτέ ὀπίσω μου, καὶ ποιή-
 21 σω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. Καὶ εὐθὺς ἀφέντες τὰ δίκ-
 22 τωα, ἠκολούθουν αὐτῷ. Καὶ προβὰς ὀλίγον, εἶδεν Ἰάκωβον τὸν
 23 τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν
 24 τῷ πλοίῳ κυταρτίζοντας τὰ δίκτυα. Καὶ εὐθὺς ἐκάλεσεν αὐ-
 25 τοὺς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ με-
 26 τὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.
- 21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ· καὶ εὐθέως τοῖς σάβ-
 22 βαισι εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. Καὶ ἐξεπλήσσοντο
 23 ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων,
 24 καὶ οὐχ ὡς οἱ γραμματεῖς. Καὶ εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐ-
 25 τῶν ἀνθρώπων ἐν πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξεν, λέγων. Τί
 26 ἡμῖν καὶ σὺ,† Ἰησοῦ Ναζαρηνε; ἦλθες ἀπολέσαι ἡμᾶς· οἶδα σε
 27 τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέ-
 28 γων· φιμώθητι, καὶ ἐξελθε ἐξ αὐτοῦ. Καὶ σπαράξαν αὐτὸν
 29 τὸ ἀκάθαρτον, καὶ φωνήσαν φωνῇ μεγάλῃ, ἐξῆλθεν ἐξ αὐτοῦ.

* Add. ἀμφιβληστρον.

† σοί.

7. ὁ ἰσχ. μου] "The stronger one than I," viz., the Messias whom they were expecting.

οὐ...αὐτοῦ] The αὐτοῦ is redundant after the relative, cf. Mat. iii. 12.

24. τί ἡμῖν καὶ σὺ] "What art even thou unto us?" This reading is pecu-

liar to our codex. Elsewhere it is read, as in the parallel passage, Mat. viii. 20, τί ἡμῖν καὶ σοί; scil. κοινόν, "what have we in common with thee?"

26. σπαράξαν] tearing, i.e., causing violent spasms, without however injuring him (Luke, iv. 35).

- 27 Καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συζητεῖν αὐτοῖς, λέγοντας· τί ἐστὶν τοῦτο,* διδαχὴ καινὴ, κατ' ἐξουσίαν καὶ τοῖς πνεύμασι
 28 τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; Καὶ ἐξήλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν περίχωρον τῆς Γαλιλαίας.
 29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς ἐξελθὼν, ἦλθεν εἰς τὴν οἰκίαν
 30 Σίμωνος καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου. Ἡ δὲ πενθερὰ Σίμωνος κατέκειτο πυρέσσουσα· καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
 31 Καὶ προσελθὼν ἤγειρεν αὐτὴν, κρατήσας τῆς χειρὸς·
 32 καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ διηκάνει αὐτοῖς. Ὅψιας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς
 33 κακῶς ἔχοντας, καὶ τοὺς δαιμονιζομένους. Καὶ ἦν ὅλη ἡ πόλις
 34 ἐπισυναγμένη πρὸς τὴν θύραν. Καὶ ἐθεράπευσεν πολλοὺς κακῶς ἔχοντας ποικίλως νόσοις· καὶ δαιμόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιε·ν τὰ δαιμόνια λαλεῖν, ὅτι ᾔδεισαν αὐτὸν Χριστὸν εἶναι.
 35 Καὶ πρῶτ' ἐννυχᾷ λίαν ἀναστὰς ἐξῆλθεν εἰς ἔρημον
 36 τόπον, κακεῖ προσήυχετο. Καὶ κατεδίωξεν αὐτὸν Σίμων καὶ οἱ
 37 μετ' αὐτοῦ. Καὶ εὗρον αὐτὸν, καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσιν σε.
 38 Καὶ λέγει αὐτοῖς· ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω· εἰς τοῦτο γὰρ ἐξῆλθον.† Καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δαιμόνια ἐκβάλλων.
 40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρός, παρακαλῶν αὐτὸν, ‡ λέγων αὐτῷ· κύριε ὅτι εἰς ἐμὴν θέλησιν, δύνῃ με καθαρίσαι. Καὶ σπλαγχνισθεὶς, ἐκτείνους τὴν χεῖρα αὐτοῦ ἥψατο, καὶ λέγει αὐτῷ·
 42 θέλω, καθαρίσθητι. Καὶ § εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθαρίσθη.
 43 Καὶ ἐμβριμησάμενος αὐτῷ, εἰθίς ἐξέβηλεν αὐτόν.
 44 Καὶ λέγει αὐτῷ· ὕρα μηδὲν μηδὲν εἶπης· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου ὃ προσέταξεν Μωϋσής, εἰς μαρτύριον αὐτοῖς. Ὁ δὲ ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἐξῶ ἐπ' ἐρήμοις τόποις, καὶ ἤρχοντο πρὸς αὐτὸν πάντοθεν.

* τίς ἡ διδαχὴ ἡ καινὴ αὕτη, ὅτι.

† Add. καὶ γονυπετῶν αὐτόν.

‡ ἐξελέλυθα.

§ Add. εἰπόντος αὐτοῦ.

32. ὅτι ἔδυσεν] It being the Sabbath, they waited till sunset before they came to be healed.

34. ἤφιε] This form (as from ἀφίω) is for ἡφεί, 3 sing. imperf. of ἀφίημι, which latter is from the form in ἐώ.

35. ἐννυχᾷ λ[αν] "cum multa adhuc esset nox." Mald.

40. δύνῃ] From the Ionic form δύναει. In Attic δύνασαι is used; also δύνα. Compare Mat. viii. 2.

43. ἐμβριμησάμενος] Mat. ix. 30.

44. Mat. viii. 4.

ΚΕΦ. Β. (2).

- 1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὶμ δι' ἡμερῶν, ἠκούσθη ὅτι
 2 ἐν οἴκῳ ἐστίν. Καὶ συνήχθησαν πολλοί, ὥστε μηκέτι χωρεῖν μη-
 3 δὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρ-
 4 χονται φέροντες πρὸς αὐτὸν, παραλυτικὸν αἰρόμενον ὑπὸ τεσσά-
 5 ρων. Καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον, ἀπε-
 6 στέγασαν τὴν στέγην ὅπου ἦν· καὶ ἐξορύξαντες χαλῶσι τὸν κρά-
 7 βαττον, ὅπου ὁ παραλυτικὸς κατέκειτο. Καὶ ἰδὼν ὁ Ἰησοῦς τὴν
 8 πίστιν αὐτῶν, λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ
 9 ἁμαρτίαι. Ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι, καὶ
 10 διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν. "Ὅτι οὗτος οὕτω λαλεῖ,
 11 βλασφημεῖ; τίς δύναται ἀφίεναι ἁμαρτίας, εἰ μὴ εἰς ὁ θεός;
 12 Καὶ εὐθὺς ἐπιγινούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ, ὅ τι διαλογί-
 13 ζονται ἐν ἑαυτοῖς, λέγει· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρ-
 14 διαῖς ὑμῶν; Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀ-
 15 φιένταί σου αἱ ἁμαρτίαι· ἢ εἰπεῖν· ἐγείρου, καὶ ἄρον τὸν κρά-
 16 βαττόν σου, καὶ περιπάτει; "Ἰνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ
 17 υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς, λέγει τῷ
 18 παραλυτικῷ· σοὶ λέγω, ἐγείρε, ἄρον τὸν κράβαττόν σου, καὶ
 19 ὕπαγε εἰς τὸν οἶκόν σου. Καὶ ἠγέρθη, καὶ εὐθὺς ἄρας τὸν κρά-
 20 βαττον ἐξῆλθεν ἔμπροσθεν πάντων· ὥστε ἐξίστασθαι πάντας,
 21 καὶ δοξάζειν τὸν θεόν. ὅτι οὕτως οὐδέποτε εἶδομεν.
 22 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος
 23 ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. Καὶ παράγων εἶδεν
 24 Λευεὶν τὸν τοῦ Ἀλφαίου, καθήμενον ἐπὶ τὸ τελώνιον· καὶ λέγει
 25 αὐτῷ· ἀκολούθει μοι· καὶ ἀνυστὰς ἠκολούθησεν αὐτῷ. Καὶ γί-
 26 νεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τε-
 27 λῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ, καὶ τοῖς μαθη-
 28 ταῖς αὐτοῦ· ἦσαν γὰρ πολλοί, καὶ ἠκολούθουν αὐτῷ. Καὶ οἱ
 29 γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτω-
 30 λῶν καὶ τῶν τελωνῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ
 31 τῶν τελωνῶν καὶ τῶν ἁμαρτωλῶν ἐσθίει. Καὶ ἀκούσας ὁ Ἰησοῦς
 32 λέγει αὐτοῖς· ὅτι οὐ χρεῖων ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ'
 33 οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτω-
 34 λούς. Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύον-
 35 τες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωά-

II. 1. δι' ἡμερῶν] *after some days*,
 scil. *τινῶν*. For this use of *διά* cf. Mat.
 xxvi. 61.

4. ἀπεστέγασαν] *uncovered*, lit. "un-

roofed." They would ascend the flat
 roof, and remove the tiling, &c.

κράβαττον] The Latin *grabatus*, a
 poor mean couch or pallet.

5. ἀφίενται] Cf. Mat. ix. 2.

- νου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ οὐ
 19 νηστεύουσιν; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ
 νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν, νηστεύειν; ὅσον χρό-
 20 νον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. Ἐλεύ-
 σονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε
 21 νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. Οὐδεὶς ἐπίβλημα ῥάκους ἀγ-
 νάφου ἐπιρράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μὴ, αἶρει τὸ πλή-
 ρωμα ἀφ' ἑαυτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα
 22 γίνεται. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ
 δὲ μὴ, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς, καὶ ὁ οἶνος ἀπολλύται, καὶ
 οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς.
 23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν διαπορεύεσθαι διὰ τῶν
 σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδοποιεῖν τιλλοντες
 24 τοὺς στάχνας. Καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε, τί ποιοῦσιν
 25 τοῖς σάββασιν ὃ οὐκ ἔξεστιν; Καὶ ἔλεγεν αὐτοῖς· οὐδέποτε ἀνέγ-
 νωτε τί ἐποίησεν Δαυεὶδ, ὅτε χρειάν ἔσχεν, καὶ ἐπέινασεν αὐτὸς
 26 καὶ οἱ μετ' αὐτοῦ; Εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ Ἀβιά-
 θαρ ἀρχιερέως, καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς
 οὐκ ἔξεστιν φαγεῖν, εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν
 27 αὐτῷ οὔσιν. Καὶ ἔλεγεν αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον
 28 ἐγένετο, καὶ οὐχ' ὁ ἄνθρωπος διὰ τὸ σάββατον. Ὡστε κύριός ἐστιν
 ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

ΚΕΦ. Γ. (3).

- 1 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος ἐξη-
 2 ραμμένην ἔχων τὴν χεῖρα. Καὶ παρετήρουν αὐτὸν, εἰ τοῖς σάβ-
 3 βασιν θεραπεύσει αὐτὸν, ἵνα κατηγορήσωσιν αὐτοῦ. Καὶ λέγει
 4 τῷ ἀνθρώπῳ τῷ τὴν χεῖρα ἔχοντι ξηράν· ἐγείρε εἰς τὸ μέσον. Καὶ
 5 λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι, ἢ κακοποι-
 6 ῆσαι; Ψυχὴν σῶσαι, ἢ ἀποκτείνειν; οἱ δὲ ἐσιώπων. Καὶ περι-
 βλεψάμενος αὐτοὺς μετ' ὀργῆς, συνελπούμενος ἐπὶ τῇ πωρώσει

26. ἀρχιερέως] *symb Abiathar prin-
 cipe sacerdotum*. Vulg. "under the
 high-priesthood of Abiathar." 1 Kings,
 xxi., where however the name of the
 priest is Achimelech. If the reading
 τοῦ ἀρχιερέως were adopted, the signifi-
 cation would be "in the lifetime of
 Abiathar the high-priest," not neces-
 sarily implying he was high-priest at
 the time of the transaction. But from
 a comparison of 1 Kings, xxii. 20, 2
 Kings, viii. 17, and xv. 35, it seems

probable that he may have been called
 by both names.

III. 1. πάλιν] This refers to ch. i.
 21. He had returned to Capharnaum.
 Ch. ii. 1.

2. εἰ θεράπ.] The ind. is used with
 interrogative particles in the *oratio obli-*
qua, where there is a question whether a
 thing actually is or is not. Compare
 ch. xv. 44.

3. τὴν χεῖρα] St. Luke says it was
 his right hand.

- τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα καὶ
 6 ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. Καὶ ἐξελθόντες οἱ
 Φαρισαῖοι, εἰδὺς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ'
 αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσιν.
- 7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν πρὸς
 τὴν θάλασσαν· καὶ πολλὸν πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολού-
 8 θῆσεν, καὶ ἀπὸ τῆς Ἰουδαίας, καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ
 τῆς Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ περὶ Τύρον καὶ
 Σειδῶνα πλῆθος πολλὸν, ἀκούοντες ὅσα ποιεῖ, ἦλθον πρὸς αὐ-
 9 τόν. Καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάρια προσκαρ-
 10 τερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτὸν. Πολ-
 λούς γὰρ ἐθεράπευσεν· ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ᾤψων-
 11 ται, ὅσοι εἶχον μᾶστιγας. Καὶ τὰ πνεύματα τὰ ἀκάθαρτα
 ὄταν αὐτὸν ἐθεώρουν, προσέπιπταν αὐτῷ, καὶ ἔκραζον, λέ-
 12 γοντα· ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Καὶ πολλὰ ἐπετίμα αὐτοῖς,
 ἵνα μὴ αὐτὸν φανερὸν ποιήσωσιν.
- 13 Καὶ ἀναβαίνει εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ᾔθελεν
 14 αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησεν δώδεκα, οὓς καὶ
 ἀποστόλους ὠνόμασεν ἵνα ὦσιν μετ' αὐτοῦ, καὶ ἀποστέλλῃ αὐ-
 15 τούς κηρύσσειν, καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια. Καὶ
 16 ἐποίησεν τοὺς δώδεκα. Καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον.
 17 Καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τοῦ
 Ἰακώβου· καὶ ἐπέθηκεν αὐτοῖς ὄνομα Βοανεργές, ὃ ἐστίν, υἱοὶ
 18 βροντῆς. Καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον,
 καὶ Μαθθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου,
 19 καὶ Θαδδαῖον, καὶ Σίμωνα τὸν καναναῖον. Καὶ Ἰούδαν Ἰσκα-
 ριῶθ,* ὃς καὶ παρέδωκεν αὐτόν.
- 20 Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν ὁ ὄχλος,
 21 ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. Καὶ ἀκούσαντες οἱ
 παρ' αὐτοῦ, ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γὰρ· ὅτι ἐξέστη.
 22 Καὶ οἱ γραμματεῖς, οἱ ἀπὸ Ἱεροσολύμων καταβάντες, ἔλεγον·

* Ἰσκαριώτην.

6. [Ἑρωδιανῶν] Mat. xxii. 16, and xvi. 6.

9. [πλοιάρια] This codex alone has the plural. Others read *πλοῖαριον*.

10. [μᾶστιγας] *evils*, lit. scourges, such as painful diseases or demoniacal possession would be.

11. [ὅταν...ἐθεώρουν] Particles of time, with *ἄν*, take the conjunctive, in speaking of a thing as possible or conditional. This instance of the imperf. ind. with *ὅταν* is exceptional.

14. [ἐποίησεν] "appointed."

17. [Ἰακώβου, κ.τ.λ.] Those accusations may be governed by *ἐποίησεν*, understood from v. 15.

[Βοανεργές] From the Hebr. *Bene-reeges*, *ea* being a variation for the short *e*, or "sheva."

21. [οἱ παρ' αὐτοῦ] *scil.* Vulg. "his relatives," lit. "those from beside him."

22. [ἐν τῷ ἔρχοντι] Mat. ix. 34. *ἐξέστη* scil. τοῦ νοῦ, "he has gone out of his mind."

ὅτι Βεεζεβοὺλ ἔχει· καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλ-
 23 λει τὰ δαιμόνια. Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς
 24 ἔλεγεν αὐτοῖς· πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν; Καὶ
 25 ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βα-
 σιλεία ἐκείνη. Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται
 26 ἡ οἰκία ἐκείνη στήναι. Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν,
 27 καὶ ἐμερίσθη, οὐ δύναται στήναι, ἀλλὰ τέλος ἔχει. Ἄλλ' οὐ
 δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν, τὰ σκεύη αὐτοῦ
 28 αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφελήσεται τοῖς
 29 υἱοῖς τῶν ἀνθρώπων τὰ ἀμαρτήματα, καὶ αἱ βλασφημίαι ὅσα
 30 ἐὰν βλασφημήσωσιν. Ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ
 ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰ-
 30 νίου ἀμαρτήματος. Ὅτι ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.
 31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ
 32 ἔξω στήκοντες ἀπέστειλαν πρὸς αὐτὸν, καλοῦντες αὐτόν. Καὶ ἐκά-
 33 ἤτο περὶ αὐτὸν ὄχλος· καὶ λέγουσιν αὐτῷ· ἰδοὺ, ἡ μήτηρ σου καὶ
 34 οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε. Καὶ ἀποκριθεὶς αὐτοῖς, λέ-
 35 γει· τίς ἐστιν ἡ μήτηρ μου, καὶ οἱ ἀδελφοί; Περιβλεψάμενος
 τοὺς περὶ αὐτὸν κύκλῳ καθημένους, λέγει· ἴδε ἡ μήτηρ μου καὶ
 οἱ ἀδελφοί μου. Ὃς ἂν ποιήσῃ τὰ θελήματα τοῦ θεοῦ, οὗτος ἀ-
 δελφός μου, καὶ ἀδελφὴ, καὶ μήτηρ ἐστίν.

ΚΕΦ. Δ. (4).

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν· καὶ συνάγε-
 ται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμ-
 βάντα καθῆσθαι ἐν τῇ θαλάσῃ· καὶ πᾶς ὁ ὄχλος πρὸς τὴν θα-
 2 λασσαν ἐπὶ τῆς γῆς ἦσαν. Καὶ ἐδίδασκεν αὐτοὺς ἐν παραβο-
 3 λαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ. Ἀκούετε·
 4 ἰδοὺ, ἐξηλθεν ὁ σπείρων σπεῖραι. Καὶ ἐγένετο ἐν τῷ σπείρειν,
 ὁ μὲν ἔπεσεν παρὰ τὴν ὁδὸν, καὶ ἦλθεν τὰ πετεινὰ, καὶ κατέφα-
 5 γεν αὐτό. Καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρώδες, καὶ ὅπου οὐκ εἶχε
 γῆν πολλήν· καὶ εὐθὺς ἐξανέτειλεν, διὰ τὸ μὴ ἔχειν βάθος τῆς γῆς.
 6 Καὶ ὅτε ἀνέτειλεν ὁ ἥλιος ἐκαυματίσθησαν, καὶ διὰ τὸ μὴ ἔχειν
 7 ῥίζαν, ἐξηράνθη. Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέ-

31. of ἀδελφοί] See note on Mat. xii. 46.

IV. 1. πάλιν] The evangelist had mentioned our Lord's going down to the lake on two occasions before, i. 16, and ii. 13.

τὸ πλοῖον] Compare iii. 9, where we are told that he ordered boats to be kept in waiting for him.

4. δ' αὖν] Mat. xiii. 4.

- βησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκεν.
- 8 Καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα· καὶ ἔφερεν εἰς τριάκοντα, καὶ ἐν 9 ἐξήκοντα, καὶ ἐν ἑκατὸν. Καὶ ἔλεγεν· ὅς ἔχει ὠτα ἀκούειν, ἀκουέτω.
- 10 Καὶ ὅτε ἐγένετο κατὰ μόνους, ἡρώτων αὐτὸν οἱ περὶ αὐτὸν 11 σὺν τοῖς δώδεκα τὰς παραβολὰς. Καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω- 12 θεν ἐν παραβολαῖς τὰ πάντα γίνεται. Ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνῶσιν· μήποτε 13 ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς.* Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; 14 Ὁ σπείρων, τὸν λόγον σπείρει. Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁ- 15 δὸν, ὅπου σπείρεται ὁ λόγος, οἱ ὅταν ἀκούσωσιν, εὐθὺς ἐρχε- 16 ται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτοὺς. 17 Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη· σπειρόμενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον, εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐ- 18 τόν. Καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν- 19 δαλίζονται. Καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι, 20 οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες. Καὶ αἱ μέριμναι τοῦ αἰῶ- 21 νος, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυ- 22 μίαι εἰσπορευόμεναι συνπνύουσιν τὸν λόγον, καὶ ἄκαρπος γί- 23 νεται. Καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, 24 οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται· καὶ καρποφο- 25 ροῦσιν ἐν τριάκοντα, καὶ ἐξήκοντα, καὶ ἑκατὸν.
- 21 Καὶ ἔλεγεν αὐτοῖς· ὅτι μῆτι ἐρχεται ὁ λύχνος, ἵνα ὑπὸ τὸν μῶδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; 22 Οὐ γὰρ ἐστὶν κρυπτόν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυ- 23 φον, ἀλλ' ἵνα φανερωθῇ. Εἰ τις ἔχει ὠτὰ ἀκούειν, ἀκουέτω. Καὶ 24 ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε· ἐν ᾧ μέτρω μετρεῖτε, μετρη- 25 θήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν. Ὅς γὰρ ἔχει, δοθήσεται 26 αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Καὶ ἔλε-

* Add. τὰ ἁμαρτήματα.

8. ἀναβαίνοντα καὶ αὐξανόμενα] This beautiful expression for the rich and abundant crop is peculiar to St. Mark's account.

εἰς τριακ., κ. ἐν ἐξ., κ. ἐν ἑκ.] The common reading is ἐν...ἐν...ἐν., a Hebrew idiom, in expressing distribution, instead of δ μὲν, δ δέ. As for the reading in the text, εἰς τριάκοντα would mean "up to thirty-fold," instead

of the proportional τριακονταπλάσιον; and so, ἐν ἐξήκοντα, "in sixty-fold measure."

14. ὅπου] Here ὅπου is used where we should expect ἐν οὖν, by a kind of attraction from the ὁδὸν preceding.

19. περὶ τὰ λοιπὰ] Compare Luke, viii. 14, ἡδονῶν τοῦ βίου.

26-29. This parable is peculiar to St. Mark. The object of it is to teach

γεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἄνθρωπος βολῇ τὸν
 27 σπóρον ἐπὶ τῆς γῆς. Καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέ-
 ραν· καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται, ὥς οὐκ οἶδεν αὐτός.
 28 Αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἰτ' ἐν στάχυν,
 29 εἰτ' ἐν πλήρει σίτῳ ἐν τῷ στάχυϊ. Ὅταν δὲ παραδοῖ ὁ καρπός,
 30 εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. Καὶ
 ἐλεγε· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ; ἢ ἐν τίνι αὐ-
 31 τὴν παραβολῇ θῶμεν; Ὡς κόκκῳ σινάπεως, ὅς, ὅταν σπαρῇ
 ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς
 32 γῆς. Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται μεῖζον πάντων
 τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ
 33 τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν. Καὶ
 τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
 34 ἡδύναντο ἀκούειν. Καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·
 κατ' ἰδίαν δὲ τοῖς ἰδίῳις μαθηταῖς ἐπέλυνεν πάντα.
 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁψίας γενομένης·
 36 διέλθωμεν εἰς τὸ πέραν. Καὶ ἀφέντες τὸν ὄχλον, παραλαμ-
 βάνουσιν αὐτὸν ὡς ἦν τῷ πλοίῳ· καὶ ἄλλα πλοῖα ἦν μετ' αὐ-
 37 τοῦ. Καὶ γίνεται λαίλαψ μεγάλη ἀνέμου· καὶ τὰ κύματα
 38 ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἡδὴ γεμίζεσθαι τὸ πλοῖον. Καὶ αὐ-
 τὸς ἦν ἐν τῇ πρύμνῃ, ἐπὶ τὸ προσκεφάλαιον καθεύδων. Καὶ διεγεί-
 ρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι
 39 ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶ-
 πεν τῇ θαλάσῃ· σιώπα, πεφίμωσο καὶ ἐκόπυσεν ὁ ἄνεμος,
 40 καὶ ἐγένετο γαλήνη μεγάλη. Καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε;
 41 οὐπω ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον
 πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ
 θάλασσα ὑπακούει αὐτῷ;

that the efficacy of the word of God is such, that when it falls on good ground, as our Lord had taught in the preceding parable, even though he that casts it does nothing else, yet it germinates, and bears fruit of itself.

28. εἰτ' ἐν] So in codex, but the *secunda manus* has εἰτα. 29. παραδοῖ. 3 sing. 2 aor. conj. act. of παραδίδωμι, tor παραδῶ, as if cont. acted from παραδύη, in the ordinary way. The active verb is here used in a middle sense. So below, v. 37, ἐπέβαλλεν.

31. κόκκῳ] The parallels of Matthew and Luke have ὁμοία ἐστὶν κόκκῳ. In

the sentence which follows there is an anacoluthon, the participle being used instead of ἐστὶν. The neuter is explained by attraction from σπερμάτων. κατασκηνοῖν is so read in the codex instead of κατασκηνοῦν.

36. ὡς ἦν] even as he was. Being already in the ship, he would not need to change his position.

38. τὸ προσκεφάλαιον] "the pillow." The art. implies there was but one. This circumstance of the pillow is peculiar to St. Mark, and is a good instance of the manner in which this evangelist introduces details.

ΚΕΦ. Ε. (5).

- 1 **Κ**αὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν
 2 Γερασηνῶν. Καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου, ὑπῆντησεν
 3 αὐτῷ ἐκ τῶν υνήμείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ. Ὃς τὴν
 4 κατοίκησιν εἶχεν ἐν τοῖς μνήμασιν καὶ οὐδὲ ἀλύσει οὐκέτι οὐδεὶς
 5 ἐδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύ-
 6 σεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς
 7 πέδας συντετρίφθαι· καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι. Καὶ
 8 διαπαντὸς νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρε-
 9 σιν ἦν κράζων, καὶ κατακόπτων ἐαυτὸν λίθοις. Καὶ ἰδὼν τὸν Ἰη-
 10 σοῦν ἀπὸ μακρόθεν, ἔδρμεν, καὶ προσεκύνησεν αὐτόν. Καὶ κρά-
 11 ξας φωνῇ μεγάλῃ, λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ
 12 τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. Ἐλεγεν γάρ
 13 αὐτῷ· ἐξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. Καὶ
 14 ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιὼν ὄνομά
 15 μοι ἐστίν, ὅτι πολλοὶ ἐσμεν. Καὶ παρεκάλει αὐτόν πολλὰ, ἵνα
 16 μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει
 17 ἀγέλη χοίρων μεγάλη βοσκομένη. Καὶ παρεκάλεσαν αὐτόν, λέ-
 18 γοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθω-
 19 μεν. Καὶ ἐπέτρεψεν αὐτοῖς· καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀ-
 20 κάθαρτα εἰσῆλθεν εἰς τοὺς χοίρους· καὶ ὠρμησεν ἡ ἀγέλη κατὰ
 21 τοῦ κρημνοῦ εἰς τὴν θάλασσαν ὡς δισχέλιοι, καὶ ἐπνέγοντο ἐν τῇ θα-
 22 λάσσῃ. Καὶ οἱ βόσκοντες αὐτοὺς, ἔφυγον, καὶ ἀπήγγειλάν εἰς
 23 τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶ τὸ γεγο-
 24 νός. Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονι-
 25 ζόμενον, καθήμενον ἱματισμένον, καὶ σωφρονούντα, τὸν ἐσχηκότα
 26 τὸν λεγεῶνα· καὶ ἐφοβήθησαν. Καὶ διεγῆσαντο αὐτοῖς οἱ ἰδόν-
 27 τες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. Καὶ
 28 ἤρξαντο πυρκαλεῖν αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ
 ἐμβαινόντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτόν ὁ δαιμονισ-

V. 1. Γερασηνῶν] Mat. viii. 28.

4. πέδαις] *fetters*, for the feet (th. πέ(α). The ἀλύσεις are chains in general.

6. ἀπὸ μακρόθεν] Cf. note on Mat. xxvi. 58.

7. ὀρκίζω] In classical Greek this word would mean "administer an oath to." Here it is *adjure*. So ἐξορκίζω used with κατὰ and the gen. of the being to whom the person appeals, and acc. of the person adjured. Mat. xxvi. 63.

τί ἐμοί] Cf. i. 24.

8. τὸ πνεῦμα] The nom. with the art. is used for the voc., as below, v. 41. τὸ κοράσιον.

9. λεγιών] See note on Mat. viii. 5.

14. τί ἐστὶ] Here the indicative is used, as commonly, instead of the optative, where an indirect interrogative is given in the form in which the inquiry was originally stated.

15. θεωροῦσιν....ἐφοβήθησαν] Observe the transition from the historic present to the aor.

18 ἵνα...ἦν] The *secunda manus* has ἦ.

- 19 *Θεῖς, ἵνα μετ' αὐτοῦ ᾗν.* Καὶ οὐκ ἀφήκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοῖς σοῖς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριος σοὶ πεποίηκεν, καὶ ἠλέησέν σε. Καὶ ἀπήλθεν, καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.
- 21 Καὶ διαπεράσωντος τοῦ Ἰησοῦ ἐν πλοίῳ πάλιν εἰς τὸ πέ-
 22 ραν, συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν· καὶ ἦν παρὰ τὴν θάλασ-
 23 σαν. Καὶ ἔρχεται εἰς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος· καὶ
 24 ἰδὼν αὐτόν, πίπτει πρὸς τοῖς πόδας αὐτοῦ. Καὶ παρεκάλει αὐ-
 25 τὸν πολλὰ, λέγων· ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλ-
 26 θὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ. Καὶ ἀπήλ-
 27 θεν μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολλὸς, καὶ συνέθλι-
 28 βον αὐτόν. Καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος δώδεκα ἔτη, καὶ
 29 πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ'
 30 αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖ-
 31 ρον ἐλθοῦσα, ἤκουσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄ-
 32 χλῳ ὅπισθεν, ἤψατο τοῦ ἱματίου αὐτοῦ. Ἐλεγεν γάρ· ὅτι ἐὰν
 33 ἄψωμι κἄν τῶν ἱματίων αὐτοῦ, σωθήσομαι. Καὶ εὐθὺς ἐξηράν-
 34 θη ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ ἔγνω τῷ σώματι ὅτι ἰᾶται
 35 ἀπὸ τῆς μαστίγος. Καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν
 36 ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν·
 37 τίς μου ἤψατο τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐ-
 38 τοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· τίς μου
 39 ἤψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσασαν. Ἡ δὲ γυ-
 40 νὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν αὐτῇ, ἦλθεν καὶ
 41 προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. Ὁ δὲ
 42 εἶπεν αὐτῇ· θυγάτερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρή-
 43 νην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μαστίγος σου.
- 44 Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγώγου,
 45 λέγοντες· ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν δι-
 46 δάσκαλον; Ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον τὸν λαλοῦντον,
 47 λέγει τῷ ἀρχισυναγώγῳ· μὴ φοβοῦ, μόνον πίστευε. Καὶ οὐκ
 48 ἀφῆκεν οὐδέν· μετ' αὐτοῦ συνακολουθήσαι, εἰ μὴ τὸν Πέτρον,
 49 καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. Καὶ ἔρχονται

20. Δεκαπολεῖ] See note on Mat. iii. 25. In Decapolis, a half Gentile district, the same reason would not exist for reserve on the matter, namely, lest the odium of the Scribes and Pharisees should be excited.

23. ἐσχάτως ἔχει] *in extremis est.* Vulg.

ἵνα...ἐπιθῇς] A sort of periphrasis for the imperative. We are to understand

an ellipsis of *δέομαί σου*, or the like. Beelen, Gr. Gr. N. T. ch. iv. § 44.

35. σκύλλεις] Mat. ix. 36.

36. παρακούσας] "having overheard."

38. ἀλαλάζοντας πολλὰ] *wailing much.* Th. ἀλαλή, "a loud cry," generally used of a war-cry. Compare the Latin *ululare*. πολλὰ is the adverbial accusative.

εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ κλαίον-
 39 τας καὶ ἀλαλάζοντας πολλὰ. Καὶ εἰσελθὼν, λέγει αὐτοῖς· τί
 θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύ-
 40 δει. Καὶ κατεγέλων αὐτοῦ· αὐτὸς δὲ ἐκβαλὼν πάντας, παρα-
 λαμβάνει τὸν πατέρα τοῦ παιδίου, καὶ τὴν μητέρα, καὶ τοὺς μετ'
 41 αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον. Καὶ κρατήσας τῆς
 χειρὸς τοῦ παιδίου, λέγει αὐτῇ· ταλειθᾶ κοῦμ.* ὃ ἔστιν μεθερμη-
 42 νεύμενον· τὸ κοράσιον, σοὶ λέγω, ἐγείρει. Καὶ εὐθὺς ἀνέστη τὸ
 κοράσιον, καὶ περιεπάτει· ἦν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν εὐ-
 43 θὺς ἐκστάσει μεγάλη. Καὶ διεστείλατο αὐτοῖς πολλὰ, ἵνα μη-
 δεὶν γνοί τοῦτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

ΚΕΦ. ῞. (ῶ).

- 1 Καὶ ἐξῆλθεν ἐκεῖθεν. Καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ· καὶ
- 2 ἐκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ γενομένου σαββά-
 του, ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ ἀκούον-
 τες ἐξεπλήσσοντο, λέγοντες· πόθεν τοῦτω ταῦτα; καὶ τίς ἡ σο-
 φία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν
- 3 αὐτοῦ γινόμεναι; Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας,
 καὶ ἀδελφὸς Ἰακώβου, καὶ Ἰωσήτος, καὶ Ἰούδα, καὶ Σίμωνος;
 καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὥδε πρὸς ἡμᾶς; καὶ ἐσκανδα-
- 4 λίζοντο ἐν αὐτῷ. Καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς· ὅτι οὐκ ἔστιν προ-
 φήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέ-
- 5 σιν αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆ-
 σαι οὐδεμίαν δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖ-
- 6 ρας, ἐθεράπευσεν. Καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν· καὶ
 περιῆγεν τὰς κύμας κύκλῳ, διδάσκων.
- 7 Καὶ προσκυλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοῖς ἀποσ-

* κοῦμ.

39. οὐκ ἀπέθανεν] "Not that she was not truly dead, but not dead in the manner in which the bystanders thought, who did not think she was to be recalled from death to life; that temporary death was like a sleep." Beelen, Gr. Gr. N. T. ch. v. § 59.

43. γνοί] See above, iv. 29.

VI. 1. ἐκεῖθεν] From Capharnaum. τὴν πατρίδα] Nazareth, where he had been brought up. Compare Mat. ix. 1, and xiii. 54.

3. ὁ τέκτων] the carpenter. The ar-

ticle is used to express his being well known to them.

ἀδελφός] Mat. xii. 46.

πρὸς ἡμᾶς] Mat. xxvi. 18.

5. οὐκ ἐδύνατο] This strong expression means, not that Christ was unable to work the miracles, but that he would not work them where there was unbelief. Two things are convenient to a miracle—power in the worker, and faith in the subject of it.

7. δύο δύο] two and two: a Hebrew idiom for distribution. So v. 39 and v.

- τέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν
 8 ἀκαθάρτων. Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἰρῶσιν εἰς ὁ-
 δὸν, εἰ μὴ ῥάβδον μόνον· μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώ-
 9 νην χαλκόν. Ἄλλὰ ὑποδεδεμένους συνδάλια· καὶ μὴ ἐνδυσσασθαι
 10 δύο χιτῶνας. Καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν,
 11 ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. Καὶ ὅς ἂν τόπος μὴ δέ-
 ξηται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν ἐκτι-
 12 νάξτε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον
 13 αὐτοῖς. Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοώσιν. Καὶ δαιμό-
 14 νια πολλὰ ἐξέβαλλον· καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους,
 καὶ ἐθεράπευον.
 14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης· φανερόν γὰρ ἐγένετο τὸ
 ὄνομα αὐτοῦ καὶ ἔλεγον, ὅτι Ἰωάννης ὁ βυπτίζων ἡγήγερται
 15 ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. Ἄλ-
 16 λοι δὲ ἔλεγον, ὅτι Ἡλείας ἐστίν· ἄλλοι δὲ ἔλεγον, ὅτι προ-
 16 φῆτης, ὡς εἰς τῶν προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης, ἔλεγεν·
 17 ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος ἡγέρθη. Αὐτὸς γὰρ ὁ Ἡρώ-
 δης ἀποστείλας ἐκράτησεν τὸν Ἰωάνην, καὶ ἔδησεν αὐτὸν ἐν φυ-
 λακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ
 18 ὅτι αὐτὴν ἐγάμησεν. Ἐλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· ὅτι οὐκ
 19 ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρω-
 διάς ἐνείχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ἠδύνατο.
 20 Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάνην, εἰδὼς αὐτὸν ἀνδρα δίκαιον
 καὶ ἅγιον· συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ, πολλὰ ἠπό-
 21 ρει,* καὶ ἠδέως αὐτοῦ ἤκουεν. Καὶ γενομένης ἡμέρας εὐκαιροῦ,
 ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστᾶ-
 22 σιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις τῆς Γαλι-
 λαιας. Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος, καὶ
 ὀρχησαμένης, ἤρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις. Ὁ δὲ
 βασιλεὺς εἶπεν τῷ κορασίῳ· αἵτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω

* ἐπόλει.

40, συμπόσια συμπόσια, and πρασιαὶ πρασιαί. The classical construction would be with the preposition ἀνά or κατά, which last is also used in v. 40. Compare Luke, x. 1.

8, 9. ἵνα μηδὲν...ἐνδύσασθαι] The constr. is here changed from ἵνα with the conj. to the infinitive. With ὑποδεδεμένους understand ἵνα.

14. [Ἡρώδης] Mat. xiv. 1.

16. [Ἰωάνην] Acc. for nom., the antecedent being attracted into the case of the relative.

ἐγάμησεν] In classical Greek it would be ἐγημεν.

19. ἐνείχεν] insidiabatur, Vulg. ἐνέχω signifying "to hold within." The particular machinations she was thus brooding over are understood from the context.

21. τοῖς γενεσίοις] natalis sui cœnam, Vulg. for his birthday. The dat. com-
 modi. But Beelen takes it as the dative of time; "on his birthday."

μεγιστᾶσιν] principibus, Vulg. "great lords." The word is used in later Latin: "omnes illos megistanas et satrapas et regem ipsum oblivio alta suppressit." Sen. Ep. xxi.

23 σοι. Καὶ ὤμοσεν αὐτῇ, ὃ τι εἰάν με αἰτήσης δώσω σοι, ἕως ἡμί-
 24 σους τῆς βασιλείας μου. Καὶ ἐξελθοῦσα, εἶπεν τῇ μητρὶ αὐ-
 25 τῆς· τί αἰτήσωμαι; ἡ δὲ εἶπεν· τὴν κεφαλὴν Ἰωάνου τοῦ βαπτί-
 26 στου. Καὶ εἰσελθοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα,
 27 ἡτήσατο λέγουσα· θέλω ἵνα ἐξ αὐτῆς δῷς μοι ἐπὶ πίνακι τὴν
 28 κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ. Καὶ περίλυπος γενόμενος ὁ
 29 βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν
 30 ἀθετῆσαι αὐτήν. Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σκεκουλά-
 31 τορα, ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. Καὶ ἀπελθὼν ἀπ-
 32 κεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ
 33 ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν
 34 αὐτῇ τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἤλ-
 35 θαν, καὶ ἦσαν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.
 36 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγ-
 37 γειλαν αὐτῷ πάντα ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. Καὶ λέ-
 38 γει αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ
 39 ἀναπαύσασθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες
 40 πολλοί· καὶ οὐδὲ φαγεῖν εὐκαίρουν. Καὶ ἀπήλθον ἐν τῷ πλοίῳ
 41 εἰς ἔρημον τόπον κατ' ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ
 42 ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πωσῶν τῶν πόλεων συνέδρα-
 43 μον ἐκεῖ, καὶ προῆλθον αὐτούς. Καὶ ἐξελθὼν εἶδεν πολὺν ὄ-
 44 χλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, ὅτι ἦσαν ὡς πρόβατα· μὴ
 45 ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. Καὶ ἦδη
 46 ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ,
 47 ἔλεγον· ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα πολλή. Ἀπόλυ-
 48 σον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρούς καὶ κώμας,
 49 ἀγοράσωσιν ἐαυτοῖς τί φάγωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
 50 δότε αὐτοῖς ὑμεῖς φαγεῖν· καὶ λέγουσιν αὐτῷ· ἀπελθόντες ἀγο-
 51 ράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώσωμεν αὐτοῖς φα-
 52 γεῖν; Ὁ δὲ λέγει αὐτοῖς· πόσους ἔχετε ἄρτους; ὑπάγετε, ἴδε-
 53 τε· καὶ γινόντες, λέγουσιν· πέντε, καὶ δύο ἰχθύας. Καὶ ἐπέτα-
 54 ξεν αὐτοῖς ἀνακλιθῆναι πάντας, συμπόσια συμπόσια, ἐν τῷ
 55 χλωρῷ χόρτῳ. Καὶ ἀνέπεσαν πρασιαὶ πρασιαί, κατὰ ἑκατὸν
 56 καὶ κατὰ πενήκοντα. Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς
 57 δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν, καὶ κατέ-
 58 κλασεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν

23. ἡμίους] Later Greek for the uncontracted form ἡμισέας.

27. σκεκουλάτορα] The Latin *speculator*, for which we often have *spiculator*, as in the Vulg. of this text. The *speculatores* were soldiers who acted as executioners, and formed part of the royal body-guard.

29. πτώμα] Mat. xxiv. 28.

33. πεζῇ] *on foot*, i.e., "by land."

39. συμπόσια συμπ.] *by companies*. Vide supra, v. 7.

40. πρασιαὶ πρασιαί] *in ranks*. *πρασιά* is literally "a garden plot;" here it is applied to companies arranged in an orderly manner. The word

- 42 αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. Καὶ ἔφαγον πάν-
 43 τες, καὶ ἐχορτάσθησαν. Καὶ ἦσαν κλάσματα δώδεκα κοφίνων πλη-
 44 ρώματα, καὶ ἀπὸ τῶν ἰχθύων. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρ-
 45 τους, πεντακισχίλιοι ἄνδρες.
- 45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ
 πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαῖδάν, ἕως αὐτὸς
 46 ἀπολύει τὸν ὄχλον. Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ
 47 ὄρος προσεύξασθαι. Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέ-
 48 σῃ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. Καὶ ἰδὼν αὐ-
 τοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος
 αὐτοῖς· περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτούς,
 49 περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελθεῖν αὐτούς. Οἱ
 δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα, ἔδοξαν ὅτι
 50 φάντασμα ἐστίν, καὶ ἀνέκραξαν. Πάντες γὰρ αὐτὸν εἶδαν, καὶ
 ἐταράχθησαν. Ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς·
 51 θαρσείτε, ἐγὼ εἰμι, μὴ φοβείσθε. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς
 τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐν ἑαυτοῖς ἐξίσ-
 52 ταντο. Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἀλλ' ἦν αὐτῶν ἡ κυρ-
 διά πεπωρωμένη.
- 53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρεθ, καὶ
 54 προσωρμίσθησαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθὺς
 55 ἐπιγινόντες αὐτὸν, περιέδραμον ὅλην τὴν χώραν ἐκείνην, καὶ ἤρ-
 ξαντο ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας περιφέρειν,
 56 ὅπου ἤκουον ὅτι ἔστιν. Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ἢ
 εἰς πόλεις, ἢ εἰς ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθε-
 νοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἄν τοῦ κρασπέδου τοῦ ἱμα-
 τίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτοῦ, ἐσώζοντο.

probably comes from πᾶσον, "a leek."

43. ἀπὸ τῶν] Mat. xxvii. 9.

45. Βεθσαιδᾶν] Bethsaida in Galilee. The scene of the miracle was probably Bethsaida-Julias. Cf. note on Mat. xiv. 18.

46. ἀποταξάμενος] th. ἀποτάσσω, "to arrange off," "to separate," and in the mid. "to separate oneself from," and therefore "to dismiss," or "bid farewell to."

48. τετάρτην] Mat. xiv. 25. ἤθελεν παρελθεῖν] "was willing to have passed by."

50. After this, in St. Matthew's Gospel, follows the incident of St. Peter's descending upon the water, which is omitted by St. Mark.

55. ὅτι ἔστιν] The pres. tense instead of the imperf.; a liveliness is thus given to the narrative, as if the very words of the informants whom they heard were quoted.

56. ὅπου ἂν εἰσεπορεύετο] Beelen (Gr. Gr., p. 341) explains this use of ἂν with the ind. in relative sentences, as referring to an actual event, conceived of as occurring, not at any fixed time, but whenever the occasion might arise. He contrasts Mat. xiv. 36, ὅσοι ἤψαντο, ἐσώθησαν, where attention is not intended to be called to the recurrence of the occasion, but the separate instances are thrown together, and treated as one transaction, now past; hence also the aorist. In the text before us he reads, with most, ἤπτοντο for ἤψαντο.

ΚΕΦ. Ζ. (7).

- 1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες πᾶν γραμ-
 2 ματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. Καὶ ἰδόντες τινὰς τῶν μα-
 3 θητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοιτέστιν ἀνίπτοις, ἐσθίουσιν τοὺς
 4 ἄρτους. (Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ ἰουδαῖοι, ἐὰν μὴ πυ-
 5 γμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παρά-
 6 δοσιν τῶν πρεσβυτέρων. Καὶ ἀπ' ἀγορᾶς, ἐὰν μὴ ραντίσωνται,*
 7 οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ἅπερ ἔλαβον κρατεῖν, βα-
 8 πτισμοὺς ποτηρίων, καὶ ξεστῶν, καὶ χαλκίων.)† Καὶ ἐπερω-
 9 τῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· διὰ τί οὐ περιπα-
 10 τοῦσιν οἱ μαθηταὶ σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλ-
 11 λὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; Ὁ δὲ εἶπεν αὐτοῖς· κα-
 12 λῶς ἐπροφῆτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέ-
 13 γραπται· (ᾠ) ὅτι ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδία
 14 αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβονται με, διδάσ-
 15 κοντες διδασκαλίας, ἐντάλματα ἀνθρώπων. Ἀφέντες τὴν ἐντο-
 16 λὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.‡ Καὶ ἔλε-
 17 γεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν πα-
 18 ράδοσιν ὑμῶν τηρήτε. Μωϋσῆς γὰρ εἶπεν· (β) τίμα τὸν πατέρα σου
 19 καὶ τὴν μητέρα σου· καὶ ὁ κυκολογῶν πατέρα ἢ μητέρα, θανά-
 20 τῳ τελευτάτω. Ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ
 21 ἢ τῇ μητρὶ· κορβᾶν (ὃ ἐστὶν δῶρον) ὃ ἐὰν ἐξ ἐμοῦ ὠφελῇθῃς,
 22 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ, ἢ τῇ μητρὶ. Ἀκου-

* βαπτίζονται.

† Add. καὶ κλινῶν.

‡ Add. βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

(a) Is. xxix. 13.

(b) Exod. xx. 12.

VII. 2. *κοιναῖς χερσίν*] This phrase being peculiar to the Jews, St. Mark, writing for Gentiles, explains it in the parenthesis. Cf. Mat. xv. 1.

ἀνίπτοις] This does not mean literally unwashed, but unwashed in the peculiar manner of the Pharisees, who also required freedom, not only from anything that would soil them, but from all contact of profane things, of which there were innumerable, according to the Pharisaic traditions.

8. *πυγμῇ*] lit. "with the fist," as opposed to mere aspersion.

4. *ἀπ' ἀγορᾶς*] Where all sorts of persons were congregated, Jews and Gentiles, the clean and the unclean. *ραντίσωνται*, "sprinkle themselves." The usual reading is *βαπτίζονται*, "wash themselves."

ξεστῶν] *pots*, lit. measures of the Roman *sextarius*. It held about one and a-half pints.

κλινῶν] Probably to be understood of the couches on which they reclined at meals.

6. *καλῶς*] Spoken ironically.

- 13 ρούντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν, ἣ παρεδώκατε·
 14 καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. Καὶ προσκαλεσάμενος
 15 πάλιν τὸν ὄχλον, λέγει αὐτοῖς· ἀκούσατέ μου πάντες, καὶ σύν-
 16 ετε. Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐ-
 τόν, τὸ κοινῶν αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα,
 16 ἔστιν τὰ κοινῶντα τὸν ἄνθρωπον.*
 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν
 18 οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. Καὶ λέγει αὐτοῖς, οὕτως καὶ
 19 ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον
 20 εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι; "Ὅτι οὐκ εἰσπο-
 21 ρεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν
 22 ἀφεδρώνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα." Ἐλεγεν
 23 δέ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκείνο κοινοῖ τὸν ἄν-
 24 θρωπον. Ἐσῶθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισ-
 25 μοι οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεύ-
 26 αι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμοὶ πονη-
 27 ροῦ, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πο-
 νηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.
 28 Ἐκεῖθεν δὲ ἀναστὰς, ἀπῆλθεν εἰς τὰ ὄρια Τύρου καὶ Σε-
 29 δῶνος· καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γινῶναι· καὶ οὐκ
 30 ᾔδυνασθαι λαβεῖν. Ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς
 31 εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπε-
 32 σεν πρὸς τοὺς πόδας αὐτοῦ. (Ἡ δὲ γυνὴ ἦν ἑλληνίς, σύρα,
 33 φοινείκισσα τῷ γένει) καὶ ἡρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβά-
 34 λῃ ἐκ τῆς θυγατρὸς αὐτῆς. Καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορ-
 35 τάσθηναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν
 36 τέκνων, καὶ τοῖς κυναρίοις βαλεῖν. Ἡ δὲ ἀπεκρίθη, καὶ λέγει
 37 αὐτῇ· ναὶ κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν.

* Add. 16. εἴ τις ἔχει ὧτα ἀκοῦειν, ἀκουέτω.

18. ἐκπορεύεται καθαρίζων] This participle, apparently a nom. absolute, may be referred to αὐτοῦ, which though grammatically the object, is in reality the subject of the verbal notion—"it goeth out, he thus cleansing." Compare Herod. iv. 132. Δαρείου ἡ γνώμη ἦν...εἰκαζων, and see Jelf. Gr. Gr. § 707. Another reading in the text before us is καθαρίζον, on which Beelen remarks that the participle in apposition is equivalent to διὰ τοῦ (scil. τὸ ἐκπορεύεσθαι εἰς τὸν ἀφεδρώνα) καθαρίζει, κ.τ.λ. Gr. Gr. N. T. ch. iv. § 48.

21. ὀφθαλμοί.] Mat. xx. 15.

23. ἠδυνάσθη] 8 sing. 1 aor. pass. of δύναμαι, for ἐδυνήθη, or ἠδυνήθη.

24. ἡς...αὐτῆς] Cf. ch. i. 7.

25. ἑλληνίς] gentilis, Vulg. The Gentiles (ἔθνη) generally are often called "Ἕλληνες in the N.T., because of the predominance of the Greek language among them. Compare John, vii. 30, and Rom. i. 14.

σύρα, φοινείκισσα] Syrophœnissæ, Vulg. This appellation is analogous to Λιβυφοίνικες for Carthaginians. The reading in the text, however, first gives the general and then the distinctive national designation of the woman. She

- βησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκεν.
- 8 Καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα· καὶ ἔφερεν εἰς τριάκοντα, καὶ ἐν 9 ἐξήκοντα, καὶ ἐν ἑκατὸν. Καὶ ἔλεγεν· ὅς ἔχει ὦτα ἀκοῦειν, ἀκουέτω.
- 10 Καὶ ὅτε ἐγένετο κατὰ μόνους, ἡρώτων αὐτὸν οἱ περὶ αὐτὸν 11 σὺν τοῖς δώδεκα τὰς πυρβολὰς. Καὶ ἔλεγεν αὐτοῖς· ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω- 12 θεν ἐν παραβολαῖς τὰ πάντα γίνεται. Ἵνα βλέποντες βλέπωσι, καὶ μὴ ἴδωσιν· καὶ ἀκούοντες ἀκούωσι, καὶ μὴ συνῶσιν· μήποτε 13 ἐπιστρέψωσιν, καὶ ἀφεθῇ αὐτοῖς.* Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν παραβολὴν ταύτην; καὶ πῶς πάσας τὰς παραβολὰς γινώσκεισθε; 14 Ὁ σπείρων, τὸν λόγον σπείρει. Οὗτοι δὲ εἰσιν οἱ παρὰ τὴν ὁ- 15 δὸν, ὅπου σπείρεται ὁ λόγος, οἱ ὅταν ἀκούσωσιν, εὐθὺς ἔρχε- 16 ται ὁ Σατανᾶς, καὶ αἶρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτοὺς. 17 Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἱ ὅταν ἀκούσωσι τὸν λόγον, εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐ- 18 τόν. Καὶ οὐκ ἔχουσιν ρίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν· 19 εἴτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκαν- 20 δαλίζονται. Καὶ ἄλλοι εἰσιν οἱ εἰς τὰς ἀκάθους σπειρόμενοι, 21 οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες. Καὶ αἱ μέριμναι τοῦ αἰῶ- 22 νος, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυ- 23 μίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον, καὶ ἄκαρπος γί- 24 νεται. Καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, 25 οἵτινες ἀκούουσιν τὸν λόγον, καὶ παραδέχονται· καὶ καρποφο- 26 ροῦσιν ἐν τριάκοντα, καὶ ἐξήκοντα, καὶ ἑκατόν.
- 21 Καὶ ἔλεγεν αὐτοῖς· ὅτι μήτι ἔρχεται ὁ λύχνος, ἵνα ὑπὸ τὸν μῶδιον· τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ; 22 Οὐ γάρ ἐστίν κρυπτόν, ἐὰν μὴ ἵνα φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυ- 23 φον, ἀλλ' ἵνα φανερωθῇ. Εἰ τις ἔχει ὦτα ἀκοῦειν, ἀκουέτω. Καὶ 24 ἔλεγεν αὐτοῖς· βλέπετε τί ἀκούετε· ἐν ᾧ μέτρῳ μετρεῖτε, μετρη- 25 θήσεται ὑμῖν, καὶ προστεθήσεται ὑμῖν. Ὅς γάρ ἔχει, δοθήσεται 26 αὐτῷ· καὶ ὅς οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Καὶ ἔλε-

* Add. τὰ ἁμαρτήματα.

8. ἀναβαίνοντα καὶ αὐξανόμενα] This beautiful expression for the rich and abundant crop is peculiar to St. Mark's account.

εἰς τριακ., κ. ἐν ἐξ., κ. ἐν ἑκ.] The common reading is ἐν...ἐν...ἐν., a Hebrew idiom, in expressing distribution, instead of ὃ μὲν, ὃ δέ. As for the reading in the text, εἰς τριάκοντα would mean "up to thirty-fold," instead

of the proportional τριακονταπλάσιον; and so, ἐν ἐξήκοντα, "in sixty-fold measure."

14. ὅπου] Here ὅπου is used where we should expect ἐν οἷς, by a kind of attraction from the ὁδόν preceding.

19. περὶ τὰ λοιπὰ] Compare Luke, viii. 14, ἡδονῶν τοῦ βίου.

26-29. This parable is peculiar to St. Mark. The object of it is to teach

- γεν' οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἄνθρωπος βυλῇ τὸν
 27 σπóρον ἐπὶ τῆς γῆς. Καὶ καθεύδῃ, καὶ ἐγείρηται νύκτα καὶ ἡμέ-
 ραν· καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνεται, ὡς οὐκ οἶδεν αὐτός.
 28 Αὐτομάτῃ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἴτ' ἐν στάχυν,
 29 εἴτ' ἐν πλήρει σίτῳ ἐν τῷ στάχυϊ. Ὅταν δὲ παρυδοῖ ὁ κυρτός,
 30 εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός. Καὶ
 31 ἔλεγεν· πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν τίνι αὐ-
 32 τῇ γῆς. Ὅς κόκκῳ σινάπεως, ὅς, ὅταν σπαρῇ
 ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς
 32 γῆς. Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται μεῖζον πάντων
 τῶν λαχάνων, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ
 33 τὴν σκιάν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν. Καὶ
 τοιαύταις παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
 34 ἠδύνατο ἀκούειν. Καὶ χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς·
 κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυνεν πάντα.
 35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅψις γενομένης·
 36 διελθόμεν εἰς τὸ πέραν. Καὶ ἀφέντες τὸν ὄχλον, παραλαμ-
 βάνουσιν αὐτὸν ὡς ἦν τῷ πλοίῳ· καὶ ἄλλα πλοῖα ἦν μετ' αὐ-
 37 τοῦ. Καὶ γίνεται λαλαψ μεγάλη ἀνέμου· καὶ τὰ κύματα
 38 ἐπέβαλλον εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον. Καὶ αὐ-
 τὸς ἦν ἐν τῇ πρύμνῃ, ἐπὶ τὸ προσκεφάλαιον καθεύδων. Καὶ διεγεί-
 ρουσιν αὐτὸν, καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι
 39 ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ, καὶ εἶ-
 πεν τῇ θαλάσῃ· σιώπα, πεφίμωσο καὶ ἐκόπασεν ὁ ἄνεμος,
 40 καὶ ἐγένετο ἡσυχία μεγάλη. Καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε;
 41 οὐπω ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον
 πρὸς ἀλλήλους· τίς ἄρτι οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ
 θάλασσα ὑπακούει αὐτῷ;

that the efficacy of the word of God is such, that when it falls on good ground, as our Lord had taught in the preceding parable, even though he that casts it does nothing else, yet it germinates, and bears fruit of itself.

28. εἴτ' ἐν] So in codex, but the *secunda manus* has εἴτα. 29. παρυδοῖ. 3 sing. 2 aor. conj. act. of παραδίδωμι, for παραδῆς, as if cont. acted from παραδόη, in the ordinary way. The active verb is here used in a middle sense. So below, v. 37, ἐπέβαλλον.

31. κόκκῳ] The parallels of Matthew and Luke have ὁμοία ἐστὶν κόκκῳ. In

the sentence which follows there is an anacoluthon, the participle being used instead of ἐστὶν. The neuter is explained by attraction from σπερμάτων. κατασκηνοῖν is so read in the codex instead of κατασκηνοῦν.

36. ὡς ἦν] even as he was. Being already in the ship, he would not need to change his position.

38. τὸ προσκεφάλαιον] "the pillow." The art. implies there was but one. This circumstance of the pillow is peculiar to St. Mark, and is a good instance of the manner in which this evangelist introduces details.

ΚΕΦ. Ε. (5).

- 1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν
 2 Γερασηνῶν. Καὶ ἐξεληθὼντος αὐτοῦ ἐκ τοῦ πλοίου, ὑπήντησεν
 3 αὐτῷ ἐκ τῶν υννημίων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ. Ὃς τὴν
 4 ἐδύνατο αὐτὸν δῆσαι, διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἀλύ-
 5 σεσι δεδέσθαι, καὶ διεσπᾶσθαι ὑπ' αὐτοῦ τὰς ἀλύσεις, καὶ τὰς
 6 πέδας συντετρίφθαι· καὶ οὐδεὶς ἴσχυεν αὐτὸν δεμάσαι. Καὶ
 7 διαπαντὸς νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασιν καὶ ἐν τοῖς ὄρε-
 8 σιν ἦν κράζων, καὶ κατακόπτων ἑαυτὸν λίθοις. Καὶ ἰδὼν τὸν Ἰη-
 9 σοῦν ἀπὸ μακρόθεν, ἔδραμεν, καὶ προσεκύνησεν αὐτόν. Καὶ κρά-
 10 ξας φωνῇ μεγάλῃ, λέγει· τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ
 11 τοῦ ὑψίστου; ὀρκίζω σε τὸν θεόν, μὴ με βασανίσῃς. Ἐλεγεν γὰρ
 12 αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου. Καὶ
 13 ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· λεγιὼν ὄνομά
 14 μοι ἐστίν, ὅτι πολλοὶ ἐσμεν. Καὶ παρεκάλει αὐτόν πολλά, ἵνα
 15 μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει
 16 ἀγέλη χοίρων μεγάλη βοσκομένη. Καὶ παρεκάλεσαν αὐτόν, λέ-
 17 γοντες· πέμψον ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθω-
 18 μεν. Καὶ ἐπέτρεψεν αὐτοῖς· καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀ-
 19 κάθαρτα εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ
 20 τοῦ κρημνοῦ εἰς τὴν θάλασσαν ὡς δισχέλιοι, καὶ ἐπνίγοντο ἐν τῇ θα-
 21 λάσσῃ. Καὶ οἱ βόσκοντες αὐτοὺς, ἔφυγον, καὶ ἀπήγγειλάν εἰς
 22 τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί ἐστὶ τὸ γεγο-
 23 νός. Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ θεωροῦσιν τὸν δαιμονι-
 24 ζόμενον, καθήμενον ἱματισμένον, καὶ σωφρονούντα, τὸν ἐσχηκότα
 25 τὸν λεγεῶνα· καὶ ἐφοβήθησαν. Καὶ διηγήσαντο αὐτοῖς οἱ ἰδόν-
 26 τες, πῶς ἐγένετο τῷ δαιμονιζομένῳ, καὶ περὶ τῶν χοίρων. Καὶ
 27 ἤρξαντο παρκαλεῖν αὐτόν ἀπελθεῖν ἀπὸ τῶν ὀρίων αὐτῶν. Καὶ
 28 ἐμβαινόντος αὐτοῦ εἰς τὸ πλοῖον, παρεκάλει αὐτόν ὁ δαιμονισ-

V. 1. Γερασηνῶν] Mat. viii. 28.

4. πέδαις] *fetters*, for the feet (th. πέ(α). The ἀλύσεις are chains in general.

6. ἀπὸ μακρόθεν] Cf. note on Mat. xxvi. 58.

7. ὀρκίζω] In classical Greek this word would mean "administer an oath to." Here it is *adjure*. So ἐξορκίζω used with κατὰ and the gen. of the being to whom the person appeals, and acc. of the person adjured. Mat. xxvi. 63.

τί ἐμοί] Cf. i. 24.

8. τὸ πνεῦμα] The nom. with the art. is used for the voc., as below, v. 41. τὸ κοράσιον.

9. λεγιών] See note on Mat. viii. 5.

14. τί ἐστι] Here the indicative is used, as commonly, instead of the optative, where an indirect interrogative is given in the form in which the inquiry was originally stated.

15. θεωροῦσιν....ἐφοβήθησαν] Observe the transition from the historic present to the aor.

18 ἵνα...ἦν] The *secunda manus* has ἦ.

- 19 θεῖς, ἵνα μετ' αὐτοῦ ᾦν. Καὶ οὐκ ἀφήκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοῖς σοῖς, καὶ ἀπάγγειλον αὐτοῖς ὅσα ὁ κύριος σοὶ πεποίηκεν, καὶ ἠλέησέν σε. Καὶ ἀπήλθεν, καὶ ἤρξυτο κηρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύμαζον.
- 21 Καὶ διαπεράσας τοῦ Ἰησοῦ ἐν πλοίῳ πάλιν εἰς τὸ πέ-
 22 ραν, συνήχθη ὄχλος πολὺς ἐπ' αὐτόν· καὶ ᾦν παρὰ τὴν θάλασ-
 23 σαν. Καὶ ἔρχεται εἰς τῶν ἀρχισυναγῶγων, ὀνόματι Ἰαείρος· καὶ
 24 ἰδὼν αὐτόν, πίπτει πρὸς τοῖς πόδας αὐτοῦ. Καὶ παρεκάλει αὐ-
 25 τὸν πολλὰ, λέγων· ὅτι τὸ θυγάτριόν μου ἐσχάτως ἔχει· ἵνα ἐλ-
 26 θὼν ἐπιθῇς τὰς χεῖρας αὐτῇ, ἵνα σωθῇ καὶ ζήσῃ. Καὶ ἀπήλ-
 27 θεν μετ' αὐτοῦ· καὶ ἠκολούθει αὐτῷ ὄχλος πολὺς, καὶ συνέθλι-
 28 βον αὐτόν. Καὶ γυνή οὕσα ἐν ῥύσει αἵματος δώδεκα ἔτη, καὶ
 29 πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανήσασα τὰ παρ'
 30 αὐτῆς πάντα, καὶ μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χεῖ-
 31 ρον ἐλθοῦσα. Ἀκούσασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄ-
 32 χλῳ ὀπισθεν, ᾗψατο τοῦ ἱματίου αὐτοῦ. Ἐλεγεν γάρ· ὅτι ἐὰν
 33 ᾗψωμαι κἄν τῶν ἱματίων αὐτοῦ, σωθήσομαι. Καὶ εὐθὺς ἐξηράν-
 34 θη ἡ πηγὴ τοῦ αἵματος αὐτῆς· καὶ ἔγνω τῷ σώματι ὅτι ἰᾶται
 35 ἀπὸ τῆς μαστιγος. Καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγινούς ἐν ἑαυτῷ τὴν
 36 ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστραφεὶς ἐν τῷ ὄχλῳ, ἔλεγεν·
 37 τίς μου ᾗψατο τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ μαθηταὶ αὐ-
 38 τοῦ· βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ λέγεις· τίς μου
 39 ᾗψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο ποιήσαν. Ἡ δὲ γυ-
 40 νὴ φοβηθεῖσα καὶ τρέμουσα, εἰδυῖα ὁ γέγονεν αὐτῇ, ἦλθεν καὶ
 41 προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειάν. Ὁ δὲ
 42 εἶπεν αὐτῇ· θυγάτερ, ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρή-
 43 νην, καὶ ἴσθι ὑγιὴς ἀπὸ τῆς μαστιγος σου.
- 44 Ἐτι αὐτοῦ λαλοῦντος, ἔρχονται ἀπὸ τοῦ ἀρχισυναγῶγου,
 45 λέγοντες· ὅτι ἡ θυγάτηρ σου ἀπέθανεν, τί ἔτι σκύλλεις τὸν δι-
 46 δάσκαλον; Ὁ δὲ Ἰησοῦς παρακούσας τὸν λόγον τὸν λαλούμενον,
 47 λέγει τῷ ἀρχισυναγῶγῳ· μὴ φοβοῦ, μόνον πίστευε. Καὶ οὐκ
 48 ἀφήκεν οὐδέν· μετ' αὐτοῦ συνακολουθήσαι, εἰ μὴ τὸν Πέτρον,
 49 καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. Καὶ ἔρχονται

20. Δεκαπολεῖ] See note on Mat. iii. 25. In Decapolis, a half Gentile district, the same reason would not exist for reserve on the matter, namely, lest the odium of the Scribes and Pharisees should be excited.

23. ἐσχάτως ἔχει] *in extremis est*. Vulg.

Ἰνα...ἐπιθῇς] A sort of periphrasis for the imperative. We are to understand

an ellipsis of *δέομαι σου*, or the like. Beelen, Gr. Gr. N. T. ch. iv. § 44.

35. σκύλλεις] Mat. ix. 36.

36. παρακούσας] "having overheard."

38. ἀλαλάζοντας πολλὰ] *wailing much*. Th. ἀλαλή, "a loud cry," generally used of a war-cry. Compare the Latin *ululare*. πολλὰ is the adverbial accusative.

εἰς τὸν οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον, καὶ κλαίον-
 39 τας καὶ ἀλαλάζοντας πολλά. Καὶ εἰσελθὼν, λέγει αὐτοῖς· τί
 θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύ-
 40 δει. Καὶ κατεγέλων αὐτοῦ· αὐτὸς δὲ ἐκβαλὼν πάντας, παρα-
 λαμβάνει τὸν πατέρα τοῦ παιδίου, καὶ τὴν μητέρα, καὶ τοὺς μετ'
 41 αὐτοῦ, καὶ εἰσπορεύεται ὑποῦ ἣν τὸ παιδίον. Καὶ κρατήσας τῆς
 χειρὸς τοῦ παιδίου, λέγει αὐτῇ· ταλειθὰ κούμ* ὅ ἐστιν μεθερμη-
 42 νευόμενον· τὸ κοράσιον, σοὶ λέγω, ἐγείρει. Καὶ εὐθὺς ἀνέστη τὸ
 κοράσιον, καὶ περιεπάτει· ἣν γὰρ ἐτῶν δώδεκα· καὶ ἐξέστησαν ἐν-
 43 θὺς ἐκστάσει μεγάλη. Καὶ διεστείλατο αὐτοῖς πολλά, ἵνα μη-
 δεὶς γνῷ τοῦτο· καὶ εἶπεν δοθῆναι αὐτῇ φαγεῖν.

ΚΕΦ. Σ. (υ').

1 Καὶ ἐξῆλθεν ἐκεῖθεν. Καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ· καὶ
 2 ἐκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ γενομένου σαββά-
 του, ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ ἀκούον-
 τες ἐξεπλήσσοντο, λέγοντες· πόθεν τούτῳ ταῦτα; καὶ τίς ἢ σο-
 φία ἢ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται διὰ τῶν χειρῶν
 3 αὐτοῦ γινόμεναι; Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς τῆς Μαρίας,
 καὶ ἀδελφὸς Ἰακώβου, καὶ Ἰωσήτος, καὶ Ἰούδα, καὶ Σίμωνος;
 4 λίσσοντο ἐν αὐτῷ. Καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς· ὅτι οὐκ ἔστιν προ-
 φήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τοῖς συγγενέ-
 5 σιν αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆ-
 6 ρας, ἐθεράπευσεν. Καὶ ἐθαύμασεν διὰ τὴν ἀπιστίαν αὐτῶν· καὶ
 περιήγεν τὰς κώμας κύκλῳ, διδάσκων.
 7 Καὶ προσκυλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοῖς ἀποσ-

* κούμι.

39. οὐκ ἀπέθανεν] "Not that she was not truly dead, but not dead in the manner in which the bystanders thought, who did not think she was to be recalled from death to life; that temporary death was like a sleep." Beelen, Gr. Gr. N. T. ch. v. § 59.

43. γνοί] See above, iv. 29.

Vl. 1. ἐκεῖθεν] From Capharnaum.

τὴν πατρίδα] Nazareth, where he had been brought up. Compare Mat. ix. 1, and xiii. 54.

3. ὁ τέκτων] the carpenter. The ar-

ticle is used to express his being well known to them.

ἀδελφός] Mat. xii. 46.

πρὸς ἡμᾶς] Mat. xxvi. 18.

5. οὐκ ἐδύνατο] This strong expression means, not that Christ was unable to work the miracles, but that he would not work them where there was unbelief. Two things are convenient to a miracle—power in the worker, and faith in the subject of it.

7. δύο δύο] two and two: a Hebrew idiom for distribution. So v. 39 and v.

- τέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν
 8 ἀκαθάρτων. Καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἰρῶσιν εἰς ὁ-
 δὸν, εἰ μὴ ῥάβδον μόνον· μὴ ἄρτον, μὴ πήρην, μὴ εἰς τὴν ζω-
 9 νην χαλκόν. Ἄλλὰ ὑποδεδεμένους συνδάλια· καὶ μὴ ἐνδυσσασθαι
 10 δύο χιτῶνας. Καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθῃτε εἰς οἰκίαν,
 11 ἐκεῖ μένετε ἕως ἂν ἐξέλθῃτε ἐκεῖθεν. Καὶ ὅς ἂν τόπος μὴ δέ-
 ξηται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκείθεν ἐκτι-
 12 νάξτε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον
 13 αὐτοῖς. Καὶ ἐξελθόντες ἐκήρυξαν ἵνα μετανοώσιν. Καὶ δαιμό-
 13 νια πολλὰ ἐξέβαλλον· καὶ ἤλειφον ἐλαίῳ πολλοὺς ἄρρώστους,
 καὶ ἐθεράπευον.
 14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης· φανερόν γὰρ ἐγένετο τὸ
 ὄνομα αὐτοῦ καὶ ἔλεγον, ὅτι Ἰωάννης ὁ βαπτίζων ἡγήγερται
 ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. Ἄλ-
 15 λοι δὲ ἔλεγον, ὅτι Ἡλείας ἐστίν· ἄλλοι δὲ ἔλεγον, ὅτι προ-
 16 φῆτης, ὡς εἰς τῶν προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης, ἔλεγεν·
 17 ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος ἡγέρθη. Αὐτὸς γὰρ ὁ Ἡρώ-
 δης ἀποστείλας ἐκράτησεν τὸν Ἰωάνην, καὶ ἔδησεν αὐτὸν ἐν φυ-
 λακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα τοῦ ἀδελφοῦ αὐτοῦ,
 18 ὅτι αὐτὴν ἐγάμησεν. Ἐλεγεν γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ· ὅτι οὐκ
 19 ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. Ἡ δὲ Ἡρω-
 διάς ἐνείχεν αὐτῷ, καὶ ἤθελεν αὐτὸν ἀποκτείνειν, καὶ οὐκ ἠδύνατο.
 20 Ὁ γὰρ Ἡρώδης ἐφοβέιτο τὸν Ἰωάνην, εἰδὼς αὐτὸν ἄνδρα δίκαιον
 καὶ ἅγιον· συνετήρει αὐτὸν, καὶ ἀκούσας αὐτοῦ, πολλὰ ἠπό-
 21 ρει,* καὶ ἠδέως αὐτοῦ ἤκουεν. Καὶ γενομένης ἡμέρας εὐκαιροῦ,
 ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν τοῖς μεγιστά-
 22 σιν αὐτοῦ, καὶ τοῖς χιλιάρχοις, καὶ τοῖς πρώτοις τῆς Γαλι-
 λαιᾶς. Καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρωδιάδος, καὶ
 ὀρχησαμένης, ἤρεσεν τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις. Ὁ δὲ
 βασιλεὺς εἶπεν τῷ κορασίῳ· αἰτήσόν με ὃ ἐὰν θέλῃς, καὶ δώσω

* ἐπόλει.

40, συμπόσια συμπόσια, and πρασιαὶ πρασιαί. The classical construction would be with the preposition ἀνά or κατά, which last is also used in v. 40. Compare Luke, x. 1.

8, 9. ἵνα μηδὲν...ἐνδύσασθαι] The constr. is here changed from ἵνα with the conj. to the infinitive. With ὑποδεδεμένους understand ἵνα.

14. Ἡρώδης] Mat. xiv. 1.

16. Ἰωάνην] Acc. for nom., the antecedent being attracted into the case of the relative.

ἐγάμησεν] In classical Greek it would be ἐγγαμεν.

19. ἐνείχεν] insidiabatur, Vulg. ἐνέχω signifying "to hold within." The particular machinations she was thus brooding over are understood from the context.

21. τοῖς γενεσίῳ] natalis sui cœnam, Vulg. for his birthday. The dat. com-
 modi. But Beelen takes it as the dative of time; "on his birthday."

μεγιστάσιν] principibus, Vulg. "great lords." The word is used in later Latin: "omnes illos megistanas et satrapas et regem ipsum oblivio alta suppressit." Sen. Ep. xxi.

- 23 σοι. Καὶ ὤμοσεν αὐτῇ, ὅ τι εἰάν με αἰτήσης δώσω σοι, ἕως ἡμί-
 24 σους τῆς βασιλείας μου. Καὶ ἐξεληθοῦσα, εἶπεν τῇ μητρὶ αὐ-
 25 τῆς· τί αἰτήσωμαι; ἡ δὲ εἶπεν· τὴν κεφαλὴν Ἰωάννου τοῦ βαπτί-
 26 ζήσαντο λέγουσα· θέλω ἵνα ἐξ αὐτῆς διψῇ μοι ἐπὶ πίνακι τὴν
 27 κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περίλυπος γενόμενος ὁ
 28 βασιλεὺς, διὰ τοὺς ὄρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέλησεν
 29 ἀθετῆσαι αὐτήν. Καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς σπεκουλά-
 30 τορα, ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. Καὶ ἀπελθὼν ἀπ-
 31 εκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ
 32 ἐπὶ πίνακι, καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ· καὶ τὸ κοράσιον ἔδωκεν
 33 αὐτῇ τῇ μητρὶ αὐτῆς. Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ, ἤλ-
 34 θαν, καὶ ἦραν τὸ πτώμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.
 35 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ ἀπήγ-
 36 γειλαν αὐτῷ πάντα ὅσα ἐποίησαν, καὶ ὅσα ἐδίδαξαν. Καὶ λέ-
 37 γει αὐτοῖς· δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον, καὶ
 38 ἀναπαύσασθε ὀλίγον· ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες
 39 πολλοί· καὶ οὐδὲ φαγεῖν εὐκαίρουν. Καὶ ἀπῆλθον ἐν τῷ πλοίῳ
 40 εἰς ἔρημον τόπον κατ' ἰδίαν. Καὶ εἶδον αὐτοὺς ὑπάγοντας καὶ
 41 ἐπέγνωσαν πολλοί· καὶ πεζῇ ἀπὸ πασῶν τῶν πόλεων συνέδρα-
 42 μον ἐκεῖ, καὶ προσῆλθον αὐτοῦς. Καὶ ἐξελθὼν εἶδεν πολὺν ὄ-
 43 χλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοὺς, ὅτι ἦσαν ὡς πρόβατα· μὴ
 44 ἔχοντα ποιμένα· καὶ ἤρξατο διδάσκειν αὐτοὺς πολλὰ. Καὶ ἦδη
 45 ὥρας πολλῆς γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ,
 46 ἔλεγον· ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ ἦδη ὥρα πολλή. Ἀπολύ-
 47 σον αὐτοὺς, ἵνα ἀπελθόντες εἰς τοὺς κύκλῳ ἀγρούς καὶ κώμας,
 48 ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·
 49 δότε αὐτοῖς ὑμεῖς φαγεῖν· καὶ λέγουσιν αὐτῷ ἀπελθόντες ἀγο-
 50 ράσωμεν δηναρίων διακοσίων ἄρτους, καὶ δώσωμεν αὐτοῖς φα-
 51 γεῖν; Ὁ δὲ λέγει αὐτοῖς· πόσους ἔχετε ἄρτους; ὑπάγετε, ἴδε-
 52 τε· καὶ γνόντες, λέγουσιν· πέντε, καὶ δύο ἰχθύας. Καὶ ἐπέτα-
 53 ξεν αὐτοῖς ἀνακλιθῆναι πάντας, συμπόσια συμπόσια, ἐν τῷ
 54 χλωρῷ χορτῷ. Καὶ ἀνέπεσαν πρᾶσιαι πρᾶσιαι, κατὰ ἑκατὸν
 55 καὶ κατὰ πεντηκοντα. Καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς
 56 δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησεν, καὶ κατέ-
 57 κλασεν τοὺς ἄρτους, καὶ ἐδίδου τοῖς μαθηταῖς ἵνα παρατιθῶσιν

23. ἡμίους] Later Greek for the uncontracted form *ἡμισέος*.

27. σπεκουλάτορα] The Latin *speculator*, for which we often have *spiculator*, as in the Vulg. of this text. The *speculatores* were soldiers who acted as executioners, and formed part of the royal body-guard.

29. πτώμα] Mat. xxiv. 28.

33. πε(ρὶ) ὀν foot, i.e., "by land."

39. συμπόσια συμπ.] by companies. Vide supra, v. 7.

40. πρᾶσιαι πρᾶσιαι] in ranks. *πρᾶσιαι* is literally "a garden plot;" here it is applied to companies arranged in an orderly manner. The word

- 42 αὐτοῖς· καὶ τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. Καὶ ἔφαγον πάν-
 43 τες, καὶ ἐχορτάσθησαν. Καὶ ἦσαν κλάσματα δώδεκα κοφίνων πλη-
 44 ρώματα, καὶ ἀπὸ τῶν ἰχθύων. Καὶ ἦσαν οἱ φαγόντες τοὺς ἄρ-
 45 τούς, πεντακισχίλιοι ἄνδρες.
- 45 Καὶ εὐθὺς ἠνάγκασεν τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ
 πλοῖον, καὶ προάγειν εἰς τὸ πέραν πρὸς Βηθσαϊδᾶν, ἕως αὐτὸς
 46 ἀπολύει τὸν ὄχλον. Καὶ ἀποταξάμενος αὐτοῖς, ἀπῆλθεν εἰς τὸ
 47 ὄρος προσεύξασθαι. Καὶ ὀψίας γενομένης, ἦν τὸ πλοῖον ἐν μέ-
 48 σῃ τῆς θαλάσσης, καὶ αὐτοὶ μόνος ἐπὶ τῆς γῆς. Καὶ ἰδὼν αὐ-
 49 τοὺς βασανιζομένους ἐν τῷ ἐλαύνειν· ἦν γὰρ ὁ ἄνεμος ἐναντίος
 49 περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἠθέλεν παρελθεῖν αὐτοὺς. Οἱ
 δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα, ἔδοξαν ὅτι
 50 φάντασμα ἐστίν, καὶ ἀνέκραξαν. Πάντες γὰρ αὐτὸν εἶδαν, καὶ
 51 ἐταράχθησαν. Ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει αὐτοῖς·
 51 θαρσεῖτε, ἐγὼ εἰμι, μὴ φοβεῖσθε. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς
 τὸ πλοῖον· καὶ ἐκόπασεν ὁ ἄνεμος· καὶ λίαν ἐν ἑαυτοῖς ἐξίσ-
 52 ταυτο. Οὐ γὰρ συνῆκαν ἐπὶ τοῖς ἄρτοις· ἀλλ' ἦν αὐτῶν ἡ καρ-
 53 δία πεπωρωμένη.
- 53 Καὶ διωπεράσαντες ἐπὶ τὴν γῆν ἦλθον εἰς Γεννησαρέθ, καὶ
 54 προσωρμίσθησαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου, εὐθὺς
 55 ἐπιγόνοντες αὐτὸν, περιέδραμον ὅλην τὴν χώραν ἐκείνην, καὶ ἤρ-
 56 ξαντο ἐπὶ τοῖς κραβάτοις τοὺς κακῶς ἔχοντας περιφέρειν,
 56 ὅπου ἤκουον ὅτι ἐστίν. Καὶ ὅπου ἂν εἰσεπορεύετο εἰς κώμας, ἢ
 εἰς πόλεις, ἢ εἰς ἀγροὺς, ἐν ταῖς ἀγοραῖς ἐτίθεσαν τοὺς ἀσθε-
 νοῦντας, καὶ παρεκάλουν αὐτὸν, ἵνα κἄν τοῦ κρασπέδου τοῦ ἱμα-
 τίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤψαντο αὐτόν, ἐσώζοντο.

probably comes from πᾶσον, "a leek."

43. ἀπὸ τῶν] Mat. xxvii. 9.

45. Βεθσαιδᾶν] Bethsaida in Galilee. The scene of the miracle was probably Bethsaida-Julias. Cf. note on Mat. xiv. 18.

46. ἀποταξάμενος] th. ἀποτάσσω, "to arrange off," "to separate," and in the mid. "to separate oneself from," and therefore "to dismiss," or "bid farewell to."

48. τετάρτην] Mat. xiv. 25. ἠθέλεν παρελθεῖν] "was willing to have passed by."

50. After this, in St. Matthew's Gospel, follows the incident of St. Peter's descending upon the water, which is omitted by St. Mark.

55. ὅτι ἐστίν] The pres. tense instead of the imperf.; a liveliness is thus given to the narrative, as if the very words of the informants whom they heard were quoted.

56. ὅπου ἂν εἰσεπορεύετο] Beelen (Gr. Gr., p. 341) explains this use of ἂν with the ind. in relative sentences, as referring to an actual event, conceived of as occurring, not at any fixed time, but whenever the occasion might arise. He contrasts Mat. xiv. 36, ὅσοι ἤψαντο, ἐσώθησαν, where attention is not intended to be called to the recurrence of the occasion, but the separate instances are thrown together, and treated as one transaction, now past; hence also the aorist. In the text before us he reads, with most, ἤπτοντο for ἤψαντο.

ΚΕΦ. Ζ. (7).

- 1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμ-
 2 ματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων. Καὶ ἰδόντες τινὰς τῶν μα-
 3 θητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τουτέστιν ἀνίπτοις, ἐσθίουσιν τοὺς
 4 ἄρτους. (Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυ-
 5 γμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατοῦντες τὴν παρά-
 6 δοσιν τῶν πρεσβυτέρων. Καὶ ἀπ' ἀγορᾶς, ἐὰν μὴ ραντίσωνται,*
 7 οὐκ ἐσθίουσιν· καὶ ἄλλα πολλά ἐστὶν ἅπερ ἔλαβον κρατεῖν, βα-
 8 πτισμοὺς ποτηρίων, καὶ ξεστῶν, καὶ χαλκίων.)† Καὶ ἐπερω-
 9 τῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς· διὰ τί οὐ περιπα-
 10 τοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων, ἁλ-
 11 λὰ κοιναῖς χερσίν ἐσθίουσιν τὸν ἄρτον; Ὁ δὲ εἶπεν αὐτοῖς· κα-
 12 λῶς ἐπροφῆτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέ-
 13 γραπται· (ᾠ) ὅτι ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδιά
 14 αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβονται με, διδάσ-
 15 κοντες διδασκαλίαις, ἐντάλματα ἀνθρώπων. Ἀφέντες τὴν ἐντο-
 16 λὴν τοῦ θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων.† Καὶ ἔλε-
 17 γεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν πα-
 18 ράδοσιν ὑμῶν τηρῇτε. Μωϋσῆς γὰρ εἶπεν· (β) τίμα τὸν πατέρα σου
 19 καὶ τὴν μητέρα σου· καὶ ὁ κακολογῶν πατέρα ἢ μητέρα, θανά-
 20 τω τελευτάτω. Ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ
 21 ἢ τῇ μητρὶ· κορβάν (ὃ ἐστὶν δῶρον) ὁ ἑάν ἐξ ἐμοῦ ὠφελῇθης,
 22 οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ, ἢ τῇ μητρὶ. Ἄκου-

* βαπτίσωνται.

† Add. καὶ κλινῶν.

† Add. βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

(a) Is. xxix. 13.

(b) Exod. xx. 12.

VII. 2. *κοινῆς χερσίν*] This phrase being peculiar to the Jews, St. Mark, writing for Gentiles, explains it in the parenthesis. Cf. Mat. xv. 1.

ἀνίπτοις] This does not mean literally unwashed, but unwashed in the peculiar manner of the Pharisees, who also required freedom, not only from anything that would soil them, but from all contact of profane things, of which there were innumerable, according to the Pharisaic traditions.

8. *πυγμῇ*] lit. "with the fist," as opposed to mere aspersion.

4. *ἀπ' ἀγορᾶς*] Where all sorts of persons were congregated, Jews and Gentiles, the clean and the unclean. *ραντίσωνται*, "sprinkle themselves." The usual reading is *βαπτίσωνται*, "wash themselves."

ξεστῶν] *pots*, lit. measures of the Roman *sextarius*. It held about one and a-half pints.

κλινῶν] Probably to be understood of the couches on which they reclined at meals.

6. *καλῶς*] Spoken ironically.

- 13 ρούντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν, ἣ παρεδώκατε·
 14 καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε. Καὶ προσκαλεσάμενος
 15 πάλιν τὸν ὄχλον, λέγει αὐτοῖς· ἀκούσατέ μου πάντες, καὶ σύν-
 16 ετε. Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐ-
 τόν, τὸ κοινῶν αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα,
 16 ἐστὶν τὰ κοινούντα τὸν ἄνθρωπον.*
 17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν
 18 οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν. Καὶ λέγει αὐτοῖς, οὕτως καὶ
 19 ὑμεῖς ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον
 20 εἰς τὸν ἄνθρωπον, οὐ δύναται αὐτὸν κοινῶσαι; "Οτι οὐκ εἰσπο-
 21 ρεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν
 22 ἀφεδρώνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα. Ἐλεγεν
 23 δέ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄν-
 24 θρωπον. Ἐσῶθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισ-
 25 μοί· οἱ κακοὶ ἐκπορεύονται, πορνεΐαι, κλοπαί, φόνοι, μοιχεΐ-
 26 αι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονη-
 27 ρὸς, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα ταῦτα τὰ πο-
 νηρὰ ἔσῶθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.
 28 Ἐκείθεν δὲ ἀναστὰς, ἀπῆλθεν εἰς τὰ ὄρια Τύρου καὶ Σε-
 29 δῶνος· καὶ εἰσελθὼν εἰς οἰκίαν, οὐδένα ἤθελεν γινῶναι· καὶ οὐκ
 30 ἤδυνασθη λαβεῖν. Ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ αὐτοῦ, ἣς
 31 εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα προσέπε-
 32 σεν πρὸς τοὺς πόδας αὐτοῦ. (Ἡ δὲ γυνὴ ἦν ἑλληνίς, σύρα,
 33 φοινείκισσα τῷ γένει) καὶ ἠρώτα αὐτὸν ἵνα τὸ δαιμόνιον ἐκβά-
 34 λῃ ἐκ τῆς θυγατρὸς αὐτῆς. Καὶ ἔλεγεν αὐτῇ· ἄφες πρῶτον χορ-
 35 τάσθῃναι τὰ τέκνα· οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν
 36 τέκνων, καὶ τοῖς κυναρίοις βαλεῖν. Ἡ δὲ ἀπεκρίθη, καὶ λέγει
 37 αὐτῇ· ναὶ κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν.

* Add. 16. εἴ τις ἔχει ὧτα ἀκούειν, ἀκουέτω.

18. ἐκπορεύεται καθαρίζων] This participle, apparently a nom. absolute, may be referred to αὐτοῦ, which though grammatically the object, is in reality the subject of the verbal notion—"it goeth out, he thus cleansing." Compare Herod. iv. 132. Δαριεὶον ἡ γνώμη ἦν...εἰκαζων, and see Jelf. Gr. Gr. § 707. Another reading in the text before us is καθαρίζον, on which Beelen remarks that the participle in apposition is equivalent to *διὰ* (scil. τὸ ἐκπορεύεσθαι εἰς τὸν ἀφεδρώνα) καθαρίζει, κ.τ.λ. Gr. Gr. N. T. ch. iv. § 48.

21. ὀφθαλμ.] Mat. xx. 15.

23. ἡδυνάσθη] 8 sing. 1 aor. pass. of δύναμαι, for ἐδυνήθη, or ἡδυνήθη.

24. ἡς...αὐτῆς] Cf. ch. i. 7.

25. ἑλληνίς] *gentilis*, Vulg. The Gentiles (ἔθνικοι) generally are often called "Ἕλληνες in the N.T., because of the predominance of the Greek language among them. Compare John, vii. 30, and Rom. i. 14.

σύρα, φοινείκισσα] *Syrophœnissa*, Vulg. This appellation is analogous to *Λιβυφοίνικες* for Carthaginians. The reading in the text, however, first gives the general and then the distinctive national designation of the woman. She

- 28 ἀπὸ τῶν ψυχῶν τῶν παιδίων. Καὶ εἶπεν αὐτῇ διὰ τοῦτον τὸν
 29 λόγον ὕπαγε· ἐξελλήλυθεν ἐκ τῆς θυγατρὸς σου τὸ δαιμόνιον. Καὶ
 ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς, εὔρε τὸ παιδίον βεβλημένον ἐπὶ
 τὴν κλίνην, καὶ τὸ δαιμόνιον ἐξεληλυθός.
 30 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων Τύρου ἦλθεν διὰ Σειδῶ-
 νος, εἰς τὴν θάλασσαν τῆς Γαλιλαίας, ἀνὰ μέσον τῶν ὁρίων
 31 Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κωφὸν καὶ μογγίλαλον, καὶ
 32 παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπολα-
 βόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν, ἔβαλεν τοὺς δακτύλους
 αὐτοῦ εἰς τὰ ὦτα αὐτοῦ· καὶ πτύσας, ἤψατο τῆς γλώσσης αὐ-
 33 τοῦ. Καὶ ἀναβλέψας εἰς τὸν οὐρανὸν, ἐστέναξεν, καὶ λέγει αὐ-
 34 τῷ· ἐφθὰθ, ὃ ἐστίν, διανοίχθητι. Καὶ ἡνοίγησαν αὐτοῦ αἱ ἄ-
 κοαὶ, καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὁρ-
 35 θῶς. Καὶ διεστείλατο αὐτοῖς ἵνα μηδεὶν λέγωσιν· ὅσον δὲ αὐ-
 36 τοῖς διεστέλλετο, αὐτοὶ μᾶλλον περισσώτερον ἐκήρυσσον. Καὶ
 ὑπερπερισσῶς ἐξεπλήσσοντο, λέγοντες· καλῶς πάντα πεποίηκεν·
 ὡς καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν, καὶ ἀλάλους λαλεῖν.

ΚΕΦ. Η. (8).

- 1 Ἐν ἐκείναις ταῖς ἡμέραις, πάλιν πολλοῦ ὄχλου ὄντος, καὶ
 μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ,
 2 λέγει αὐτοῖς. Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραις
 3 τρισὶν προσμένουσιν, καὶ οὐκ ἔχουσιν τί φάγωσιν. Καὶ ἐὰν ἀπο-
 λύσω αὐτοὺς νήσταις εἰς οἶκον αὐτῶν, ἐκλυθῇσονται ἐν τῇ ὁδῷ.
 4 καὶ τινες αὐτῶν ἀπὸ μακρόθεν εἰσίν. Καὶ ἀπεκρίθησαν αὐτῷ οἱ
 μαθηταὶ αὐτοῦ· ὅτι πόθεν τούτους δυνήσεται τις ὥδε χορτάσαι
 5 ἄρτων ἐπ' ἐρημίας; Καὶ ἤρωτα αὐτούς· πόσους ἔχετε ἄρτους;
 6 οἱ δὲ εἶπαν· ἑπτὰ. Καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ

is called *Xanania* by St. Matthew (xv. 22).

31. *μογγίλαλον*] Thus written in the codex for *μογγίλαλον*.

32, 33. From these actions and words of our Lord some of the ceremonies of baptism are taken, symbolizing the spiritual deafness and dumbness of the person before regeneration. These ceremonies were in use in the first ages of the church, and are mentioned by St. Ambrose, *de Sacramentis*, I. 1: "Ideo ergo tibi sacerdos aures tetigit, ut aperirentur aures tuæ ad sermonem et ad alloquium sacerdotis."

35. *μᾶλλον περισσώτερον*] A redun-

dant expression, adding to the emphasis. Thus, Eurip., *Hec.* 377, *μᾶλλον εὐτυχεότερος*.

VIII. 1. *μὴ ἐχόντων*] Plurality being implied in the collective noun *ὄχλου*, the writer passes from the singular to the plural.

4. *ὅτι πόθεν*] The sentence begins as if it were to be in the *oratio obliqua*, but the writer goes on to quote, in the direct form, the words spoken by the disciples, *ὅτι* almost answering to our inverted commas.

6. *παρατιθῶσι*] The grammatical construction would require the optative, after the past tense in the preceding

- τῆς γῆς· καὶ λαβὼν τοὺν ἐπὶ ἄρτους, εὐχαριστήσας ἐκλάσεν, καὶ ἐδίδου τοῖς μαθηταῖς αὐτοῦ, ἵνα παρutiθῶσιν· καὶ παρέθη-
 7 καν τῷ ὄχλῳ. Καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας αὐ-
 8 τὰ, εἶπεν καὶ ταῦτα παρutiθέναι. Καὶ ἔφαγον, καὶ ἔχορτάσ-
 9 θησαν· καὶ ἦσαν περισσεύματα κλασμάτων, ἐπὶ σπυρίδας. Ἦσαν δὲ ὡς τετρακισχίλιοι καὶ ἀπέλυσεν αὐτούς.
- 10 Καὶ εὐθὺς ἐμβὰς αὐτὸς εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν
 11 αὐτοῦ, ἦλθεν εἰς τὰ μέρη Δαλμανουθά. Καὶ ἐξήλθον οἱ Φα-
 12 ρισαῖοι, καὶ ἦρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ
 12 σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. Καὶ ἀναστενάξας τῷ
 13 πνεύματι αὐτοῦ, λέγει· τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέ-
 13 γω, εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον. Καὶ ἀφείς αὐτούς,
 14 πάλιν ἐμβὰς, ἀπῆλθεν εἰς τὸ πέραν. Καὶ ἐπελάθοντο λαβεῖν
 14 ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μεθ' ἐαυτῶν ἐν τῷ πλοίῳ.
- 15 Καὶ διετέλλετο αὐτοῖς, λέγων ὁράτε, βλέπετε ἀπὸ τῆς ζύ-
 16 μης τῶν Φαρισαίων, καὶ τῆς ζύμης Ἑρῳδοῦ. Καὶ διελογίζοντο
 17 πρὸς ἀλλήλους, ὅτι ἄρτους οὐκ ἔχουσιν. Καὶ γνοῖς, λέγει αὐ-
 17 τοῖς· τί διαλογίζεσθε, ὅτι ἄρτους οὐκ ἔχετε; οὐπω νοεῖτε, οὐ-
 18 δὲ συνιέτε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; Ὁφθαλμοὶς
 18 ἔχοντες οὐ βλέπετε; καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνη-
 19 μονεύεστε; Ὅτε τοῖς πέντε ἄρτους ἐκλάσα εἰς τοὺς πεντακισχι-
 19 λίους, πόσους κοφίνους κλασμάτων πλήρεις ἦρατε; λέγουσιν
 20 αὐτῷ· δώδεκα. Ὅτε τοῖς ἐπτά εἰς τοὺς τετρακισχίλιους, πό-
 20 σιν σπυρίδων πληρώματα κλασμάτων ἦρατε; καὶ λέγουσιν αὐτῷ
 21 ἐπτά. Καὶ ἔλεγεν αὐτοῖς· πῶς οὐ νοεῖτε;
 22 Καὶ ἔρχονται εἰς Βηθσαῖδαν, καὶ φέρουσιν αὐτῷ τυφλόν,
 23 καὶ παρακαλοῦσιν αὐτόν ἵνα αὐτοῦ ἄψῃται. Καὶ ἐπιλαβόμενος
 23 τῆς χειρὸς τοῦ τυφλοῦ, ἐξήνεγκεν αὐτόν ἐξω τῆς κώμης· καὶ πτύ-
 24 σας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς χεῖρας αὐτοῦ, ἐπῆρῳτα
 24 αὐτόν, εἴ τι βλέπεις. Καὶ ἀναβλέψας ἔλεγεν· βλέπω τοὺς ἀν-
 25 θρώπους· ὅτι ὡς δένδρα ὁρῶ περιπατοῦντας. Εἴτα πάλιν ἔθηκεν
 25 τὰς χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν· καὶ ἀποκα-
 26 τέστη, καὶ ἐνέβλεπεν τηλαυγῶς ἅπαντα. Καὶ ἀπέστειλεν αὐτόν
 26 εἰς οἶκον αὐτοῦ, λέγων· μηδὲ εἰς τὴν κώμην εἰσελθῆς.*

* μηδὲ εἶπης τινὶ ἐν τῇ κώμῃ.

clause, but cf. Mat. xviii. 13. The opt. in general is unfrequent in N.T. Greek.

10. Δαλμ.] Cf. Mat. xv. 39.

12. εἰ δοθ.] A Hebraism, expressing a strong negation. An abjuration or imprecation is implied, of which there is an apocryphal, as "non sim is qui haberi volo, Christus filius Dei vivi," or the like. Beelen, Gr. Gr. N.T., ch. v., § 59.

15. βλέπετε ἀπὸ] Mat. vii. 15, and xvi. 6.

19. ἔκλασα εἰς] "I broke [to be distributed] among." A *constructio prægans*, and not equivalent to the *dativus commodi*. Beelen, ch. iii., § 31.

23. εἴ τι βλέπεις] A blending of the two constructions, βλέπεις τι; and εἴ τι βλέπει.

- 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώ-
μας Καισαρείας τῆς Φιλιππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα τοὺς μα-
θητὰς αὐτοῦ, λέγων αὐτοῖς· τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι;
28 Οἱ δὲ εἶπαν αὐτῷ λέγοντες· ὅτι Ἰωάννην τὸν βαπτιστὴν· καὶ ἄλ-
29 λοι, Ἡλείαν· ἄλλοι δὲ, ὅτι εἰς τῶν προφητῶν. Καὶ αὐτὸς ἐπη-
ρώτα αὐτοὺς· ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς ὁ Πέ-
30 τρὸς, λέγει αὐτῷ· σὺ εἶ ὁ Χριστὸς. Καὶ ἐπετίμησεν αὐτοῖς ἵνα
31 μὴδενὶ λέγωσιν περὶ αὐτοῦ. Καὶ ἤρξατο διδάσκειν αὐτοὺς, ὅτι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι
ὑπὸ τῶν πρεσβυτέρων, καὶ τῶν ἀρχιερέων, καὶ τῶν γραμματέων,
32 καὶ ἀποκτανθῆναι· καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι. Καὶ παρῆ-
σά τὸν λόγον ἐλάλει· καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν, ἤρξατο
33 ἐπιτιμᾶν αὐτῷ. Ὁ δὲ ἐπιστραφεὶς, καὶ ἰδὼν τοὺς μαθητὰς αὐ-
τοῦ, ἐπετίμησεν Πέτρῳ, καὶ λέγει· ὕπαγε ὀπίσω μου Σατανᾶ·
34 ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. Καὶ προσ-
καλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς·
εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀρά-
35 τω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι. Ὃς γὰρ ἐὰν θέλῃ
τὴν ἑαυτοῦ ψυχὴν σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν
36 ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, σώσει αὐτήν. Τί
γὰρ ὠφελεῖ ἄνθρωπον, κερδῆσαι τὸν κόσμον ὅλον, καὶ ζημιωθῆ-
37 ναι τὴν ψυχὴν αὐτοῦ; Τί γὰρ δοῖ ὁ ἄνθρωπος ἀντάλλαγμα τῆς
38 ψυχῆς ἑαυτοῦ; Ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λό-
γους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς
τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ
πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.

ΚΕΦ. Θ. (9).

- 1 Καὶ ἔλεγεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶν τινες ὧδε τῶν
ἐστηκότων, οἵτινες οὐ μὴ γενύσωνται θανάτου, ἕως ἂν ἴδωσιν τὴν
βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.
2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον,
καὶ τὸν Ἰάκωβον, καὶ Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος
ὕψηλόν κατ' ἰδίαν μόνους· καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν.

27. Φιλίππου] Mat. xvi. 13.

31. ἀποκτανθῆναι] 1 aor. inf. pass.
of ἀποκτείνω, a late form.

37. τί γὰρ δοῖ] The deliberative or
dubitative conj. *what shall a man give?*

&c. Compl. τί δώσει. Cf. Luke, xxiii.

31. ἐν τῷ ξηρῷ τί γένηται; Mat. xxvi.

54. For δοῖ, see above, ch. iv. 29.

ἀντάλλαγμα is something given or
taken in exchange; an equivalent. If
the soul is once lost, at no price can it
be re-purchased. τῆς ψυχῆς is the gen.
of price. Cf. Jelf. Gr. Gr. § 520, Obs. 1.

IX. 1. This verse should be the con-
cluding one of the preceding chapter, as
it is in the Vulgate.

- 3 Καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα, λευκὰ λίαν οἷα γνα-
 4 φεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκάναι.* Καὶ ὤφθη αὐτοῖς
 5 Ἡλείας σύν Μωϋσῆ· καὶ ἦσαν συναλαλῶντες τῷ Ἰησοῦ. Καὶ
 ἀποκριθεὶς ὁ Πέτρος, λέγει τῷ Ἰησοῦ· ρυμβεῖ, καλὸν ἐστὶν ἡμᾶς
 ὧδε εἶναι· καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν, καὶ Μωϋσῶϊ
 6 μίαν, καὶ Ἡλείᾳ μίαν. Οὐ γὰρ ᾔδει τί ἀποκριθῇ· ἔκφοβοι γὰρ
 7 ἐγένοντο. Καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς· καὶ ἐγένετο
 φωνὴ ἐκ τῆς νεφέλης, οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός· ἀκούε-
 8 τε αὐτοῦ. Καὶ ἐξάπινα περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον
 9 μετὰ ἑαυτῶν, εἰ μὴ τὸν Ἰησοῦν μόνον. Καὶ καταβασιζομένων αὐ-
 10 τῶν ἐκ τοῦ ὄρους, διεστείλατο αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγῇ-
 11 σονται, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. Καὶ
 τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, συζητοῦντες, τί ἐστὶν, τὸ ἐκ
 12 νεκρῶν ἀναστῆναι. Καὶ ἐπηρώτων αὐτὸν, λέγοντες· ὅτι λέγουσιν
 οἱ γραμματεῖς, ὅτι Ἡλείαν δεῖ ἔλθειν πρῶτον; Ὁ δὲ ἔφη αὐ-
 13 τοῖς· Ἡλείας μὲν ἔλθων πρῶτον, ἀποκυθιστάνει πάντα· καὶ πῶς
 γέγραπται (α) ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ
 14 ἐξουδενηθῇ. Ἀλλὰ λέγω ὑμῖν, ὅτι καὶ Ἡλείας ἐλήλυθε, καὶ
 ἐποίησαν αὐτῷ ὅσα ᾔθελον, καθὼς γέγραπται ἐπ' αὐτόν.
 15 Καὶ ἔλθοντες πρὸς τοὺς μαθητάς, εἶδαν ὄχλον πολὺν πε-
 16 ρὶ αὐτοῦ, καὶ γραμματεῖς συζητοῦντας πρὸς αὐτούς. Καὶ εὐ-
 17 θὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέ-
 18 χοντες ἠσπάζοντο αὐτόν. Καὶ ἐπηρώτησεν αὐτούς· τί συζητεῖτε
 19 πρὸς αὐτούς; Καὶ ἀπεκρίθη αὐτῷ εἰς ἐκ τοῦ ὄχλου, διδάσκα-
 20 λε, ἡνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἁλalon. Καὶ
 ὅπου ἐὰν αὐτὸν καταλάβῃ, ῥήσσει αὐτόν· καὶ ἀφρίζει, καὶ τρίχει
 τοὺς ὀδόντας, καὶ ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου ἵνα
 αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἔσχυσαν. Ὁ δὲ ἀποκριθεὶς αὐτοῖς,
 λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε
 ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με. Καὶ ἡνεγκαν αὐτὸν πρὸς
 αὐτόν· καὶ ἰδὼν αὐτόν, τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν· καὶ

(a) Is. liii. 8, 4.

3. στίλβοντα...λευκάναι] This full and striking description is peculiar to St. Mark. Compare Mat. xvii. 2.

10. ἐκράτησαν πρὸς ἑαυτούς] *continuerunt apud se*, Vulg., "kept to themselves," "kept secret."

11. ὅτι λέγουσιν] *ὅτι* here appears to be equivalent to *διὰ τὸ*, as below, v. 28.

12. ἐπὶ τὸν υἱόν] *in filium*, Vulg., "concerning."

ἵνα...πάθῃ] For this construction, compare Mat. iv. 3.

15. ἐξεθαμβήθησαν] "were astonished," doubtless at our Lord's appearance after the transfiguration. Cf. Homer's use of the word *θάμβος*, to express the sensation of awe at witnessing an unusual appearance: *θάμβος δ' ἔχεν εἰσπρόντας*, Il. III. 342.

17. τὸν υἱόν] His only son, as we read, Luke, ix. 38.

19. πρὸς ὑμᾶς] Mat. xxvi. 18.

20. ἰδὼν] An anacoluthon, the participle not being connected with the

- 21 πεσὼν ἐπὶ τῆς γῆς, ἐκυλίετο ἀφρίζων. Καὶ ἐπηρώτησεν τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστίν, ἕως τοῦτο γέγονεν αὐτῷ; ὃ δὲ
 22 εἶπεν· ἐκ παιδιᾶθεν. Καὶ πολλάκις καὶ εἰς πῶρ αὐτὸν ἐβαλεν καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτὸν ἀλλ' εἴ τι δύνη, βοήθησον ἡμῖν,
 23 σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τὸ, εἰ δύνη*
 24 πάντα δυνατὰ τῷ πιστεύοντι. Εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου,† εἶλεγεν πιστεύω· βοήθει μου, τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ· τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ ἐγὼ ἐπιτάσσω
 26 σοι, ἐξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. Καὶ κράξας, καὶ πολλὰ σπαράξας, ἐξῆλθεν· καὶ ἐγένετο ὥστε νεκρὸς,
 27 ὥστε τοὺς πολλοὺς λέγειν, ὅτι ἀπέθανεν. Ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ, ἤγειρεν αὐτόν, καὶ ἀνέστη. Καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον, οἱ μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν· ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; Καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν, εἰ μὴ ἐν προσευχῇ.‡
 30 Κἀκεῖθεν ἐξελθόντες, ἐπορεύοντο διὰ τῆς Γαλιλαίας· καὶ οὐκ ᾔθελεν ἵνα τις γινῶι. Ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ ἀποκτανθεὶς μετὰ
 32 τρεῖς ἡμέρας ἀναστήσεται. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβούντο αὐτὸν ἐπερωτήσαι.
 33 Καὶ ἦλθον εἰς Καφαρναούμ· καὶ ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐτούς· τί ἐν τῇ ὁδῷ διελογίζεσθε; Οἱ δὲ ἐσιώπων.
 35 πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. Καὶ καθίσας ἐφώνησεν τοὺς δώδεκα, καὶ λέγει αὐτοῖς· εἴ τις θέλει
 36 πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων δούλος. Καὶ λαβὼν παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν· καὶ ἐναγκαλισάμενος αὐτό, εἶπεν αὐτοῖς. Ὃς ἂν ἐν τῶν τοιούτων παιδιῶν δέξῃται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με. Ἐφῆ αὐτῷ ὁ Ἰωάννης· διδάσκαλε, εἶδομεν τινὰ ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.

* Add. πιστεῦσαι.

† Add. μετὰ δακρύων.

‡ Add. καὶ νηστείας.

rest of the sentence. The writer begins with as if ὁ παῖς were to be the subject, and then changes it for τὸ πνεῦμα.

21. ἐκ παιδιᾶθεν] Cf. Mat. xxvi. 58.
 23. τὸ, εἰ δύνη] The article appears to imply that this was our Lord's usual expression. In such a case our idiom would use the possessive pronoun, "Jesus said to him, his 'if thou canst,' &c.

Our codex omits πιστεῦσαι, which is found in most MSS., and which appears to be implied in the rest of the sentence.

25. τὸ ἄλαλον] Nom. with art. for the vocative.

29. ἐν' is here used instrumentally; "by nothing."

31. παραδίδοται] Pres. for fut.

34. τίς μείζων] scil. εἴη.

39 Ὁ δὲ Ἰησοῦς εἶπεν· μὴ κωλύετε αὐτόν· οὐδεὶς γάρ ἐστιν ὃς ποι-
 40 ῆσει δύναμιν ἐπὶ τῷ ὀνόματί μου, καὶ δυνήσεται ταχὺ κακολο-
 41 γῆσαί με. Ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν. Ὃς
 42 γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι, ὅτι Χριστοῦ
 43 ἔστε, ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
 44 Καὶ ὃς ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων
 45 εἰς ἐμέ, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ περικείται μύλος ὀνίκος
 46 ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν. Καὶ
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ΚΕΦ. Ι. (10).

1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὄρια τῆς Ἰουδαίας, καὶ πέ-
 2 ραν τοῦ Ἰορδάνου· καὶ συνπορεύονται πάλιν ὄχλοι πρὸς αὐτόν·
 3 καὶ ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτοὺς. Καὶ προσελθόντες Φα-
 4 ρισαῖοι ἐπηρώτων αὐτόν· εἰ ἔξεστιν ἀνδρὶ γυναικα ἀπολῦσαι·
 5 πειράζοντες αὐτόν. Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· τί ὑμῖν ἐνε-

* Add. Ὃπου ὁ σκῶληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

† Add. τοῦ πυρός, Ὃπου ὁ σκῶληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

‡ Add. τοῦ πυρός. § Add. καὶ πᾶσα θυσία ἀλλ' ἀλισθήσεται.

39. ταχύ] soon, i. e., "readily,"
 "easily."

42. ὀνίκος] Mat. xviii. 6, and Luke,
 xvii. 2.

47. πᾶς γὰρ] appears to refer to the
 reprobate, of whose eternal punishment
 our Lord had spoken in the preceding
 verse. They are said to be salted with
 fire, because as salt is a preservative
 against corruption the fire of hell is
 eternal; and they are compared to the
 victims of a sacrifice, because, like them,

they will be unable to resist. All sacri-
 fices under the Mosaic law were seasoned
 with salt (Lev. ii. 13). The καὶ in this
 text follows the Hebrew idiom, and is
 not so much copulative as comparative,
 "even as."

48. From the mention of salt used in
 seasoning the victims, Christ passes on
 to commend wisdom, of which it is the
 symbol. Abp. Kenrick.

X. 1. ἐκεῖθεν] From the house of
 Peter at Capernaum. Cf. ix. 33.

4 τείλατο Μωϋσῆς; Οἱ δὲ εἶπαν, ἐπέτρεψεν Μωϋσῆς βιβλίον ἐ-
 5 ποστασίῳ γράψαι, καὶ ἀπολύσαι. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς·
 πρὸς τὴν σκληροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.
 6 Ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς.* Ἐνε-
 7 κεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μη-
 8 τέρα.† Καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο,
 9 ἀλλὰ μία σὰρξ. Ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χω-
 10 ριζέτω. Καὶ εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου ἐπη-
 11 ρώτων αὐτόν. Καὶ λέγει αὐτοῖς· ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐ-
 12 τοῦ, καὶ γαμήσῃ ἄλλην, μοιχᾷται ἐπ' αὐτήν. Καὶ εἰν αὕτη
 ἀπολύσασα τὸν ἄνδρα αὐτῆς, γαμήσῃ ἄλλον, μοιχᾷται.
 13 Καὶ προσέφερον αὐτῷ παιδιά, ἵνα αὐτῶν ἄψῃται· οἱ δὲ
 14 μαθηταὶ ἐπέτιμησαν αὐτοῖς. Ἰδὼν δὲ ὁ Ἰησοῦς ἡγανάκτησεν, καὶ
 15 εἶπεν αὐτοῖς· ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, μὴ κωλύετε
 16 αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ. Ἀμὴν λέ-
 17 γω ὑμῖν, ὅς ἂν μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον,
 18 οὐ μὴ εἰσέλθῃ εἰς αὐτήν. Καὶ ἐναγκαλισάμενος αὐτὰ κατενύο-
 19 γει, τιθεὶς τὰς χεῖρας ἐπ' αὐτά.
 17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν, προσδραμὼν εἰς καὶ
 γονυπετήσας αὐτόν, ἐπηρώτα αὐτόν· διδάσκαλε ἀγαθὲ, τί ποιήσω
 18 ἵνα ζῶην αἰώνιον κληρονομήσω; Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με
 19 λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ θεός. Τὰς ἐντο-
 λὰς οἶδας· μὴ φονεύσῃς, μὴ μοιχεύσῃς, μὴ κλέψῃς, μὴ ψευδο-
 μαρτυρήσῃς, μὴ ἀποστερήσῃς· τίμα τὸν πατέρα σου καὶ τὴν
 20 μητέρα. Ὁ δὲ ἔφη αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφωλύμίην
 21 ἐκ νεότητός μου. Ὁ δὲ Ἰησοῦς, ἐμβλέψας αὐτῷ, ἡγάπησεν αὐ-
 τόν, καὶ εἶπεν αὐτῷ· ἔν σε ὑστερεῖ· ὕπαγε, ὅσα ἔχεις πώλη-
 22 ρο, ἀκολούθει μοι. Ὁ δὲ, στυγνάσας ἐπὶ τῷ λόγῳ, ἀπήλθεν

* Add. ὁ θεός.

† Add. καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ.

8. εἰς σάρκα μίαν] Mat. xix. 5.

11. ἐπ' αὐτήν] against her, i.e., his wife.

12. ἀπολύσασα] It was contrary to the Jewish law for a wife to put away her husband, though the husband might put away his wife. Josephus, however, in the passage where he states this, mentions a case in which the former was done; Salome, sister of Herod the Great, divorced her husband Costobarus in defiance of this law (Joseph. Ant. Jud. xv. 11).

13. ἵνα ἄψῃται] The grammatical

constr. would require the optative, after προσέφερον; but the description is rendered more vivid by the use of the conjunctive, which states the matter as if it were present.

17. εἰς] He is called νεάνισκος by St. Mat. and ἄρχων by St. Luke. The graphic incidents of προσδραμὼν and γονυπετήσας are added by St. Mark.

21. ὑστερεῖ] Used here with an acc. of the person it affects; as we say, "fails you." But the usual reading is σοι.

ἀκολούθει μοι] ἄρας τὸν σταυρὸν is added in most MSS.

- 23 λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. Καὶ περιβλεψάμενος
 24 ὁ Ἰησοῦς, λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρή-
 25 ματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται; Οἱ δὲ
 26 μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν
 27 ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστιν* εἰς
 28 τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν; Εὐκοπώτερόν ἐστιν κάμη-
 29 λον διὰ τῆς τρυμυλίας τῆς ρυφίδος εἰσελθεῖν, ἢ πλούσιον εἰς
 30 τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήσσον-
 31 το, λέγοντες πρὸς αὐτόν· καὶ τίς δύναται σωθῆναι; Ἐμβλέ-
 32 ψας αὐτοῖς ὁ Ἰησοῦς, λέγει· παρὰ ἀνθρώποις ἀδύνατον, ἀλλ'
 33 οὐ παρὰ θεῷ· πάντα γὰρ δύνατα παρὰ θεῷ. Ἦρξτο λέγειν ὁ
 34 Πέτρος αὐτῷ· ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήκαμεν
 35 σοι. Ἐφη ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, οὐδεὶς ἐστιν ὃς ἀφήκεν οἰ-
 36 κίων, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ μητέρα, ἢ πατέρα, ἢ τέκνα,
 37 ἢ ἀγροὺς, ἕνεκεν ἐμοῦ καὶ ἕνεκεν τοῦ εὐαγγελίου, ἐὰν μὴ λάβῃ
 38 ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας, καὶ ἀδελ-
 39 φούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγροὺς μετὰ
 40 διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰωνίαν. Πολλοὶ
 41 δὲ ἴσονται πρῶτοι, ἔσχατοι· καὶ οἱ ἔσχατοι, πρῶτοι.
 42 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα· καὶ ἦν
 43 προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ ἀκολουθοῦν-
 44 τες ἐφοβοῦντο· καὶ παραλυβὼν· πάλιν τοῖς δώδεκα, ἦρξτο αὐ-
 45 τούς· λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν. Ὅτι ἰδοὺ ἀνυψώ-
 46 μενος εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παρυδοθήσεται
 47 τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν· καὶ κατακρινούσιν αὐτόν
 48 θανάτῳ, καὶ πυριδώσουσιν αὐτόν τοῖς ἔθνεσιν. Καὶ ἐμπαΐζου-
 49 σιν αὐτῷ, καὶ ἐμπτύσουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτόν,
 50 καὶ ἀποκτενοῦσιν· καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
 51 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ δύο
 52 υἱοὶ Ζεβεδαίου, λέγοντες αὐτῷ· διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν
 53 αἰτήσωμέν σε, ποιήσης ἡμῖν. Ὁ δὲ εἶπεν αὐτοῖς· τί θέλετέ με
 54 ποιῆσω ὑμῖν; Οἱ δὲ εἶπαν αὐτῷ· ὅς ἡμῖν ἵνα εἰς σου ἐκ δεξιῶν
 55 καὶ εἰς ἐξ ἀριστερῶν καθίσωμεν ἐν τῇ δόξῃ σου. Ὁ δὲ Ἰησοῦς
 56 εἶπεν αὐτοῖς· οὐκ οἶδατε τί αἰτέισθε· δύνασθε πιεῖν τὸ ποτήριον
 57 ὃ ἐγὼ πίνω, ἢ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
 58 Οἱ δὲ εἶπαν αὐτῷ· δυνάμεθα· ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς· τὸ
 59 ποτήριον ὃ ἐγὼ πίνω, πῖεσθε· καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτί-

* Add. τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν.

25. κάμηλον] Mat. xix. 24.

one who has left, &c., if he receives
 not," i.e., "without receiving."

30. ἐὰν μὴ λάβῃ] qui non accipiat. 35, 37. θέλομεν ἵνα...ὅς ἵνα] Mat.
 Vulg. The ἐὰν μὴ is thus equivalent to the Latin quin; Lit. "There is no
 35, 37. θέλομεν ἵνα...ὅς ἵνα] Mat.
 iv. 8.

40 ζομαι, βαπτισθήσεσθε. Τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ ἐξ ἐνω-
 41 νύμων, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοιμάσται. Καὶ ἀκού-
 42 σαιτες οἱ δέκα, ἤρξαντο ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωά-
 43 νου. Καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς, λέγει αὐτοῖς· οἴ-
 44 दाτε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν,
 45 καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζουσιν αὐτῶν. Οὐχ οὕτως δέ
 46 ἔστιν ἐν ὑμῖν· ἀλλ' ὅς ἂν θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ἔσται
 47 ὑμῶν διάκονος. Καὶ ὅς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται
 48 πάντων δοῦλος. Καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν δι-
 49 κονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύ-
 50 τρον ἀντὶ πολλῶν.
 51 Καὶ ἔρχονται εἰς Ἱερειχώ· καὶ ἐκπορευομένου αὐτοῦ ἀπὸ
 52 Ἱερειχώ, καὶ τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανοῦ, ὁ υἱὸς Τει-
 53 μίου Βαρτειμαῖος τυφλὸς προσιῖτης ἐκάθητο παρὰ τὴν ὁδόν.
 54 Καὶ ἀκούσας, ὅτι Ἰησοῦς ἔστιν ὁ ναζαρενὸς, ἤρξατο κραζειν καὶ
 55 λέγειν· υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέησόν με. Καὶ ἐπετίμων αὐτὸν πολ-
 56 λοι ἵνα σιωπήσῃ· ὁ δὲ πολλῶ μάλλον ἔκραζεν· υἱὲ Δαυεὶδ, ἐλέη-
 57 σόν με. Καὶ στὰς ὁ Ἰησοῦς, εἶπεν· φωνήσατε αὐτόν· καὶ φωνοῦ-
 58 σι τὸν τυφλόν, λέγοντες αὐτῷ· θάρσει, ἔγειρε· φωνεῖ σε. Ὁ δὲ
 59 ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
 60 Καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν· τί σοι θέλεις ποιῆσω; ὁ
 61 δὲ τυφλὸς εἶπεν αὐτῷ· ῥαββουνεὶ, ἵνα ἀναβλέψω. Καὶ ὁ Ἰησοῦς
 62 εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέν σε· καὶ εὐθὺς ἀνέβλε-
 63 ψεν, καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

ΚΕΦ. ΙΑ. (11).

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱεροσόλυμα, εἰς Βηθφαγῇ καὶ Βηθα-
 2 νίαν πρὸς τὸ ὄρος τὸ ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐ-
 3 τοῦ. Καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν κατέναντε
 4 ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτήν, ἐρρήσετε πῶλον δεδε-
 5 μένων, ἐφ' ὃν οὐδεὶς οὐπώ ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ
 6 φέρετε. Καὶ εἰάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἰπατε· ὁ κύ-
 7 ριος αὐτοῦ χρειαν ἔχει, καὶ εὐθὺς ἀποστέλλει πάλιν αὐτὸν ὡδε.

40. ἀλλ' οἷς] Mat. xx. 23.

42. οἱ δοκοῦντες] implies those who have the fame of rulers, who in men's opinion have the credit of ruling. Compare τῇ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, 1 Cor. i. 18.

46. τυφλός] Mat. xx. 30.

50 τὸ ἱμάτιον] He throws off his cloak, or large outer garment, *pallium*

(cf. Mat. v. 40), to approach our Lord more readily.

51. ῥαββουνεὶ] Rendered διδάσκαλε, John, xx. 16. It is said to be a more respectful form than the simple "Rabbi." Cf. Mat. xxiii. 7.

XI. 1. Βηθφαγῇ] Another variation in the spelling of this name. Cf. Mat. xxi. 1.

- 4 Καὶ ἀπῆλθον, καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω ἐπὶ
 5 τοῦ ἀμφοδου, καὶ λύουσιν αὐτόν. Καὶ τινὲς τῶν ἐκεῖ ἐσθηκότων
 6 ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον; Οἱ δὲ εἶπον αὐ-
 7 τοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφήκαν αὐτούς. Καὶ φέρουσιν τὸν
 πῶλον πρὸς τὸν Ἰησοῦν, καὶ ἐπίβαλλουσιν αὐτῷ τὰ ἱμάτια ἐαν-
 8 τῶν καὶ ἐκάθισεν ἐπ' αὐτόν. Καὶ πολλοὶ τὰ ἱμάτια ἐαυτῶν ἐσ-
 τρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν.*
 9 Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, ὡσαννᾶ, εὐ-
 10 λογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· εὐλογημένη ἡ ἐρχο-
 μένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυεὶδ· ὡσαννᾶ ἐν τοῖς ὑψίσ-
 11 τοις. Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλε-
 ψάμενος πάντα, ὀψίας ἤδη οὔσης, ἐξῆλθεν εἰς Βηθανίαν μετὰ
 τῶν δώδεκα.
 12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας, ἐπεί-
 13 νασεν. Καὶ ἰδὼν συκὴν ἀπὸ μακρόθεν, ἔχουσιν φύλλα, ἦλθεν εἰ
 ἄρα τι εὐρήσει ἐν αὐτῇ· καὶ ἐλθὼν ἐπ' αὐτήν, οὐδὲν εὑρεν εἰ μὴ
 14 φύλλα· ὁ γὰρ καιρὸς οὐκ ἦν σύκων. Καὶ ἀποκριθεὶς, εἶπεν αὐ-
 15 τῇ· μήκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι· καὶ ἡ-
 16 κουν οἱ μαθηταὶ αὐτοῦ. Καὶ ἔρχονται εἰς Ἱεροσόλυμα· καὶ εἰς-
 ἐλθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς ἀ-
 17 γοράζοντας ἐν τῷ ἱερῷ· καὶ τὰς τραπέζας τῶν κολλυβιστῶν, καὶ
 18 τὰς καθέδρας τῶν πωλούντων τὰς περισσότερας κατέστρεψεν. Καὶ
 19 οὐκ ἤφειεν ἵνα τίς διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. Καὶ ἐδίδασκεν,
 καὶ ἔλεγεν· οὐ γέγραπται, (*) ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κλη-
 20 θήσεται πᾶσιν τοῖς ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον
 21 ληστῶν. Καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ
 ἐζήτουν πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ
 22 ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅταν ὀψέ ἐγγε-
 23 νετο, ἐξεπορεύοντο ἔξω τῆς πόλεως. Καὶ παραπορευόμενοι πρῶτ',
 24 εἶδον τὴν συκὴν ἐξηραμμένην ἐκ ριζῶν. Καὶ ἀναμνησθεὶς ὁ Πέ-

* ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννουν εἰς τὴν ὁδόν.

(a) Is. lvi. 7, Jer. vii. 11.

4. ἀμφοδου] in bivio, Vulg., in the meeting of two ways, or simply, "in the street." Hesychius makes ἀμφοδον equivalent to βύμη.

8. στιβάδας] frondes, Vulg. "leaves," from στειβω, "to tread," because strewn on the ground. The word is usually applied to a bed of straw, leaves, or the like. In the parallel passage of St. Mat. we have κλάδους.

10. ὡσαννᾶ] Mat. xxi. 9.

13. εἰ ἄρα τι εὐρήσει] There is an ellipsis of ἵνα ἴδοι, or the like. The future indicative is used instead of the optative, in εὐρήσει, the writer imagining the scene as present.

καιρὸς...σύκων] Mat. xxi. 19.

15. κολλυβιστῶν] Ib. 12.

16. ἤφειεν] Ch. i. 34.

22 τρος, λέγει αὐτῷ· ῥαββεῖ, ἴδε, ἡ σукή, ἣν κατηράσω, ἐξήραν-
 23 ται. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ.
 23 Ἀμην λέγω ὑμῖν, ὅτι ὅς ἂν εἴπῃ τῷ ὄρει τούτῳ· ἄρθητι, καὶ
 24 βλήθῃτι εἰς τὴν θάλασσαν· καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐ-
 24 τοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ, γίνεται, ἔσται αὐτῷ. Διὰ
 25 τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύε-
 25 τε ὅτι ἐλάβετε,* καὶ ἔσται ὑμῖν. Καὶ ὅταν στήκητε προσευχόμε-
 νοι, ἀφίετε εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν
 τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.†
 26 Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐν τῷ ἱερῷ πε-
 27 ριπατοῦντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς, καὶ οἱ
 27 γραμματεῖς, καὶ οἱ πρεσβύτεροι. Καὶ ἔλεγον αὐτῷ ἐν ποίᾳ
 28 ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην,
 28 ἵνα ταῦτα ποιῇς; Ὁ δὲ Ἰησοῦς, εἶπεν αὐτοῖς· ἐπερωτήσω ὑμᾶς
 29 ἓνα λόγον, καὶ ἀποκριθῆτέ μοι· καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
 29 ταῦτα ποιῶ. Τὸ βάπτισμα τὸ Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀν-
 30 θρώπων; ἀποκριθῆτέ μοι. Καὶ διελογίζοντο πρὸς ἑαυτοὺς, λέ-
 γοντες· ἕαν εἴπωμεν, ἐξ οὐρανοῦ, ἐρεῖ· διὰ τί οὖν οὐκ ἐπιστεύσα-
 31 τε αὐτῷ; Ἄλλ· εἴπωμεν, ἐξ ἀνθρώπων· φόβοῦντο τὸν ὄχλον·
 32 ἅπαντες γὰρ εἶχον τὸν Ἰωάννην, ὄντως ὅτι προφήτης ἦν. Καὶ ἀπο-
 κριθέντες τῷ Ἰησοῦ λέγουσιν· οὐκ οἶδαμεν· καὶ ὁ Ἰησοῦς λέγει
 αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

ΚΕΦ. ΙΒ. (12).

1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν· ἀμπελῶνα ἀνθρω-
 πος ἐφύτευσεν, καὶ περιέθηκεν φραγμὸν, καὶ ὥρυξεν ὑπολήνιον,
 καὶ ἠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς· καὶ ἀπε-
 2 δήμευσεν. Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον,

* λαμβάνετε.

† Add. εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

22. π[ίστιν θεοῦ] Beelen takes this as the objective genitive, i.e., "faith in God," as its object. But it might well be the genitive of origin: "faith of God," faith coming from God. The Vulgate renders it, *fidem Dei*.

23. γίνε[ται] pres. for fut. expressive of perfect certainty.

25. στήκη[τε] στήκω is formed from ἵστηκα, perf. of ἵστημι.

31. εἴπωμεν] The deliberative or du-

bitative conj. "Suppose we say." In the next clause the construction changes, the writer stating the fears of the Pharisees in the narrative form instead of in their own words.

32. εἶχον κ.τ.λ.] "held concerning John, that truly, &c." The more regular constr. would give the acc. with ὡς as Mat. xiv. 5. ὡς προφήτην αὐτὸν εἶχον.

XII. 1. ὑπολήνιον] Mat. xxi. 33.

- ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος.
- 3 Καὶ λαβόντες αὐτὸν, ἔδειραν, καὶ ἀπέστειλαν κενόν. Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δούλον· κἀκείνον ἐκεφαλαιώσαν, καὶ ἠτίμασαν. Καὶ ἄλλον ἀπέστειλεν· κἀκείνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, οὓς μὲν ἔδροντες, οὓς δὲ ἀποκτενύντες. Ἐτι ἓνα εἶχεν υἱὸν ἀγαπητὸν, ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων· ὅτι ἐντραπήσονται τὸν υἱόν μου. Ἐκείνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν· ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ ἡμῶν ἔσται ἡ κληρονομία. Καὶ λαβόντες ἀπέκτειναν αὐτὸν, καὶ ἐξέβαλαν αὐτὸν ἔξω τοῦ ἀμπελῶνος. Τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας. Παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστή ἐν ὀφθαλμοῖς ἡμῶν. Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γάρ ὅτι πρὸς αὐτοὺς τὴν παρβολὴν εἶπεν· καὶ ἀφέντες αὐτὸν ἀπήλθον.
- 13 Καὶ ἀποστέλλουσιν πρὸς αὐτὸν τινὰς τῶν Φαρισαίων καὶ τῶν ἡρωδιανῶν, ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. Καὶ ἐλθόντες λέγουσιν αὐτῷ· διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν δοῦναι κῆνσον καίσαρι, ἢ οὐ; δῶμεν, ἢ μὴ δῶμεν; Ὁ δὲ εἰδὼς αὐτῶν τὴν ὑποκρισιν, εἶπεν αὐτοῖς· τί με πειράζετε; φέρετέ μοι δηνάριον, ἵνα ἴδω. Οἱ δὲ ἤνεγκαν· καὶ λέγει αὐτοῖς· τίνας ἢ εἰκὼν αὕτη καὶ ἢ ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ· καίσαρος. Ὁ δὲ Ἰησοὺς εἶπεν· τὰ καίσαρος ἀπόδοτε καίσαρι· καὶ τὰ τοῦ θεοῦ τῷ θεῷ· καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
- 18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἷτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτων αὐτὸν, λέγοντες. Διδάσκαλε, Μωϋσῆς ἔγραψεν ἡμῖν^(*), ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ μὴ ἂψ ἕτερον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἔφηκεν

(a) Deut. xxv. 5.

4. ἐκεφαλαιώσαν] wounded in the head, a peculiar use of the word, κεφαλαιώω, which elsewhere means "to sum up," "to include under general heads."

5. πολλοὺς ἄλλους] scil. ἐκάκωσαν, "maltreated," which is implied in the preceding.

ἀποκτενύντες] for ἀποκτείνοντες, as from ἀποκτείννυμι.

10, 11. λίθον...αὕτη] Mat. xxi. 42.

13. Ἠρωδιανῶν] Mat. xxii. 16.

18. Mat. xxii. 28.

19. ἔγραψεν] wrote, as lawgiver, enacted.

ὑτι...ἵνα] Comp. ch. viii. 4, Mat. iv. 3.

- 21 σπέρμα. Καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανεν, μὴ κατα-
 22 λιπὼν σπέρμα· καὶ ὁ τρίτος ὡσαύτως. Καὶ οἱ ἑπτὰ, οὐκ ἀφή-
 23 καν σπέρμα· ἔσχατον πάντων καὶ ἡ γυνὴ ἀπέθανεν. Ἐν τῇ ἀνασ-
 τάσει,* τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτήν γυ-
 24 ναῖκα. Ἐφῆλ αὐτοῖς ὁ Ἰησοῦς. οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδό-
 25 τεσ τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ θεοῦ; Ὅταν γὰρ ἐκ νε-
 κρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε γαμίζονται, ἀλλ' εἰσιν ὡς
 26 οἱ ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὅτι, ἐγγί-
 ρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως ἐπὶ τοῦ βάτου, πῶς
 εἶπεν αὐτῷ ὁ θεός, λέγων·^(b) ἐγὼ ὁ θεός Ἀβραάμ, καὶ θεός Ἰσαὰκ,
 27 καὶ θεός Ἰακώβ; Οὐκ ἔστιν θεός νεκρῶν, ἀλλὰ ζώντων· πολὺ
 πλανᾶσθε.
 28 Καὶ προσελθὼν εἰς τῶν γραμματέων, ἀκούσας αὐτῶν συν-
 ζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐ-
 29 τόν· ποία ἐστὶν ἐντολὴ πρώτη πάντων; Ἀπεκρίθη ὁ Ἰησοῦς αὐ-
 τῷ· ὅτι πρώτη ἐστίν·^(c) “ἀκούε Ἰσραὴλ, κύριος ὁ θεός ἡμῶν,
 30 “κύριος εἷς ἐστίν. Καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης
 “καρδίας σου, καὶ ἐξ ὅλης ψυχῆς σου, καὶ ἐξ ὅλης διανοίας
 31 “σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου. Δευτέρα, αὕτη·^(d) ἀγαπή-
 “σεις τὸν πλησίον σου ὡς σεαυτόν.” μείζων τούτων ἄλλη ἐντο-
 32 λή οὐκ ἔστιν. Εἶπεν αὐτῷ ὁ γραμματεὺς· καλῶς, διδάσκαλε,
 ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστίν, καὶ οὐκ ἔστιν ἄλλος πλην
 33 αὐτοῦ. Καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης καρδίας, καὶ ἐξ ὅλης
 τῆς συνείσεως, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλη-
 σίον ὡς ἑαυτόν, περισσώτερόν ἐστιν πάντων τῶν ὀλοκαυμάτων
 34 καὶ θυσιῶν. Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη,
 εἶπεν αὐτῷ· οὐ μακρὰν εἰ ἀπὸ τῆς βασιλείας τοῦ θεοῦ· καὶ οὐ-
 35 δεῖς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
 ἔλεγεν, διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ
 36 Χριστὸς υἱὸς Δαυεὶδ ἐστίν; Αὐτὸς Δαυεὶδ εἶπεν τῷ πνεύματι
 τῷ ἁγίῳ·^(e) εἶπεν κύριος τῷ κυρίῳ μου· κάθισον ἐκ δεξιῶν μου,
 37 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου. Αὐτὸς
 Δαυεὶδ λέγει αὐτὸν κύριον· καὶ πόθεν αὐτοῦ ἐστὶν υἱός; καὶ ὁ
 38 πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. Καὶ ἐν τῇ διδαχῇ αὐτοῦ ἔλε-

* Add. *ὅταν ἀναστῶσι.*

(b) Exod. iii. 6.

(c) Deut. vi. 4, 5.

(d) Levit. xix. 18.

(e) Ps. cix. 1.

24. διὰ τοῦτο...μή] “for this reason, because,” &c. Compare, on the sense of μή, Mat. i. 19.

26. ἐπὶ τοῦ βάτου] A mode of citation: “in the passage relating to the bush.” This substantive is said to be masc. in Attic, fem. in the common dia-

lect. In the parallel passage of St. Luke (xx. 86), it is fem.

28. πρώτη πάντων] “first of all,” which comes first of all things. Observe that it is not *πρώτων*. Compare Mat. xxii. 86.

γεν' βλέπετε ἀπὸ τῶν γραμματέων, τῶν θελόντων ἐν στολαῖς πε-
 39 ριπατεῖν, καὶ ἀσπασμούς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας
 40 ἐν ταῖς συναγωγαῖς, καὶ πρωτοκλισίας ἐν τοῖς δείπνοις. Οἱ κατ-
 έσθοντες τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μαρκὰ προσεν-
 χόμενοι· οὗτοι λήμψονται περισσώτερον κρίμα.
 41 Καὶ καθίσας ἀπέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ
 ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλού-
 42 σιοι ἔβαλλον πολλά. Καὶ ἐλθοῦσα μία χήρα πτωχή, ἔβαλεν
 43 λεπτὰ δύο, ὃ ἐστὶν κοδράντης. Καὶ προσκαλεσάμενος τοὺς μα-
 θητὰς αὐτοῦ, εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη
 ἢ πτωχή πλεῖον πάντων ἔβαλεν τῶν βαλλόντων εἰς τὸ γαζοφυ-
 44 λάκιον. Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη
 δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
 βίον αὐτῆς.

ΚΕΦ. ΙΓ. (13).

1 Καὶ ἐκπορευομένον αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει αὐτῷ εἰς τῶν
 μαθητῶν αὐτοῦ· διδάσκαλε, ἴδε ποταποὶ λίθοι, καὶ ποταπαὶ
 2 οἰκοδομαί. Καὶ ὁ Ἰησοῦς, εἶπεν αὐτῷ βλέπεις ταύτας τὰς με-
 γάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὥδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ
 3 καταλυθῇ. Καὶ καθημένον αὐτοῦ εἰς τὸ ὄρος τῶν ἐλαιῶν κατ-
 ἔναντι τοῦ ἱεροῦ, ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος, καὶ Ἰάκω-
 4 βος, καὶ Ἰωάννης, καὶ Ἀνδρέας. Εἰπὼν ἡμῖν πότε ταῦτα ἔσται,
 5 καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα; Ὁ
 6 δὲ Ἰησοῦς ἤρξατο λέγειν αὐτοῖς· βλέπετε μὴ τις ὑμᾶς πλανή-
 7 σῃ. Πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· ὅτι ἐγὼ
 εἰμι· καὶ πολλοὺς πλανήσουσιν. Ὅταν δὲ ἀκούετε πολέμους καὶ
 ἀκοὰς πολέμων, μὴ θροεῖσθε· δεῖ γενέσθαι· ἀλλ' οὐπω τὸ τέ-

40. οἱ κατέσθοντες] The constr. is changed from the gen. in the preceding verse to the nom.

λήμψονται] Alexandrian form for λήψονται.

42. κοδράντης] The *quadrans* was the fourth part of an *as*, the value of which at this time was not quite $\frac{1}{2}$ d. The *lepton* was an Attic coin, equal, as appears from the text, to one-eighth of an *as*. Observe that St. Mark, "to make himself intelligible to those whom he had in view, subjoins the value of the *λεπτόν* in Roman money, and thus shows that he had his eye upon men who were better acquainted with the

Roman currency than any other." Hug's Introd. to the N. T., part II. ch. i. § 15.

44. ὅλον τὸν βίον αὐτῆς] *totum vic-tum suum*, Vulg. "her entire means of life." So Homer, Il. vi. 14, ἀφνειὸς βιότοιο.

XIII. 1. οἰκροῦα[Mat. xxiv. 1.

2. ὃς οὐ μὴ καταλ.] Here we have the emphatic οὐ μὴ used in a rel. sentence.

3. εἰς τὸ ὄρος] "on the mount," al-though the preposition of motion is used to imply his having gone thither.

6. ἐγὼ εἰμι] scil. ὁ Χριστός, ex-pressed in the parallel passage of St. Mat.

- 8 λογ. Ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος, καὶ βασιλεία ἐπὶ βα-
 9 σιλείαν· ἔσονται σεισμοὶ κατὰ τόπους, ἔσονται λιμοί. Ἀρ-
 χὴ ὠδίνων ταῦτα· βλέπετε δὲ ὑεῖς ἑαυτοὺς· παραδύσουσιν ὑμᾶς
 εἰς συνέδρια, καὶ εἰς συναγωγὰς· δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων
 10 καὶ βασιλέων σταθήσεσθε ἕνεκα ἐμοῦ, εἰς μαρτύριον αὐτοῖς. Καὶ
 11 εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον. Καὶ
 ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προμεριμνᾶτε τί λαλήσητε,
 ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ᾠρᾷ, τοῦτο λαλεῖτε· οὐ γὰρ
 12 ἔστε ὑμεῖς οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον. Καὶ πα-
 ριδώσει ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ
 13 ἐπαναστήσεται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ
 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὃ δὲ ὑπο-
 μέινας εἰς τέλος, οὗτος σωθήσεται.
 14 Ὅταν δὲ ἴδῃτε τὸ βδελύγμα τῆς ἐρημώσεως, ἑστηκότα ὄ-
 πον οὐ δεῖ· (ὁ ἀναγινώσκων νοεῖτω)· τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-
 15 γέτωσαν εἰς τὰ ὄρη. Ὁ ἐπὶ τοῦ δώματος, μὴ καταβάτω, μη-
 16 δὲ εἰσελθῆτω τι ἄραι ἐκ τῆς οἰκίας αὐτοῦ. Καὶ ὁ εἰς τὸν ἄ-
 γρὸν, μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, ἄραι τὸ ἱμάτιον αὐτοῦ.
 17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις, ἐν
 18 ἐκείναις ταῖς ἡμέραις. Προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶ-
 19 νος. Ἔσονται γὰρ αἱ ἡμέραι ἐκείναι θλίψις, οἷα οὐ γέγο-
 νεν τοιούτῃ ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεός, ἕως τοῦ νῦν,
 20 καὶ οὐ μὴ γένηται. Καὶ εἰ μὴ ἐκολόβωσεν κύριος τὰς ἡμέ-
 21 ρας, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς
 21 ἐξελέξατο, ἐκολόβωσεν τὰς ἡμέρας. Καὶ τότε ἐάν τις ὑμῖν εἴ-
 22 πῃ· ἴδε, ᾧδε ὁ Χριστὸς, καὶ ἴδε ἐκεῖ· μὴ πιστεύετε. Ἐγερ-
 θήσονται γὰρ ψευδοχριστοὶ καὶ ψευδοπροφῆται· καὶ δώσουσιν
 σημεῖα καὶ τέρατα, πρὸς τὸ ἀποπλανᾶν, εἰ δυνατόν, τοὺς ἐκ-
 λεκτούς.
 23 Ὑμεῖς δὲ βλέπετε· προεῖρηκα ὑμῖν πάντα. Ἀλλὰ ἐν ἐκεί-
 24 ναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισ-
 25 θήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς. Καὶ οἱ ἄσ-
 τέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ
 26 ἐν τοῖς οὐρανοῖς σαλευθήσονται. Καὶ τότε ὄψονται τὸν υἱὸν τοῦ
 ἀνθρώπου ἐρχόμενον ἐν νεφέλαις, μετὰ δυνάμεως πολλῆς καὶ δό-
 27 ξης. Καὶ τότε ἀποστελεῖ τοῖς ἀγγέλους, καὶ ἐπισυνάξει τοὺς
 ἐκλεκτούς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρον γῆς ἕως
 28 ἄκρον οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παρβολὴν· ὅταν
 ἡδὴ ὁ κλάδος αὐτῆς ἀπυλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γι-

10. εἰς πάντα τὰ ἔθνη] "among all nations." as to say that those days shall be nothing else but tribulation.

14. τὸ βδελύγμα] Mat. xxiv. 15.

19. θλίψις] "tribulation," as much

25. ἔσονται...πίπτοντες] A periphrasis for the finite verb, πεσοῦνται.

29 νώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν. Οὕτως καὶ ὑμεῖς, ὅταν ἰδῇ-
τε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.
30 Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις ὅτου
31 ταῦτα πάντα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ
32 δὲ λόγοι μου οὐ παρεύσονται. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἡ
τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ἄγγελος ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς,
33 εἰ μὴ ὁ πατήρ. Βλέπετε, ἀγρυπνεῖτε· οὐκ οἴδατε γὰρ πότε ὁ
34 καιρὸς ἐστίν. Ὡς ἄνθρωπος ἀπόδημος ἀφείς τὴν οἰκίαν ἑαυτοῦ,
καὶ δοὺς τοῖς δούλοις ἑαυτοῦ τὴν ἐξουσίαν, ἐκάστω τὸ ἔργον αὐ-
35 τοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορή. Γρηγορεῖτε οὖν·
οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἡ ὄψις, ἡ με-
36 σαίνικτιον, ἡ ἀλεκτοροφωγία, ἡ πρωΐ. Μὴ ἐλθὼν ἐξαίφνης, εὕρη
37 ὑμᾶς καθεύδοντας. Ὁ δὲ ὑμῖν λέγω, πᾶσιν λεγῶ· γρηγορεῖτε.

ΚΕΦ. ΙΔ. (14).

1 Ἦν δὲ τὸ πάσχα, καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐξή-
τουν οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρα-
2 τήσαντες ἀποκτείνωσιν. Ἐλεγον γάρ· μὴ ἐν τῇ ἑορτῇ, μήποτε
3 ἔσται θόρυβος τοῦ λαοῦ. Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰ-
κίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχου-
σα ἀλάβαστρον μύρου, νάρδου πιστικῆς πολυτελοῦς· συντρίψασα
4 τὴν ἀλάβαστρον, κατέχεεν αὐτοῦ τῆς κεφαλῆς. Ἦσαν δὲ τινες
ἀγανακτοῦντες πρὸς ἑαυτοὺς, εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου
5 γέγονεν; Ἡδύνато γὰρ τοῦτο τὸ μύρον πωθήνης ἐπάνω τριακο-
σίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς· καὶ ἐνεβριμῶντο αὐ-
6 τῇ. Ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε;
7 καλὸν ἔργον ἡργάσατο ἐν ἐμοί. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχε-
τε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτοῖς πάντοτε εὐποι-
8 ῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ὁ ἔσχεν, ἐποίησεν· προέλαβεν
9 μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. Ἀμὴν δὲ λέγω ὑμῖν,
ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὁ ἐποί-
ησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

35. ὁψέ κ.τ.λ.] The four watches into which the night was divided. Cf. Mat. xiv. 25.

XIV. 1. τὸ πάσχα καὶ τὰ ἄζυμα] The Pasch and the Azymes commenced simultaneously. Hence in St. Luke we read ἡ ἑορτὴ τῶν ἁζύμων ἢ λεγομένη πάσχα. See note on Mat. xxvi. 2.

3. νάρδον πιστικῆς] *nardi spicati*, Vulg. from which latter word some

would derive the word *πιστικῆ* by transposition, like *ξέστης* from *sectarius*. But see note on Mat. xxvi. 7.

6. καλὸν ἔργον] The adj. preceding the subst. gives emphasis: *why do you molest her* (as if she had wrought an evil work)? *she hath wrought a good work upon me*, ἡργάσατο for *εἰργάσατο*.

8. προέλαβεν] "she has been beforehand in anointing me," i.e., "she has

- 10 Καὶ Ἰούδας Ἰσκαριώθ, ὁ εἰς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς
 11 ἀρχιερεῖς, ἵνα αὐτὸν παραδοῖ αὐτοῖς. Οἱ δὲ ἀκούσαντες ἐχάρησαν,
 καὶ ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι· καὶ ἐξήτει πῶς αὐτὸν εὐ-
 12 καίρως παραδοῖ. Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἁζύμων, ὅτε τὸ πάσχα
 ἔθουν, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες
 13 ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; Καὶ ἀποστέλλει δύο τῶν μα-
 θητῶν αὐτοῦ, καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν· καὶ ἀπ-
 14 τε αὐτῷ. Καὶ ὅπου ἂν εἰσέλθῃ, εἵπατε τῷ οἰκοδεσπότῃ· ὅτι ὁ
 διδάσκαλος λέγει· ποῦ ἐστιν τὸ κατάλυμά μου, ὅπου τὸ πάσχα
 15 μετὰ τῶν μαθητῶν μου φάγῃ; Καὶ αὐτὸς ἡμῖν δείξει ἀνάγαιον
 16 μέγα ἐστρωμένον, ἐτοιμον· καὶ ἐκεῖ ἐτοιμάσατε ἡμῖν. Καὶ ἐξῆλ-
 θον οἱ μαθηταί, καὶ ἦλθον εἰς τὴν πόλιν, καὶ εὔρον καθὼς εἶ-
 πεν αὐτοῖς· καὶ ἡτοίμωσαν τὸ πάσχα.
 17 Καὶ ὁψίας γενομένης ἔρχεται μετὰ τῶν δώδεκα. Καὶ ἀνα-
 18 κειμένων αὐτῶν, καὶ ἐσθιόντων, ὁ Ἰησοῦς εἶπεν· ἀμὴν λέγω ὑμῖν,
 19 ὅτι εἰς ἐξ ὑμῶν παραδώσει με, τῶν ἐσθιόντων μετ' ἐμοῦ. Ἦρξαντο
 20 λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς κατὰ εἰς· μὴ τι ἐγώ; Ὁ δὲ εἶπεν
 αὐτοῖς· εἰς τῶν δώδεκα ὁ ἐμβυπτόμενος μετ' ἐμοῦ εἰς τὸ ἐντρύβλιον.
 21 Ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·
 οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδί-
 22 δοταί· καλὸν αὐτῷ, εἰ οὐκ ἐγεννήθῃ ὁ ἀνθρωπος ἐκεῖνος. Καὶ ἐσθιόν-
 των αὐτῶν, λαβὼν ἄρτον, εὐλογήσας ἔκλασεν, καὶ ἔδωκεν αὐτοῖς,
 23 καὶ εἶπεν· λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. Καὶ λαβὼν ποτή-
 ριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἐξ αὐτοῦ πάντες.
 24 Καὶ εἶπεν· τοῦτό ἐστιν τὸ αἷμά μου τὸ τῆς* διαθήκης, τὸ ἐκχυ-
 25 νόμενον ὑπὲρ πολλῶν. Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ πῖω
 ἐκ τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν
 26 αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ ὑμνήσαμτες
 ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.
 27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· ὅτι πάντες σκανδαλισθήσεσθε·†
 ὅτι γέγραπται· (*) πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα ἐιασκόρ-
 28 πισθήσονται. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προύξω ὑμᾶς εἰς τὴν

* Add. καινῆς.

† ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ.

(a) Zach. xiii. 7.

anointed me by anticipation." The adverbial notion is expressed by the verb and infinitive.

12. ἔθουν] "were accustomed to sacrifice."

14. κατάλυμα] *refectio*, Vulg. *refectory*. The word originally means "an inn," as in Luke, ii. 7.

15. ἐστρωμένον] *furnished*. The Vulg. more literally, *stratum*, that is, laid out with the cushions and drapery required for the couches on which they took their meals.

19. κατὰ εἰς] The classical constr. would be καθ' ἕνα.

22-26. Cf. Mat. xxvi. 26-30.

29 Γαλιλαίαν. Ὁ δὲ Πέτρος ἔφη αὐτῷ· εἰ καὶ πάντες σκανδαλισθῇ-
 30 σονται, ἀλλ' οὐκ ἐγώ. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι,
 31 ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ, πρὶν ἢ δις ἀλέκτορα φωνῆσαι, τρίς
 32 με ἀπαρνήσῃ. Ὁ δὲ ἐκ περισσῶς ἐλάλει, ἐάν δέῃ με συναποθανεῖν
 33 σοι, οὐ μὴ σε ἀπαρνήσομαι· ὡσαύτως καὶ πάντες ἔλεγον. Καὶ
 34 ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γετσημανεῖ· καὶ λέγει τοῖς
 35 μαθηταῖς αὐτοῦ· καθίσατε ὧδε ἕως προσεύξωμαι. Καὶ παραλαμ-
 36 βάνει τὸν Πέτρον, καὶ τὸν Ἰάκωβον, καὶ τὸν Ἰωάννην μετ' αὐτοῦ·
 37 καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν. Καὶ λέγει αὐτοῖς· πε-
 38 ρίλυπόσ ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε, καὶ γρηγο-
 39 ρεῖτε. Καὶ προσελθὼν μικρὸν, ἐπιπτεν ἐπὶ τῆς γῆς· καὶ προσήν-
 40 χετο, ἵνα, εἰ δυνατὸν ἐστιν, παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα. Καὶ ἔλε-
 41 γεν· ἀββᾶ ὁ πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦ-
 42 το ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλὰ τί σὺ. Καὶ ἔρχεται,
 43 καὶ εὐρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τῷ Πέτρῳ· Σίμων,
 44 καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι; Γρηγορεῖτε καὶ
 45 προσεύχετε, ἵνα μὴ ἐλθῇτε εἰς πειρασμόν· τὸ μὲν πνεῦμα προθυ-
 46 μον, ἡ δὲ σὰρξ ἀσθενής. Καὶ πάλιν ἀπελθὼν προσηύξατο, τὸν
 47 αὐτὸν λόγον εἰπών. Καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας·
 48 ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ καταβαρυνόμενοι· καὶ οὐκ ᾔδεισαν
 49 τί ἀποκριθῶσιν αὐτῷ. Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς·
 50 καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει, ἦλθεν ἡ ὥρα· ἰδοὺ
 51 παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.
 52 Ἐγειρεσθε, ἄγωμεν· ἰδοὺ, ὁ παραδιδούς με ἤγγικεν.
 53 Καὶ εὐθὺς, ἐπὶ αὐτοῦ λαλοῦντος, παραγίνεται ὁ Ἰούδας,
 54 εἰς τῶν δώδεκα, καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ ξύ-
 55 λων, ἀπὸ τῶν ἀρχιερέων, καὶ τῶν γραμματέων, καὶ τῶν πρεσ-
 56 βυτέρων. Δεδώκει δὲ ὁ παραδιδούς αὐτὸν στίσημον αὐτοῖς, λέ-
 57 γων· ὃν ἂν φιλήσω, αὐτός ἐστιν· κρατήσατε αὐτόν, καὶ ἀπάγετε
 58 ἀσφαλῶς. Καὶ ἐλθὼν, εὐθὺς προσελθὼν αὐτῷ, λέγει· ῥαββεῖ,
 59 καὶ κατεφίλησεν αὐτόν. Οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ,
 60 καὶ ἐκράτησαν αὐτόν. Εἰς δὲ τις τῶν παρεστηκότων, σπασά-
 61 μενος τὴν μάχαιραν, ἔπαισε τὸν δοῦλον τοῦ ἀρχιερέως, καὶ ἀφ-
 62 εἶλεν αὐτοῦ τὸ ὠτάριον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-
 63 τοῖς· ὥς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλ-
 64 λαβεῖν με; Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων,
 65 καὶ οὐκ ἐκράτεί* με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. Καὶ

* ἐκρατήσατε.

30. πρὶν ἢ δις] Mat. xxvi. 34.

31. οὐ μὴ σε ἀπαρν.] Mat. xvi. 22.

33. ἀδημονεῖν] Mat. xxvi. 37.

36. ἀββᾶ] An Aramaic word for "father," with which the Greek word is united. So Rom. viii. 15.

41. ἀπέχει] sufficit Vulg.

44. δεδάκει] for ἐδεδάκει.

49. ἐκράτει] So in the codex, probably an error of the copyist for ἐκρα-
 τεῖτε.

- 51 ἀφεντες αὐτὸν ἔφυγον πάντες. Καὶ νεανίσκος τις θνητοκολούθει αὐτῷ, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ· καὶ κρατοῦσιν αὐτόν.
- 52 Ὁ δὲ καταλιπὼν τὴν σινδόνα, γυμνὸς ἔφυγεν.
- 53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς, καὶ οἱ πρεσβύτεροι, καὶ οἱ γραμματεῖς. Καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως· καὶ ἦν συνκαθήμενος μετὰ
- 55 τῶν ὑπηρετῶν, καὶ θερμαινόμενος πρὸς τὸ φῶς. Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν,
- 56 εἰς τὸ θανατώσαι αὐτόν· καὶ οὐχ ἠύρισκον. Πολλοὶ γὰρ ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. Καὶ
- 58 τινες ἀνυστάντες ἐψευδομαρτύρουν κατ' αὐτοῦ, λέγοντες. Ὅτι ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· ὅτι ἐγὼ καταλύσω τὸν ναὸν τοῦτον τὸν χειροποίητον, καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειροποίητον οἰκοδομήσω. Καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
- 60 Καὶ ἀνυστάς ὁ ἀρχιερεὺς εἰς μέσον, ἐπηρώτησεν τὸν Ἰησοῦν, λέγων· οὐκ ἀποκρίνη οὐδέν; ὅτι οὗτοί σου καταμαρτυροῦσιν; Ὁ δὲ ἐσιώπα, καὶ οὐκ ἀπεκρίνατο οὐδέν. Πάλιν ὁ ἀρχιερεὺς ἐπηρώτα αὐτόν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ εὐλογητοῦ;
- 62 Ὁ δὲ Ἰησοὺς εἶπεν· ἐγὼ εἰμὶ· καὶ ὤψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον τῆς δυνάμεως, καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Ὁ δὲ ἀρχιερεὺς, διαρῆξας τοὺς χιτῶνας
- 64 αὐτοῦ, λέγει· τί ἐτι χρεῖάν ἔχομεν μαρτύρων; Ἠκούσατε τῆς βλασφημίας· τί ὑμῖν φινεταί; οἱ δὲ πάντες κατέκριναν αὐτόν ἔνοχον εἶναι θανάτου. Καὶ ἤρξαντο τινες ἐμπνέειν αὐτῷ, καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον, καὶ κολαφίζειν αὐτόν, καὶ λέγειν αὐτῷ· προφήτευσον· καὶ οἱ ὑπηρέται βεβήσασιν αὐτόν ἔλαβον.
- 66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ, ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως. Καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον, ἐμβλέψασα αὐτῷ, λέγει· καὶ σὺ μετὰ τοῦ ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ. Ὁ δὲ ἡρνήσατο, λέγων· οὔτε οἶδα, οὔτε ἐπίσταμαι,

51. νεανίσκος] By some supposed to have been St. John.

σινδόνα] This appears to have been a large, loose, linen wrapper, like the Arabian *hyke*. It is explained by the term *περιβόλαιον*, a garment to throw around one. Martial (Ep. iv. 19) has the expression: "in Tyria sindone tatus eris."

52. γυμνός] That is, with only his under-clothing.

56. ἴσαι] *convenientia*, Vulg. "consistent."

58. διὰ τριῶν ἡμ.] Here *did* with the gen. is used of the time after the lapse of which anything takes place.

65. ἔλαβον] "caught him with blows;" *ράπισμα* (th. *rapis*, a rod.) means, in later Greek, a blow given with the palm of the hand. The Vulg. has *alapis eum caedebant*. The usual reading, *ἔβαλλον*, is easier than that in the text.

66. κάτω ἐν τῇ αὐλῇ] The council appears to have retired into an upper apartment. For the *αὐλή*, or *atrium*, cf. Mat. xxvi. 3.

69 σὺ τί λέγεις· καὶ ἐξῆλθεν ἔξω εἰς τὸ πραινύλιον.* Καὶ ἡ παι-
 70 δίσκη ἰδοῦσα αὐτὸν, εἶπεν τοῖς παρεστώσιν· ὅτι οὗτος ἐξ αὐτῶν ἐσ-
 71 τιν. Ὁ δὲ πάλιν ἠρνεῖτο· καὶ μετὰ μικρὸν πάλιν οἱ παρεστώτες
 72 ἔλεγον τῷ Πέτρῳ· ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ γαλιλαῖος εἶ.
 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι· ὅτι οὐκ οἶδα τὸν ἄνθρωπον
 72 τοῦτον ὃν λέγετε. Καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ
 ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι πρὶν ἀ-
 λέκτορα δις φωνῆσαι, τρίς με ἀπαρνήσῃ· καὶ ἐπιβαλὼν ἔκλαιε.

ΚΕΦ. ΙΕ. (15).

1 Καὶ εὐθὺς πρῶτ' συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ τῶν
 πρεσβυτέρων καὶ γραμματέων, καὶ ὅλον τὸ συνέδριον, δῆσαντες
 2 τὸν Ἰησοῦν ἀπήνεγκαν, καὶ παρέδωκαν Πειλάτῳ. Καὶ ἐπηρώτη-
 3 σεν αὐτὸν ὁ Πειλάτος· σὺ εἶ ὁ βασιλεὺς τῶν ἰουδαίων; ὁ δὲ ἀπο-
 4 κριθεὶς αὐτῷ, λέγει· σὺ λέγεις. Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρ-
 5 χιερεῖς πολλά. Ὁ δὲ Πειλάτος πάλιν ἐπηρώτα αὐτὸν, λέγων·
 6 οὐκ ἀποκρίνη οὐδέν; ἵδε πόσα σου κατηγοροῦσιν. Ὁ δὲ Ἰησοῦς
 7 οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θυνμάζην τὸν Πειλάτον. Κατὰ δὲ
 7 ἑορτὴν ἀπέλυνεν αὐτοῖς ἓνα δέσμιον, ὃν παρητοῦντο. Ἦν δὲ ὁ λε-
 γόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος, οἷτινες ἐν τῇ
 8 στάσει φόνον πεποιήκεισαν. Καὶ ἀναβὰς ὁ ὄχλος, ἤρξατο αἰ-
 9 τεῖσθαι, καθὼς ἐποιεῖ αὐτοῖς. Ὁ δὲ Πειλάτος ἀπεκρίθη αὐτοῖς,
 10 λέγων· θέλετε ἀπολύσω ἡμῖν τὸν βασιλέα τῶν ἰουδαίων; Ἐγί-
 11 νωσκε γὰρ ὅτι διὰ φθόνον παραδεδώκεισαν αὐτόν. Οἱ δὲ δρ-
 12 χιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύ-
 13 σῃ αὐτοῖς. Ὁ δὲ Πειλάτος πάλιν ἀποκριθεὶς, ἔλεγεν αὐτοῖς· τί
 14 οὖν ποιήσω λέγετε τὸν βασιλέα τῶν ἰουδαίων; Οἱ δὲ πάλιν ἔ-
 14 κραξαν· σταύρωσον αὐτόν. Ὁ δὲ Πειλάτος ἔλεγεν αὐτοῖς· τί γὰρ

* Add καὶ ἀλέκτωρ ἐφώνησε.

71. ἀναθεματίζειν] Cf. note on Acts, xxiii. 16.

72. ἐπιβαλὼν ἔκλαιε] *capit flere*, Vulg. Various explanations have been suggested of this phrase. Some would supply ἰμάτιον, and understand an allusion to the custom of veiling the face when in great sorrow; others αὐτῷ τὰ ὄμματα, or the like, "having cast his eyes on Him; others take ἐπιβαλὼν in the sense of "adding," as "he went on weeping;" others supply τὸν νοῦν.

The Vulgate version seems to take the words as equivalent to ἐπέβαλεν κλαίειν. Suidas interprets ἐπέβαλεν by ἤρξατο, ἐπεχείρησεν.

XV. 2. σὺ λέγεις] Cf. Mat. xxvi. 25.

6. ἀπέλυνε] Expressed in Mat. xxvii. 15, by the equivalent words εἰώθει ἀπολύειν.

7. ἐν τῇ στάσει] The article is used because the sedition is already implied in στασιαστῶν.

- 15 ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν· σταύρωσον αὐτόν. Ὁ δὲ Πειλάτος, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιεῖν, ἀπέλυσε αὐτοῖς τὸν Βαραββάν, παρέδωκεν δὲ τὸν Ἰησοῦν, φραγελλώσας, ἵνα σταυρωθῇ.
- 16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αἰλῆς, ὃ ἐστὶν πραιτώριον, καὶ συνκαλοῦσιν ὄλην τὴν σπείραν. Καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν, καὶ περιτιθέουσιν αὐτῷ πλέξαντες ἀκανθὸν στέφανον. Καὶ ἤρξαντο ἀσπάζεσθαι αὐτόν· χαίρε βασιλεῦ τῶν ἰουδαίων. Καὶ ἐτυπτον αὐτοῦ τὴν κεφαλὴν καλὰ μῶ, καὶ ἐνέπνυν αὐτῷ, καὶ τιθέντες τὰ γόνατα, προσεκύνουν αὐτῷ. Καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτόν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτόν τὰ ἱμάτια αὐτοῦ. Καὶ ἐξάγουσιν αὐτόν ἵνα σταυρώσωσιν αὐτόν· καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα κυρηναῖον, ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ Ρούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ φέρουσιν αὐτόν ἐπὶ τὸν Γολγοθᾶ τόπον, ὃ ἐστὶν μεθερμηνεύμενος κρανίου τόπος. Καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον· ὃς δὲ οὐκ ἔλαβεν.
- 24 Καὶ σταυροῦσιν αὐτόν, καὶ διαμερίζονται τὰ ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ, τίς τί ἄρῃ. Ἦν δὲ ὥρα τρίτη, καὶ αὐτοὶ ἐσταύρωσαν αὐτόν. Καὶ ἦν ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη· ὁ βασιλεὺς τῶν ἰουδαίων. Καὶ σὺν αὐτῷ ἐσταύρωσαν δύο ληστές, ἓνα ἐκ δεξιῶν, καὶ ἓνα ἐξ ἐκωνύμων αὐτοῦ.
- 28 Καὶ ἐπληρώθῃ ἡ γραφὴ ἡ λέγουσα·^(*) καὶ μετὰ ἀνόμων ἐλογίσθη.*
- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτόν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες· οὐαὶ, ὁ καταλύων τὸν ναὸν, καὶ οἰκοδομῶν ἐν τρισὶν ἡμέραις. Σῶσον σεαυτὸν, καταβάς ἀπὸ τοῦ σταυροῦ. Ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαιζόντες πρὸς ἀλλήλους, μετὰ τῶν γραμματέων, ἔλεγον· ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι; Ὁ Χριστὸς ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν· καὶ οἱ ἐσταυρωμένοι σὺν αὐτῷ ὠνείδιζον αὐτόν. Καὶ γενομένης ὥρας ἑκτης,

* Verse 28 is wanting in the codex 1209, which we are using, and in a few others. But yet we were unwilling that this famous prophecy, confirmed as it is by other celebrated codices and fathers, should be wanting in this edition.—MAL

(a) Is. liii. 12.

15. τῷ ὄχλῳ. τὸ ἱκανὸν ποιεῖν] A Latin idiom, "populo satisfacere." Vulg.

16. πραιτώριον] Mat. xxvii. 27.

21. ἀγγαρεύουσιν] Cf. Mat. v. 41.

A person named Rufus is mentioned in terms of praise by St. Paul. Rom. xvi. 13.

23. ἐδίδουν] "offered." In speaking

of what any one has either attempted to do, or has begun to do, without completing it, the imperfect is used. Cf. Beelen, Gr. Gr. N. T., ch. iv. § 41.

25. τρίτῃ] Cf. John, xix. 14.

32. οἱ συνεσταυρωμένοι] Mat. xxvii. 44.

- 34 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν, ἕως ὥρας ἐνάτης. Καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, ἐλωὶ, ἐλωὶ, λαμαζάβαθα-
 νεὶ; ὃ ἐστὶν μεθερμηνεύμενον· ὁ θεὸς μου, εἰς τί ἐγκατέλιπές με;
 35 Καὶ τινὲς τῶν ἐστηκότων ἀκούσαντες, ἔλεγον· ἴδε, Ἥλειν φωνεῖ.
 36 Δραμῶν δέ τις, ἡμίσιος σπόγγον ὄξους, περιθεὶς καλάμῳ, ἐπέ-
 τίζεν αὐτόν, λέγων· ἄφετε· ἴδωμεν εἰ ἔρχεται Ἥλειος καθελεῖν
 37 αὐτόν. Ὁ δὲ Ἰησοῦς ἀφείς φωνὴν μεγάλην ἐξέπνευσεν.
 38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο, ἀπ' ἄνω-
 39 θεν ἕως κάτω. Ἰδὼν δὲ ὁ κεντυρίων ὁ παρεστηκὼς ἐξεναντίας αὐ-
 τοῦ, ὅτι οὕτως ἐξέπνευσεν, εἶπεν· ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς
 40 θεοῦ ἦν. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι· ἐν αἷς
 καὶ Μαρίας ἡ Μαγδαληνῇ, καὶ Μαρίας ἡ Ἰακώβου τοῦ μικροῦ
 41 καὶ ἡ Ἰωσήτος μητὴρ, καὶ Σαλώμῃ. Αἱ ὅτε ἦν ἐν τῇ Γαλι-
 λαίᾳ, ἠκολούθουν αὐτῇ, καὶ δικαίνον αὐτῷ· καὶ ἄλλαι πολλαὶ
 αἱ συναναβάσαι αὐτῷ εἰς Ἱεροσόλυμα.
 42 Καὶ ἦν ὄψις γενομένης, (ἐπεὶ ἦν παρασκευῇ, ὃ ἐστὶν
 43 προσάβατον) ἔλθων Ἰωσήφ ἀπὸ Ἀρειμαθαίας, εὐσχήμων
 βουλευτῆς, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ
 44 θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλάτον, καὶ ᾐτήσατο τὸ σώ-
 45 μα τοῦ Ἰησοῦ. Ὁ δὲ Πειλάτος ἐθαύμασεν εἰ ἤδη τέθνηκεν· καὶ
 προσκαλεσάμενος τὸν κεντυρίωνα, ἐπηρώτησεν αὐτόν εἰ ἤδη ἀπέθανεν.
 45 Καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος, ἐδωρήσατο τὸ πῶμα τῷ Ἰωσῇ.*
 46 Καὶ ἀγοράσας σινδόνᾳ, καθελὼν αὐτόν, ἐνείλησεν τῇ σινδόνι· καὶ
 47 προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία ἡ
 Μαγδαληνῇ, καὶ Μαρίας ἡ Ἰωσήτος, ἐθεώρουν ποῦ τέθειται.

* Ἰωσήφ.

34. ὁ θεός] Nom. with art. for voc.

40. μικροῦ] This epithet (here probably to be understood not of stature, but of age, "natu minor"), distinguishes him from the elder James, son of Zebedee. Cf. Mat. x. 2, 3, and the introduction of the epistle of St. James.

42. παρασκευῇ] Mat. xxvii. 62.

43. εὐσχήμων.] *nobilis*, Vulg., in which sense it is used in Acts, xiii. 50, xvii. 12. The word originally signifies "graceful" or "becoming." He appears to have been a member of the *συνέδριον*. Cf. Luke, xxiii. 50, and Mat. v. 21.

ἦν προσδεχόμενος] This construction is not here simply a periphrasis

for the finite verb, but expresses the action as not transient, but lasting. Compare Mark, xiii. 25, with Acts, viii. 28, Luke, xxiv. 32. Beelen, p. 380.

44. εἰ ἤδη τέθνηκεν] *wondered that, &c.*; *ei* is here apparently equivalent to *ὅτι*, though not really so. Pilate's surprise depended on the condition which he questioned; *ei* is frequently thus used after *θαυμάζω*, *ἀγαπῶ* (in the sense of "I am satisfied"), where the speaker wishes to avoid positiveness of assertion. Remark the force of the perfect here as expressing the *state* of being dead, contrasted with the aor *ἀπέθανεν*.

ΚΕΦ. Ις. (16).

- 1 **Κ**αὶ διαγενομένου τοῦ σαββάτου, **Μαρίῳ ἡ Μαγδαληνῇ, καὶ**
Μαρίῳ ἡ τοῦ Ἰακώβου, καὶ Σαλωμῃ, ἡγόρασαν ἀρώματα, ἵνα
2 **ἐλθοῦσαι ἀλείψωσιν αὐτόν. Καὶ λίαν πρωτὶ μᾶ τῶν σαββάτων**
3 **ἔρχονται ἐπὶ τὸ μνημεῖον, ἀνατείλαντος τοῦ ἡλίου. Καὶ ἔλεγον**
πρὸς ἑαυτάς· τίς ἀποκλύσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ
4 **μνημείου;** Καὶ ἀναβλέψασαι θεωροῦσιν ὅτι ἀνακεκλύπται ὁ λι-
5 **θος· ἦν γὰρ μέγας σφόδρα. Καὶ ἐλθοῦσαι εἰς τὸ μνημεῖον, εἶ-**
δον νεανίσκον κυθήμενον ἐν τοῖς δεξιούσι, περιβεβλημένον στολὴν
6 **λευκὴν· καὶ ἐξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς· μὴ ἐκθαμβεί-**
σθε· Ἰησοῦν ζητεῖτε τὸν ναζαρηνὸν τὸν ἐσταυρωμένον· ἡγέρθη,
7 **οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. Ἀλλὰ ὑπάγε-**
τε, εἰπατε τοῖς μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προάγει
ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.
8 **Καὶ ἐξελθοῦσαι, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχεν γὰρ αἰτὰς τρό-**
μος καὶ ἐκστασις, καὶ οὐδενὶ οὐδὲν εἶπον· ἐφοβοῦντο γάρ.
9 **Ἀναστὰς δὲ πρωτὶ πρώτῃ σαββάτου, ἐφάνη πρῶτον *Μαρίᾳ***
10 **τῇ Μαγδαληνῇ, ἀφ' ἧς ἐκβεβλήκει ἐπτά δαιμόνια. Ἐκεῖνη πο-**
ρευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσιν καὶ
11 **κλαίουσιν. Κἀκεῖνοι, ἀκούσαντες ὅτι ζῇ, καὶ ἐθαῆθη ὑπ' αὐτῆς,**
12 **ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν περιπατοῦσιν ἐφανε-**
13 **ρώθη ἐν ἐτέρᾳ μορφῇ, πορευομένοις εἰς ἀγρόν. Κἀκεῖνοι ἀπελ-**
14 **θόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκεῖνοι ἐπίστευσαν. Ὅστε-**
ρον ἀνυκεῖμένοις αὐτοῖς τοῖς ἑνδεκα ἐφανερώθη, καὶ ὠνειδισεν
15 **τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι τοῖς θεασαμένοις**
αὐτὸν ἐγγεγερμένον οὐκ ἐπίστευσαν. Καὶ εἶπεν αὐτοῖς· πορευθέν-
16 **τες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει.**
17 **Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπιστήσας, κα-**
τακριθήσεται. Σημεῖα δὲ τοῖς πιστεύουσιν ταῦτα παρακολουθή-

XVI. 1. διαγεν. τῷ σαβ.] *quum transisset sabbatum*, Vulg., that is, after sunset on the Saturday. Compare Luke, xxiii. 56.

ἀλείψωσιν] Joseph and Nicodemus had already used ἀρώματα for the burial (John, xix. 40), but the women might wish to do this in a less hurried manner than the former could have done it.

4. ἦν γάρ] The γάρ introduces the reason of the question in the preceding

verse, which is still in the writer's mind.

7. προάγει] *goeth before*. Intransitive, but with an acc. of the object to which it refers. So, Mat. iv. 23, *περιήγεν ὅλην τὴν Γαλιλαίαν*.

14. αὐτοῖς τοῖς ἑνδεκα] "to the eleven themselves," contrasting with other apparitions to individuals.

15. πάσῃ τῇ κτίσει] "to all creation," i.e., "to every human being," not to Jews only. This sense is apparent

- σει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβυλοῦσιν· γλώσσαις λαλήσου-
 18 σιν καιναῖς. *Ὁφείς ὁροῦσιν· κἄν θανάσιμόν τι πίωνσιν, οὐ μὴ αὐ-
 τοὺς βλάψει· ἐπὶ ἁρρώστους χεῖρας ἐπιθήσουσιν, καὶ καλῶς
 19 ἔξουσιν. Ὁ μὲν οὖν κύριος, μετὰ τὸ λαλήσαι αὐτοῖς, ἀνελήφθη
 20 εἰς τὸν οὐρανόν, καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ. Ἐκεῖνοι δὲ
 ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος, καὶ τὸν
 λόγον βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων. Ἀμην.*

* The section commencing with v. 9, and ending with the chapter, as is well known, does not occur in the Vatican codex. Cardinal Mai observes that it is fully ascertained that this section is, however, "undoubtedly to be retained, because of the testimonies of other codices, and many other arguments of sacred criticism." He has supplied it out of the Codex Vaticano-Palatinus, 220, which he assigns to about the tenth century.

from St. Mat. xxviii. 19, μαθητεύσατε 19. Cf. Acts, i. 9.
 πάντα τὰ ἔθνη.

ΕΤΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

ST. LUKE (the name Lucas is contracted from Lucanus, as Silas from Silvanus), according to Eusebius and St. Jerome, was a native of Antioch, and (Col. iv. 14) a physician by profession. It appears also (compare Col. iv. 14 with v. 11) that he was a Gentile. He was a disciple and companion of St. Paul, whom he joined when at Troas, in his second apostolic journey (Acts, xvi. 8, 10), and went with him to Philippi. Afterwards he accompanied him to Jerusalem, and from thence to Rome (Acts, xx. 5, xxi. 17, xxviii. 16), where he appears to have been long the apostle's support in his persecutions (2 Tim. iv. 11).

According to St. Jerome, St. Luke wrote his Gospel in Achaia and Bœotia. This Gospel (as also the Acts, which are a continuation of it) was written immediately for the use of a certain Theophilus, who, from the appellation of *κράτιστος* given him by the evangelist, must have been a man of rank. Its object appears to have been to supply things which had been omitted in the former gospels, perhaps to correct apocryphal accounts, and to confirm the faith of Theophilus by a narration of the facts in which he had already been orally instructed. The style of St. Luke's Gospel (especially the preface) is distinguished from that of the other evangelists by a nearer approach to classical correct-

ness, and by fewer Hebraisms. Its date is uncertain. Theophylact makes it fifteen years after our Lord's ascension, *i.e.* A.D. 48. The time and place of St. Luke's death are also uncertain. According to some he was martyred in Achaia; according to others, he died at a great age in Bithynia.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ.

ΚΕΦ. Α. (1).

- 1 Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν
2 πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδωσαν ἡμῖν
3 οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου· ἔδο-
4 ξεν ἡμεῖς, παρηκολουθηκότες ἀνωθεν πᾶσιν ἀκριβῶς, καθέξῃς σοι
τὴν ἀσφάλειαν.
5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου βασιλέως τῆς Ἰουδαίας,
ιερεὺς τις ὀνόματι Ζαχαρίας, ἐξ ἐφημερίας Ἀβιά· καὶ γυνή
αὐτοῦ ἐκ τῶν θυγατέρων Ἀαρῶν, καὶ τὸ ὄνομα αὐτῆς Ἑλειαδά-

I. 1. ἐπεχείρησαν] *taken in hand*. This does not necessarily imply failure, and he may refer to the former evangelists; more probably, however, to uninspired gospels, like those which went under the names of Thomas and Matthias.

πεπληροφ.] *quæ in nobis completæ sunt rerum*, Vulg., as in 2 Tim. iv. 5. τὴν διακονίαν σου πληροφόρησον. Elsewhere the word *πληροφορέω* means, to give assured belief in anything, and, in the pass. to have such belief, as Rom. iv. 21, *πληροφορηθεὶς*, κ.τ.λ. *plenissime sciens*.

3. ἀνωθεν] *à principio*, Vulg., i.e., having investigated everything from a remote beginning.

καθεξῇς] "This does not suppose a

scrupulous regard to the order of time in recording each particular fact, but general attention to the series of events." —Abp. Kenrick.

κράτιστε] an epithet applied to men of distinguished rank. Acta, xxiii. 26, xxvi. 25.

4. κατηχήθης] *has been instructed*, orally.

5. ἐφημερίας] *course*. David distributed the descendants of Aaron into twenty-four families or courses, which took in turn to serve in the temple each a week. Of these, the course named from Abia, its head, was the eighth. 1 Par xxiv. The word *ἐφημερία* properly signifies a daily service, but is here used for the division of priests who performed it.

- 6 βετ. Ἦσαν δὲ δίκαιοι ἀμφοτέροι ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν τοῦ κυρίου ἁμεμπτοι.
- 7 Καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι ἦν Ἑλεισάβετ στεῖρα, καὶ
- 8 ἀμφοτέροι προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεῦειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἐναν-
- 9 τι τοῦ θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιά-
- 10 σαι, εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου. Καὶ πᾶν τὸ πλῆθος ἦν
- 11 τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. Ὡφθη δὲ αὐτῷ ἄγγελος κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου τοῦ θυ-
- 12 μιάματος. Καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος ἐπέπεσεν
- 13 ἐπ' αὐτόν. Εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχα-
ρία· διότι εἰσηκούσθη ἡ δέησίς σου· καὶ ἡ γυνή σου Ἑλεισάβετ
- 14 γεννήσει υἱόν σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ
- 15 αὐτοῦ χαρῆσονται. Ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου· καὶ οἶνον καὶ σίκερα οὐ μὴ πῖν· καὶ πνεύματος ἁγίου πλησθήσεται
- 16 ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
- 17 ἐπιστρέψει ἐπὶ κύριον τὸν θεὸν αὐτῶν. Καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ ἐν δυνάμει Ἡλεία, ἐπιστρέψαι καρ-
- 18 μάσαι κυρίῳ λαὸν κατεσκευασμένον. Καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύ-
- 19 τής, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ παρεσ-
- 20 τηκὼς ἐνώπιον τοῦ θεοῦ· καὶ ἐπεστάλην λαλῆσαι πρὸς σέ, καὶ εὐαγγελίσασθαί σοι ταῦτα. Καὶ ἰδοὺ, ἔση σωπῶν, καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἣς ἡμέρας γένηται ταῦτα· ἀνθ' ὧν οὐκ

6. πορευόμενοι ἐν] *walking in*, i.e., habitually. The regulating of one's actions by moral and religious habits frequently expressed in Hebrew and in N. T. by this metaphor. Cf. Mark, the vii. 5, περιπατοῦσι κατὰ τὴν παραδoσιν.

ἐντολαῖς καὶ δικαιώμασι.] The former may be understood of the moral precepts, the latter of ceremonial observances.

9. ἐγένετο ἐν τῷ...ἐλαχε] a Hebrew idiom. Cf. Mat. ix. 10. λαγχάνω usually takes the acc., here the partitive genitive.

τὸν ναόν.] By this is meant that part of the tabernacle called the sanctuary, where was an altar of incense, where

incense was offered by the priests, morning and evening. It was separated by a veil from the holy of holies.

11. τοῦ θυμιάματος.] This altar stood over against the veil. The altar of holocaust, on which they offered sacrifices, was in the court of the priests, outside the tabernacle. This court again was separated by a low wall from the outer court, or court of the people.

13. Ἰωάννην.] This name, in Hebrew, Johanan, means "the grace of God," *gratia Jehovah*.

15. σίκερα] any strong drink not made of the juice of the grape.

20. ἀνθ' ὧν] *pro eo quod*, Vulg. for ἀντὶ τούτων ἃ, "because of the things wherein," i.e., "inasmuch as."

ἐπίστευσας τοῖς λόγοις μου, οἷτινες πληρωθήσονται εἰς τὸν και-
 21 ρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν· καὶ ἐθαύ-
 22 μαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. Ἐξελεθὼν δὲ οὐκ ἐδύ-
 νατο λαλῆσαι αὐτοῖς· καὶ ἐπέγνωσαν ὅτι ὅπτασίαν ἐώρακεν ἐν
 23 τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς· καὶ διέμενε κωφός. Καὶ
 ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπήλ-
 24 θεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
 Ἐλεισάβητ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε,
 25 λέγουσα. Ὅτι οὕτως μοι πεποιήκεν ὁ κύριος ἐν ἡμέραις αἷς ἐπέϊ-
 δεν ἀφελεῖν ὄνειδος μου ἐν ἀνθρώποις.
 26 Ἐν δὲ τῇ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ἀπὸ
 27 τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, πρὸς
 παρθένον μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυεὶδ·
 28 καὶ τὸ ὄνομα τῆς παρθένου, Μαριάμ. Καὶ εἰσελθὼν πρὸς αὐ-
 29 τήν, εἶπεν· χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ.* Ἡ δὲ ἐπὶ
 τῷ λόγῳ διεταράχθη· καὶ διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς
 30 οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μαριάμ· εὕρες
 31 γὰρ χάριν παρὰ τῷ θεῷ. Καὶ ἰδοὺ συλλήμνη ἐν γαστρὶ, καὶ
 32 τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται
 μέγας, καὶ υἱὸς ὑψίστου κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ
 33 θεὸς τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ. Καὶ βασιλεύσει ἐπὶ
 τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
 34 ἔσται τέλος. Εἶπεν δὲ Μαριάμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦ-
 35 το, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν
 αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου
 ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς θεοῦ.
 36 Καὶ ἰδοὺ Ἐλεισάβητ ἡ συγγενὴς σου, καὶ αὕτῃ συνείληφεν υἱὸν
 ἐν γήρει αὐτῆς· καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ
 37 στείρα. Ὅτι οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ† πᾶν ῥήμα. Εἶπεν δὲ
 38 Μαριάμ· ἰδοὺ ἡ δούλη κυρίου· γένοιτό μοι κατὰ τὸ ῥήμά σου· καὶ
 ἀπήλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

* Add. εὐλογημένη σὺ ἐν γυναίξιν.

† τῷ θεῷ.

21. ἐν τῷ χρόνῳ.] "that he tarried so long." Here ἐν is applied to the matter on which the mind is supposed to be dwelling. Of this constr. of θαυμάζειν there is, however, no other example in the N. T. Compare ch. ii. 18, 33, vii. 9; Mar. xii. 17, &c.

28. κεχαριτωμένη] All the ancient authorities, St. Ambrose, St. Aug., St. Jerome, &c., have translated this word *gratia plena*, and this rendering happily

brings out the completeness of effect expressed by the perfect.

32. κληθήσεται] To be called is here put, by a Hebrew idiom, for actually being. So, Is. iv. 3, ἄγιοι κληθήσονται πάντες οἱ γραφέντες εἰς βιβλίον ἐν Ἱερουσαλὴμ. Compare v. 35.

36. γήρει] Dat. from the Hellenistic form γῆρος.

37. οὐκ ἂδ...πᾶν ῥήμα] For the Hebrew raising οὐ πᾶν, cf. Mat. xii. 25. ῥήμα,

39 Ἀναστᾶσα δὲ Μαριάμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς
 40 τὴν ὀρεινὴν μετὰ σπουδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς
 41 τὸν οἶκον Ζαχαρίου, καὶ ἠσπάσατο τὴν Ἑλεισάβετ. Καὶ ἐγένετο
 42 ὡς ἤκουσεν τὸν ἁσπασμὸν τῆς Μαρίας ἡ Ἑλεισάβετ, ἐσκίρτησεν
 43 τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ
 44 Ἑλεισάβετ. Καὶ ἀνεφώνησεν κραυγῇ μεγάλῃ, καὶ εἶπεν· εὐλογη-
 45 μένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.
 46 Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;
 47 Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἁσπασμοῦ σου εἰς τὰ ὠτά μου,
 48 ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. Καὶ μα-
 49 καρίῳ ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λευκαλῆμένοις αὐτῇ
 50 παρὰ κύριον. Καὶ εἶπεν Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν
 51 κύριον. Καὶ ἡγαλλίωσεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί
 52 μου. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ· ἰδοὺ
 53 γάρ, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί. Ὅτι ἐποίη-
 54 σέν μοι μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ. Καὶ τὸ
 55 ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς τοῖς φοβουμένοις αὐτόν. Ἐποίη-
 56 σεν κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηφάνους διανοίᾳ
 57 καρδίας αὐτῶν. Καθεῖλεν δυνάστας ἀπὸ θρόνων, καὶ ὕψωσεν τα-
 58 πεινούς. Πενῶντας ἐνέπλησεν ἀγαθῶν, καὶ πλουτοῦντας ἐξαπ-
 59 ἔστειλεν κενούς. Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι
 60 ἐλέους. Καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβρα-
 61 ἄμ, καὶ τῷ σπέρματι αὐτοῦ, εἰς τὸν αἰῶνα. Ἐμεινεν δὲ Μα-
 62 ριάμ σὺν αὐτῇ ὡς ᾤκους τρεῖς καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
 63 Τῇ δὲ Ἑλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν· καὶ

word, is used, by a Hebraism, as equivalent to *thing*.

43. ἵνα ἔλθῃ] Here the demonstrative pronoun is followed by ἵνα, instead of the infin. with the art. This usage belongs to later Greek. Compare John, xv. 8, iv. 34 (where ἐμὸν has a demonstrative force), and Mat. iv. 8.

45. ὅτι] refers to μακαρία, quoniam perficientur, Vulg.

48. ταπεινῶσιν] *humilitatem*, Vulg. The word "humility" may either be understood of the virtue opposed to pride, or of a humble and abject condition. The former is the interpretation adopted by the consent of almost all ancient commentators, for example, Origen, Aug., Bede, and Bernard. Maldonatus adopts the latter, observing, among other reasons, that the virtue of humility is not

generally called *ταπεινῶσις*, but *ταπεινοφροσύνη*, although the adj. *ταπεινός* is applied to a man endowed with that virtue (Eph. iv. 2; 1 Pet. v. 5; James, iv. 6).

μακαριοῦσι] *shall call blessed*. This conveys the most exalted expression of congratulation. Thus Aristotle, *Ethics*, I. 12, τῶν ἀνδρῶν τοὺς θειοτάτους μακαρίζομεν.

54. ἀντελάβετο] *suscepit*, lit. "has taken hold of," and thence, "succoured." Cf. Acts, xx. 35. From a comparison of Ps. xcvi. 3, ἐμνήσθη τοῦ ἐλέους αὐτοῦ τῷ Ἰακώβ, it appears that τῷ Ἀβραάμ should be construed with μνησθῆναι and καθὼς...ἡμῶν be taken as a parenthesis. Maldonatus, however, makes it dependent on ἐλάλησεν, with the construction changed to the dative.

58 ἐγέννησεν υἱόν. Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐ-
 59 τῆς, ὅτι ἐμεγάλυνεν κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς· καὶ συνέ-
 60 χαιρον αὐτῇ. Καὶ ἐγένετο, ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτε-
 61 μέιν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς
 62 αὐτοῦ, Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐ-
 63 χί· ἀλλὰ κληθήσεται Ἰωάννης. Καὶ εἶπον πρὸς αὐτὴν· ὅτι οὐ-
 64 δεῖς ἐστὶν ἐκ τῆς συγγενείας σου, ὃς καλεῖται τῷ ὀνόματι τού-
 65 τῳ. Ἐνένεον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐ-
 66 τό. Καὶ αἰτήσας πινακίδιον, ἔγραψεν, λέγων· Ἰωάννης ἐστὶν
 67 ὄνομα αὐτοῦ· καὶ ἐθαύμασαν πάντες. Ἀνεψύχθῃ δὲ τὸ στόμα αὐ-
 68 τοῦ παραχρήμα, καὶ ἡ γλῶσσα αὐτοῦ· καὶ ἐλάλει, εὐλογῶν τὸν
 69 θεόν. Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐτούς·
 70 καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήμα-
 71 τα ταῦτα. Καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ ἐαν-
 72 τῶν, λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεῖρ
 73 κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
 74 πνεύματος ἁγίου· καὶ προεφώτευσεν, λέγων. Εὐλογητὸς κύριος ὁ
 75 θεὸς τοῦ Ἰσραὴλ· ὅτι ἐπεσκέψατο, καὶ ἐποίησεν λύτρωσιν τῷ λαῷ
 76 αὐτοῦ. Καὶ ἡγείρεν κέρας σωτηρίας ἡμῖν, ἐν οἴκῳ Δαυειδ παι-
 77 δὸς αὐτοῦ. Καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶ-
 78 νος προφητῶν αὐτοῦ. Σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, καὶ ἐκ χειρὸς
 79 πάντων τῶν μισούντων ἡμᾶς. Ποιῆσαι ἔλεος μετὰ τῶν πατέρων
 80 ἡμῶν, καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ. Ὁρκον ὃν ὤμοσεν
 81 πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν, τοῦ δοῦναι ἡμῖν, ἀφ' ὧβως ἐκ
 82 χειρὸς ἐχθρῶν ῥυσθέντας λατρεῖν αὐτῷ, ἐν ὁσιότητι καὶ δι-
 83 καιοσύνῃ ἐνώπιον αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. Καὶ σὺ
 84 δὲ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύσῃ γὰρ ἐνώ-
 85 πιον κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ. Τοῦ δοῦναι γινώσιν σωτη-

58. μετ' αὐτῆς] for the ordinary construction with the dat. commodi. So below, v. 72. The object of an action is in a certain sense a sharer in it, as making up the idea of it; hence the construction before us, which is Hebraistic.

59. ἐκάλουν] *vocabant*, "were calling him." The imperf. here expresses an attempt which does not take effect. Cf. Mar. xv. 23.

62. τὸ τί] The article here introduces the question about which they beckoned. For other examples of the same construction cf. Luke, ix. 46, xxii. 4; Rom. viii. 26.

63. πινακίδιον] a tablet, waxed over and written upon with the *stylus*, or iron pen.

69. κέρας] In Hebrew phraseology horns are a usual emblem of strength. Ps. xvii. 3. *Cornu salutis meæ*. In the classics, also, *Hor. Od. III. xxi. 18*. "Addis cornua pauperi."

74. ὀρκον] Beelen takes this for ὀρκον, in apposition to διαθήκης ἁγίας, in the preceding verse, and attracted into the case of the rel. which follows. Gr. G. c. ii. § 24.

τοῦ δοῦναι] Gen. of final cause of intention. So below, v. 77, and ch. ii. 24, 27, &c.

- 78 *ρίας τῷ λαῷ αὐτοῦ, ἐν ἀφέσει ἁμαρτιῶν αὐτῶν. Διὰ σπλάγχνα*
ἐλέους θεοῦ ἡμῶν, ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολή ἐξ ὕψους.
 79 *Ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κα-*
 80 *τευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Τὸ δὲ παιδίον ἡ-*
ξανε καὶ ἐκραταιοῦτο πνεύματι καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡ-
μέρας ἀναδείξωσ αὐτοῦ πρὸς τὸν Ἰσραήλ.

ΚΕΦ. Β. (2).

- 1 **Ε**γένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξήλθεν δόγμα παρὰ Καί-
 2 *σαρος Αὐγουστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη*
ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρείνου.
 3 *Καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ*
 4 *πόλιν. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως*
Ναζαρέτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαβείδ, ἣτις καλεῖται
Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατρὶος Δαβείδ,
 5 *ἀπογράψασθαι σὺν Μαρίας τῇ μεμνηστευμένῃ αὐτῷ, οὕση ἐγκύψ.*
 6 *Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ*

78. ἀνατολή] The rising of the sun, to which our Lord's advent is compared.

79. ἐπιφάναι for ἐπιφῆναι.

II. 1. ἀπογράφεσθαι] *should be enrolled, registered, or entered in a census. οἰκουμένην] scil. γῆν.* Literally, "the inhabited world," used sometimes of the world at large, but the term is here applied in the sense of the Roman world, the empire. The Greeks used the word to signify their portion of the earth, as opposed to barbarian lands. Similarly, Josephus uses the term ἡ οἰκουμένη, in speaking of Judæa only; to which some, though incorrectly, would limit it here.

2. πρώτη ἐγένετο] There is here a chronological difficulty. From Josephus (Ant. xviii. 1) it would appear that P. Sulpicius Quirinus (the name is written *Κυρήνιος* in most MSS.) became president of Syria, and held a census of it and of Judæa, immediately after the banishment of Archelaus, A.U.C. 759, perhaps twelve years *after* the birth of our Lord. Several solutions of this difficulty have been suggested: (1) *πρώτη* may here be understood in the sense of "before." Cf. John, i. 15. (2) *πρώτη*

ἐγένετο may mean, "first took effect." Arrangements for a census may have been made at the time referred to; but the census not regularly carried into effect till Quirinus came into office. (3) This *πρώτη ἀπογραφὴ* may refer to a census of the empire taken by Augustus' orders in the consulship of C. Marcus Censorinus and C. Asinius Gallus, A.U.C. 746 (which is probably the date of his closing the temple of Janus for the third time). At this date Sentius Saturninus was governor of Syria, who was succeeded by P. Quintilius Varus, A.U.C. 748. It is however argued that Quirinus may have held this census with extraordinary powers for the purpose, and that it is in this capacity that the term ἡγεμονεύοντος is used of him. This first census would therefore contrast with the census of Syria and Judæa held by him as ordinary governor of Syria, spoken of by Josephus. This last is the view adopted by Patrizi, who thinks the former census commenced in Judæa in the winter of 747.

3. ἀπογράφεσθαι] *ut profiterentur, Vulg.* The middle voice here: "to get themselves enrolled."

- 7 τεκεῖν αὐτήν. Καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐπαργάνωσεν αὐτὸν, καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν
8 αὐτοῖς τόπος ἐν τῷ καταλύματι. Καὶ ποιμένες ἦσαν ἐν τῇ χώ-
9 ρᾳ τῇ αὐτῇ ἀγραιοῦντες, καὶ φυλάσσοντες φυλακὰς τῆς νυκ-
10 τὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. Καὶ ἄγγελος κυρίου ἐπέστη αὐτοῖς,
καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν σφοδρὰ.
11 Καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζο-
12 μαι ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ. Ὅτι ἐτέχθη
ὑμῖν σήμερον σωτὴρ, ὅς ἐστιν Χριστὸς κύριος, ἐν πόλει Δαυεὶδ.
13 Καὶ τοῦτο ὑμῖν σημεῖον· εὐρήσατε βρέφος ἐπαργανωμένον, καὶ
14 κείμενον ἐν φάτνῃ. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλη-
15 θος στρατίας οὐρανόθεν, αἰνούντων τὸν θεόν, καὶ λεγόντων· δόξα
ἐν ὑψίστοις θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις εὐδοκίας.
16 Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ
ἄγγελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους· διέλθωμεν δὴ
17 ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ρῆμα τοῦτο τοῦ γεγονότος, ὃ ὁ κύριος
18 ἐγνώρισεν ἡμῖν. Καὶ ἦλθον σπεύσαντες, καὶ ἀνεύραν τὴν τε
Μαριὰμ καὶ τὸν Ἰωσήφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ.
19 Ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ρήματος τοῦ λαληθέντος αὐτοῖς
20 περὶ τοῦ παιδίου τούτου. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν
21 περὶ τῶν λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς. Ἡ δὲ Μα-
ρία πάντα συνετήρει τὰ ρήματα, συμβάλλουσα ἐν τῇ καρδίᾳ
22 αὐτῆς. Καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνούντες
τὸν θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς
αὐτούς.
23 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτὸν,
καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου
24 πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ. Καὶ ὅτε ἐπλήσ-
θησαν αἱ ἡμέραι καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον Μωϋσέως,
25 ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστήσαι τῷ κυρίῳ. Κα-
θὼς γέγραπται ἐν νόμῳ κυρίου·^(a) “ὅτι πᾶν ἄρσεν διανύειγον μή-
26 “τραν, ἅγιον τῷ κυρίῳ κληθήσεται.” Καὶ τοῦ δοῦναι θυσίαν,
κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ κυρίου,^(b) ζεύγος τρυγόνων, ἡ δύο

(a) Exod. xiii. 2.

(b) Levit. xii. 8.

7. πρωτότοκον] Cf. Mat. i. 25.

14. εὐδοκίας] *bonae voluntatis*, Vulg. Maldonatus observes that “the word *εὐδοκία* is almost always used of God only, for it signifies the good will of God towards men, and what we usually call grace.” He therefore takes the sense to be: “to those whom God has loved, who are pleasing to God, whom he has favoured with his good will.”

15. ρῆμα] Cf. i. 37.

19. συμβάλλουσα] *conferens*, V., i.e., comparing what followed with what went before, and observing the great consent of all those matters towards the confirmation of the same mystery.

24. ζεύγος] This offering showed the poverty of Jesus and Mary. Those who could afford it offered a lamb.

- 25 νοσσοὺς περιστερῶν. Καὶ ἰδόν, ἄνθρωπος ἦν ἐν Ἱερουσαλὴμ, ὃ
 ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσ-
 26 δέχόμενος παράκλησιν τοῦ Ἰσραὴλ· καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐ-
 27 τόν. Καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁ-
 27 γίου, μὴ ἰδεῖν θάνατον πρὶν ἢ ἰδῇ τὸν χριστὸν κυρίου. Καὶ
 ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς
 γονεῖς τὸ παιδίον Ἰησοῦν, τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον
 28 τοῦ νόμου περὶ αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκά-
 29 λας, καὶ εὐλόγησεν τὸν θεόν, καὶ εἶπεν. Νῦν ἀπολύεις τὸν δοῦ-
 30 λόν σου, δέσποτα, κατὰ τὸ ῥήμά σου, ἐν εἰρήνῃ. Ὅτι εἶδον οἱ
 31 ὀφθαλμοί μου τὸ σωτήριόν σου, ὃ ἡτοίμασας κατὰ πρόσωπον
 32 πάντων τῶν λαῶν. Φῶς εἰς ἀποκάλυψιν ἐθνῶν, καὶ δόξαν λαοῦ
 33 σου Ἰσραὴλ. Καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμά-
 34 ζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. Καὶ εὐλόγησεν αὐτοὺς
 Συμεὼν, καὶ εἶπεν πρὸς Μαριάμ τὴν μητέρα αὐτοῦ· ἰδόν, οὗτος
 κείμεν εἰς πῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ, καὶ εἰς
 35 σημεῖον ἀντιλεγόμενον. Καὶ σοῦ αὐτῆς τὴν ψυχὴν διελευσεται ρομφαία· ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί.
 36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσὴρ· αὐ-
 τη προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη
 37 ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς. Καὶ αὕτη χήρα ἕως ἐτῶν ὀγ-
 δοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ, νηστεύειν καὶ
 38 δεῖσσαι λατρεύουσα νύκτα καὶ ἡμέραν. Καὶ αὐτῇ τῇ ᾧρα ἐπιστᾶ-
 σα, ἀνθωμολογεῖτο τῷ θεῷ, καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς
 προσδεχομένοις λύτρωσιν Ἱερουσαλὴμ.
 39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον κυρίου, ἐπέσ-
 τρεψαν εἰς τὴν Γαλιλαίαν, εἰς πόλιν ἐαυτῶν Ναζαρέτ.

26. ἰδεῖν θάνατον] By a Hebraising idiom, a person is said "to see" anything which he experiences or undergoes. Compare Acts, ii. 27; 1 Pet. iii. 10. Similarly, John, viii. 51, 52.

34. εἰς πῶσιν] "Christ came to raise the fallen, but he is to many, by reason of their perverseness, the occasion of fall. The image is that of a rock against which some stumble and fall, whilst others rise on it." Abp. Kenrick.

σημεῖον] Some understand this to mean that "Christ was a great miracle, because both his conception, nativity, life, and death were full of miracles, but which were contradicted by many who did not believe." But Maldonatus takes it as equivalent to σκοπόν, a mark for archers. "Christ was set up as a mark

at which the Jews should aim their weapons, not with tongue only, but with hand." And as archers wrangle concerning the successful hitting of the mark, so the Jews should rival each other in laying hands on him. He argues for this interpretation as applying to the passion and death of our Lord, alluded to in the next clause. As the mark is struck and wounded by the archers, so was our Lord pierced by the thorns, nails, and lance in his passion.

36. ἀπὸ τῆς παρθενίας] i.e., from her early youth.

38. ἐπιστᾶσα] *superveniens*, Vulg. The word implies a sudden appearance; as in Acts, xii. 7, ἀγγελος κυρίου ἐπέστη.

40 Τὸ δὲ παιδίον ἠΰξανε καὶ ἐκραταιούτο, πληρούμενον σοφίᾳ·
 41 καὶ χάρις θεοῦ ἦν ἐπ' αὐτό. Καὶ ἐπορεύοντο οἱ γονεῖς αὐ-
 42 τοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε
 43 ἑορτῆς, καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐ-
 44 τοὺς, ὑπέμεινε Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνωσαν
 44 οἱ γονεῖς αὐτοῦ. Νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνδιᾷ, ἡλ-
 45 θον ἡμέρας ὁδόν, καὶ ἀνζητήτουν αὐτὸν ἐν τοῖς συγγενέσιν καὶ τοῖς
 45 γνωστοῖς. Καὶ μὴ εὐρόντες, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ἀνα-
 46 ζητοῦντες αὐτόν. Καὶ ἐγένετο, μετὰ ἡμέρας τρεῖς εὗρον αὐτὸν
 46 ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα
 47 αὐτῶν, καὶ ἐπερωτῶντα αὐτούς. Ἐξίσταντο δὲ πάντες ἐπὶ τῇ
 48 συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ. Καὶ ἰδόντες αὐτόν, ἐξεπλά-
 48 γησαν· καὶ εἶπεν πρὸς αὐτόν ἡ μήτηρ αὐτοῦ· τέκνον, τί ἐποίησας
 49 ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ δδυνάμενοι ζητοῦμέν σε.
 49 Καὶ εἶπεν πρὸς αὐτοὺς· τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς
 50 τοῦ πατρός μου δεῖ εἶναι με; Καὶ αὐτοὶ οὐκ συνήκαν τὸ ῥῆμα ὃ
 51 ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζα-
 51 ρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς· καὶ ἡ μήτηρ αὐτοῦ διετήρει
 52 πάντα τὰ ῥήματα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς πρόεκοπτεν
 τῇ σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

ΚΕΦ. Γ. (3).

1 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος,
 ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας, καὶ τετραρχούν-
 τος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
 τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνεΐτιδος χώρας, καὶ

41. τοῦ πάσχα] The Jewish law required the males to go up to Jerusalem thrice a year—at the festivals of Pasch, Pentecost, and Tabernacles (Deut. xvi. 16). This law did not speak of women, but Mary nevertheless accompanied Joseph to the Pasch.

44. συνδιᾷ] in the company. As a multitude of pilgrims went up to Jerusalem, they would travel in caravan, as now, for mutual protection, and the inhabitants of the same neighbourhood would naturally journey together.

III. 1. πεντεκαιδεκάτῳ] Tiberius succeeded Augustus, A.U.C. 767, but he had been made his colleague in the empire early in A.U.C. 765, and from this latter date it is probable the fif-

teenth year must be reckoned. This would place the commencement of St. John Baptist's ministry A.U.C. 779.

ἡγεμον.] *procurante*, Vulg. This rendering strictly expresses Pontius Pilate's office, that of *procurator* of Judæa (Cf. Mat. xxvii. 2). He held the office for ten years, and in A.U.C. 789, was ordered to Rome by Vitellius, the president of Syria, to answer charges of cruelty brought against him. Eusebius states that he put an end to his life at the commencement of the reign of Caligula.

Φιλίππου] Not the Herod Philip mentioned in Mat. xiv. 3.

Ἰτυρ. καὶ Τραχ.] Ituræa and Trachonitis were countries N.E. of the Sea

- 2 Ἀνσανίου τῆς Ἀβελιηνῆς τετραρχούντος, ἐπὶ ἀρχιερέως Ἄννα
καὶ Καϊάφα, ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννη τὸν Ζαχαρίου υἱόν,
3 ἐν τῇ ἐρήμῳ. Καὶ ἦλθεν εἰς πᾶσαν περιχώρον τοῦ Ἰορδάνου, κη-
4 ρύσσων βάπτισμα μετανοίας εἰς ἅβυσιν ἁμαρτιῶν. Ὡς γέγραπ-
ται ἐν βιβλίῳ λόγων Ἠσαίου τοῦ προφήτου, (*) φωνὴ βοῶντος ἐν
τῇ ἐρήμῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρί-
5 βους αὐτοῦ. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ
βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιά εἰς εὐθείας, καὶ
6 αἱ τραχεῖαι εἰς ὁδοὺς λείας. Καὶ ὄψεται πᾶσα σὰρξ τὸ σω-
7 τήριον τοῦ θεοῦ. Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπ-
τισθῆναι ὑπ' αὐτοῦ· γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυ-
8 γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν ἀξίους καρποὺς
τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς· πατέρα ἔχο-
μεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ θεὸς ἐκ τῶν
9 λίθων τούτων ἐγγεῖραι τέκνα τῷ Ἀβραάμ. Ἦδη δὲ καὶ ἡ ἀξι-
10 νη πρὸς τὴν ῥίζαν τῶν δένδρων κείται· πᾶν οὖν δένδρον μὴ ποι-
11 οῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. Καὶ ἐπ-
12 ηρώτων αὐτὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσωμεν; Ἀποκρι-
13 θεις δὲ ἔλεγεν αὐτοῖς· ὁ ἔχων δύο χιτῶνας, μεταδότω τῷ μὴ
14 ἔχοντι· καὶ ὁ ἔχων βρώματα, ὁμοίως ποιείτω. Ἦλθον δὲ καὶ
τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· διδάσκαλε, τί ποι-
13 ῶμεν; Ὁ δὲ εἶπεν πρὸς αὐτούς· μηδὲν πλέον παρὰ τὸ διατε-
14 λείναι ὑμῖν πράσσετε. Ἐπηρώτων δὲ αὐτόν καὶ στρατευόμενοι,
λέγοντες· τί ποιήσομεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς· μηδὲν
διασεισθε, μηδὲ σκοφανθήσητε καὶ ἀρκείσθε τοῖς ὀψωνίοις
15 ὑμῶν. Προσδοκῶντος δὲ τοῦ λαοῦ, καὶ διαλογιζομένων πάντων

(a) Is. xl. 3.

of Galilee. Abilene, so called from its chief town Abila, was a district of Cœle Syria, between Antilibanus and Damascus.

2. For the priesthood of Annas and Caiaphas cf. note on Mat. xxvi. 57.

4. The prophet spoke of the bringing back of the Jewish people from the Babylonish captivity, and under that figure of the greater and truer release from the captivity of the devil, as all the evangelists interpret it.

5. *βουνός*] is said by Eustathius to be a Libyan word. Herodotus (iv. 199) mentions it as used by the Cyrenæan Greeks, apparently for rising inland grounds.

11. *χιτῶνας*] See note on Mat. v. 40.

13. *πράσσετε*] *faciatis*, V. Taking the primary meaning of this word, which may here be understood in the sense of "exacting." Cf. ch. xix. 23. *σὺν τόκῳ ἢν ἐπραξα αὐτό.*

14. *στρατευόμενοι*] "men on military service," for *στρατιῶται*.

σκοφανθήσητε] Th. *σῦκον* and *φαίνω*. At Athens common informers were called *σκοφάνται*, a name which is said to have originated in vexatious informations laid against persons who exported figs from Attica. The Vulgate here renders *calumniam faciatis*.

ὀψωνίοις] Th. *ὄψον* and *ὠνόμαί*. The word *ὄψον* meant anything eaten with bread, by way of a relish, and is especially applied to fish; hence *ὀψώνια*

- ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ
 16 Χριστός, Ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης· ἐγὼ μὲν ὕδατι
 βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκα-
 νὸς λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπ-
 17 τίσει ἐν πνεύματι ἁγίῳ καὶ πυρί. Οὐδὲ τὸ πτύον ἐν τῇ χειρὶ αὐ-
 τοῦ, διακυθᾶραι τὴν ἄλωνα αὐτοῦ, καὶ συναγαγεῖν τὸν σίτον
 εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέσ-
 18 τω. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.
 19 Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρω-
 διάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ, καὶ περὶ πάντων ὧν
 20 ἐποίησεν πονηρῶν ὁ Ἡρώδης, προσέθηκεν τοῦτο ἐπὶ πᾶσιν, καὶ
 κατέκλεισεν τὸν Ἰωάννην ἐν φυλακῇ.
 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαόν, καὶ Ἰη-
 σοῦ βαπτισθέντος καὶ προσευχομένου, ἀνεψυχθῆναι τὸν οὐρανόν,
 22 καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡς περιστε-
 ράν, ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι, σὺ εἶ ὁ υἱὸς
 μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
 23 Καὶ αὐτὸς ἦν Ἰησοῦς* ἀρχόμενος, ὥσπερ ἐτῶν τριάκοντα ὧν,
 24 υἱὸς, ὡς ἐνομίζετο, Ἰωσήφ, τοῦ Ἡλεί, τοῦ Ματθᾶθ, τοῦ Λευεὶ,
 25 τοῦ Μελχεί, τοῦ Ἰανναί, τοῦ Ἰωσήφ, τοῦ Μαθθαθίου, τοῦ
 26 Ἀμώς, τοῦ Ναοίμ, τοῦ Ἐσλεί, τοῦ Ναγγαί, τοῦ Μαάθ, τοῦ
 27 Ματθαίου, τοῦ Σεμεεὶν, τοῦ Ἰωσήφ, τοῦ Ἰωδᾶ, τοῦ Ἰωανᾶν,
 28 τοῦ Ἠρσα, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρεί, τοῦ
 29 Μελχεί, τοῦ Ἀδδεὶ, τοῦ Κωσάμ, τοῦ Ἐλμαδάμ, τοῦ Ἡρ, τοῦ
 30 Ἰησοῦ, τοῦ Ἐλιέζερ, τοῦ Ἰωρεὶμ, τοῦ Μαθθᾶθ, τοῦ Λευεὶ, τοῦ
 Συμεών, τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Ἰωνάμ, τοῦ Ἐλιακειμ,
 31 τοῦ Μελέα, τοῦ Μεννά, τοῦ Μετταθά, τοῦ Ναθάμ, τοῦ Δα-
 32 νεΐδ, τοῦ Ἰεσσαί, τοῦ Ἰωβήλ, τοῦ Βοός, τοῦ Σάλα, τοῦ
 33 Ναασσών, τοῦ Ἀδμεὶν, τοῦ Ἀρνεὶ, τοῦ Ἐσρών, τοῦ Φα-
 34 ρέσ, τοῦ Ἰούδα, τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ
 35 Θάρα, τοῦ Ναχώρ, τοῦ Σκρούχ, τοῦ Ραγαῦ, τοῦ Φυλέκ, τοῦ
 36 Ἐβερ, τοῦ Σάλα, τοῦ Καϊνάμ, τοῦ Ἀρφαξᾶδ, τοῦ Σήμ, τοῦ
 37 Νῶε, τοῦ Λάμεχ, τοῦ Μαθθουσάλα, τοῦ Ἐνώχ, τοῦ Ἰάρεδ,
 38 τοῦ Μαλελείλ, τοῦ Καϊνάν, τοῦ Ἐνῶς, τοῦ Σήθ, τοῦ Ἀδάμ,
 τοῦ θεοῦ.

* ὥσπερ ἐτῶν τριάκοντα ἀρχόμενος.

comes to mean provisions, or as here, the wages or soldiers' pay, given them to purchase provisions.

16. αὐτοῦ] Redundant after the rel.

22. ἀγαπητός] Cf. Mat. iii. 17.

23. ἀρχόμενος] As here given, the words will mean: "And Jesus him- self was commencing [his ministry],

being about thirty years of age." If we take the reading below, which is that followed by the Vulg., we may translate:

"Jesus himself was about commencing his thirtieth year." Wilke renders; "in eo erat ut trigesimum annum inchoaret" (Lex. Gr. Lat. in N. T.). On the genealogy which follows, cf. Mat. i. 16.

ΚΕΦ. Δ. (4).

- 1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορ-
 2 δάνου· καὶ ἦγετο ἐν τῇ πνεύματι ἐν τῇ ἐρήμῳ, ἡμέρας τεσσα-
 3 ράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου· καὶ οὐκ ἔφαγεν οὐ-
 4 δὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεῖσάν αὐτῶν, ἐπεί-
 5 νασεν. Εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ
 6 τῷ λίθῳ τούτῳ, ἵνα γένηται ἄρτος. Καὶ ἀπεκρίθη πρὸς αὐ-
 7 τόν, ὁ Ἰησοῦς· γέγραπται·^(a) ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ
 8 ἄνθρωπος.* Καὶ ἀναγαγὼν αὐτὸν† ἔδειξεν αὐτῷ πάσας τὰς βασι-
 9 λείας τῆς οἰκουμένης ἐν στιγμή χρόνου. Καὶ εἶπεν αὐτῷ ὁ διά-
 10 βολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν, καὶ τὴν δοῶν αὐ-
 11 τῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἂν θέλω, δίδωμι αὐτήν. Σὺ
 12 οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σου πάντα. Καὶ ἀπο-
 13 κριθεὶς αὐτῷ εἶπεν Ἰησοῦς· γέγραπται·^(b) κύριον τὸν θεόν σου προσ-
 14 κυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις. Ἦγμην δὲ αὐτὸν εἰς Ἱε-
 15 ρουσαλὴμ, καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ· καὶ εἶπεν αὐτῷ
 16 εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω. Γέγραπται γάρ·^(c)
 17 ὅτι τοῖς ἁγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε.
 18 Καὶ ὅτι ἐπὶ χειρῶν ἁρουσί σε, μήποτε προσκόνῃς πρὸς λίθον τὸν
 19 πόδα σου. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι εἴρηται·^(d)
 20 οὐκ ἐκπειράσεις κύριον τὸν θεόν σου. Καὶ συντελέσας πάντα πει-
 21 ρασμὸν ὁ διάβολος, ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
 22 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς
 23 τὴν Γαλιλαίαν· καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ
 24 αὐτοῦ, Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξα-
 25 ζόμενος ὑπὸ πάντων. Καὶ ἦλθεν εἰς Ναζαρέτ, οὗ ἦν τεθραμ-
 26 μένος· καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν
 27 σαββάτων εἰς τὴν συναγωγὴν· καὶ ἀνέστη ἀναγνῶναι. Καὶ ἐπε-
 28 δόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου· καὶ ἀνοίξας τὸ βι-
 29 βλίον, εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον·^(e) πνεῦμα κυρίου ἐπ

* Add. ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ.

† Add. ὁ διάβολος εἰς ὅρος ὑψηλόν.

(a) Deut. viii. 3.

(b) Deut. vi. 13.

(c) Ps. xc. 11, 12.

(d) Deut. vi. 16.

(e) Is. lxi. 1.

IV. 5. ἐν στιγμή χρόνου] These words, and also the greater expansion of the sentence in v. 6, are peculiar to St. Luke. For τῆς οἰκουμένης St. Mat. has the equivalent expression τοῦ κόσμου.

9. πτερύγιον] Cf. Mat. iv. 5.

17. ἀνοίξας] The usual reading is ἀναπτύξας, and so Vulg. ut *revolvat librum*, "having unrolled," the books being in fact rolls, folded with wooden rollers, as maps often are at the present day.

- ἐμέ· οὐ εἵνεκεν ἔχρισέν με εὐαγγελισασθαι πτωχοῖς, ἀπέ-
 19 ταλκέν με* κηρύξαι αἰχμαλώτοις ἄφθειν, καὶ τυφλοῖς ἀνάβλε-
 ψιν, ἀποστεῖλαι τεθρυνσμένους ἐν ἀφέσει, κηρύξαι ἐν ἑαυτῷ κυρίου
 20 δεκτόν. Καὶ πύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισεν·
 καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
 21 Ἦρξατο δὲ λέγειν πρὸς αὐτοὺς· ὅτι σήμερον πεπλήρωται ἡ γραφή
 22 αὕτη ἐν τοῖς ὤσιν ὑμῶν. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμα-
 ζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στό-
 23 μatos αὐτοῦ, καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος; Καὶ εἶπεν
 πρὸς αὐτούς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρὲ,
 24 ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου. Εἶπεν δέ· ἀμὴν λέγω ὑμῖν,
 25 ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ. Ἐπ’
 ἀληθείας δὲ λέγω ὑμῖν, πολλὰ καὶ χήραι ἦσαν ἐν ταῖς ἡμέραις
 26 Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη τρία καὶ
 27 μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν. Καὶ
 πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλείας, εἰ μὴ εἰς Σαρεπτᾶ τῆς
 27 Σειδωνίας, πρὸς γυναικὰ χήραν.^(f) Καὶ πολλοὶ λεπροὶ ἦσαν ἐν
 τῷ Ἰσραὴλ ἐπὶ Ἑλειαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἑκα-
 28 θαρίσθη, εἰ μὴ Ναιμὰν ὁ σύρος.^(g) Καὶ ἐπλήσθησαν πάντες θυ-
 29 μοῦ ἐν τῇ συναγωγῇ, ἀκούοντες ταῦτα. Καὶ ἀνυστάντες ἐξέβα-
 λον αὐτὸν ἔξω τῆς πόλεως· καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ
 30 τόν. Αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν, ἐπορεύετο.
 31 Καὶ κατήλθεν εἰς Καφαρναοὶμ, πόλιν τῆς Γαλιλαίας·
 32 καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν. Καὶ ἐξεπλήσσοντο ἐπὶ

* Add. ἰδασθαι τοὺς συντετριμμένους τὴν καρδίαν.

(f) 3 Kings, xvii. 1, 9-24.

(g) 4 Kings, v. 9-15.

19. ἀποστεῖλαι...ἐν ἀφέσει] “to send away...by releasing them”—“to set at liberty.” Here ἐν is that in which one is engaged, or in which any action is manifested.

ἐν ἑαυτῷ...δεκτόν] refers to the year of Jubilee, when bondmen were released by the Jewish law (Lev. xxv. 8-10).

23. παραβολήν] *similitudinem*, Vulg. Cf. Mat. xiii. 3. Here the word means an illustration conveyed in a proverbial form.

26. εἰ μὴ] Here used in the sense of ἀλλὰ.

28. θυμοῦ] Their anger seems to have been caused by our Lord’s signify-

ing that the grace of God was to be transferred from the Jews to the Gentiles.

29. ὄφρους] This cliff is now called the Mount of Precipitation.

30. The evangelist clearly implies that our Lord escaped from their hands by miracle, but by what sort of miracle is uncertain. “The words only signify that he proceeded in security through the midst of his enemies, without any flight, without any haste, with slow and steady step, for this the force of the words appears to me to indicate.” Maldonatus.

- 33 τῇ διδασχῇ αὐτοῦ· ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ. Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, καὶ
 34 ἀνέκραξε φωνῇ μεγάλῃ· "Εὐ· τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.
 35 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, λέγων· φιμώθητι καὶ ἐξέλθε ἀπ' αὐτοῦ· καὶ ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον, ἐξῆλθεν
 36 ἀπ' αὐτοῦ, μηδὲν βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος ἐπὶ πάντας· καὶ συνέλαλουν πρὸς ἀλλήλους, λέγοντες· τίς ὁ λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμα-
 37 σιν, καὶ ἐξέρχονται. Καὶ ἐξεπορεύετο ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.
 38 Ἀνάστας δὲ ἀπὸ τῆς συναγωγῆς, εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος· πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ·
 39 καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. Καὶ ἐπιστὰς ἐπάνω αὐτῆς, ἐπέτιμήσεν τῷ πυρετῷ· καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστὰς
 40 τὰς διηκόνους αὐτοῖς. Δύνοντος δὲ τοῦ ἡλίου, ἅπαντες ὅσοι εἰ-
 41 χον ἀσθενούντας νόσοις ποικίλαις, ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεῖς, ἐθεράπευεν αὐτούς.
 42 Ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα· ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ
 43 λαλεῖν, ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. Γενομένης δὲ ἡμέρας, ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπέζη-
 44 τουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπεν πρὸς αὐτούς· ὅτι καὶ τὴν ἐτέραν πόλιν εὐαγγελίσασθαι δεῖ με τὴν βασιλείαν τοῦ θεοῦ· ὅτι ἐπὶ τοῦτο ἀπεστάλην. Καὶ ἦν κυρύσσω εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.*

ΚΕΦ. Ε. (5).

- 1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αἰτῷ καὶ ἀκούειν τὸν λόγον τοῦ θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησα-
 2 ρέτ. Καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ τὴν λίμνην· οἱ δὲ ἀλι-

* Γαλιλαίας.

33 πνεῦμα δαιμονίου ἀκαθ.] *daemonium impundum*, Vulg. The peculiar combination in the Greek, where the spirit is distinguished from the demon to whom it belongs, occurs only in this place.

34. τί ἡμῖν καὶ σοί] Cf. Mar. i. 24.

36. ὁ λόγος] The word, whose miraculous power they had just witnessed.

V. 1-10. The narrative of the miraculous draught of fishes is peculiar to St. Luke. The occasion is probably subsequent to that of the vocation recorded in Mat. iv. 18-22, and Mar. i. 16-20. Cf. Diat. nos. 28, 33.

2. ἐστῶτα] *standing*, i.e., moored to the shore. Cf. Virg. vi. 902, "anchora de prorâ jacitur, stant littore puppes."

- 3 εἰς ἀπ' αὐτῶν, ἀποβάντες ἐπλυνον τὰ δίκτυα. Ἐμβὰς δὲ εἰς
 ἐν τῶν πλοίων, ὃ ἦν Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
 ἐπαναγαγεῖν ὀλίγον· καθίσας δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς
 4 ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα·
 ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς
 5 ἄγρην. Καὶ ἀποκριθεὶς Σίμων εἶπεν· ἐπιστάτα, δι' ὅλης νυκ-
 τὸς κοπιήσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλά-
 6 σω τὰ δίκτυα. Καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος
 7 ἰχθύων πολὺν· διεβρῆσσετο δὲ τὰ δίκτυα αὐτῶν. Καὶ κατένευ-
 σαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλα-
 βέσθαι αὐτοῖς· καὶ ἦλθον, καὶ ἔπλησαν ἀμφοτέρω τὰ πλο-
 8 ῖα, ὥστε βυθίζεσθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος, προσέπεσεν
 τοῖς γόνυασι Ἰησοῦ, λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἄνθρωπος ἁμαρ-
 9 τωλὸς εἰμι, κύριε. Θάμβος γὰρ περιέσχεν αὐτὸν καὶ πάντα
 10 τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων, ὧν συνέλαβον. Ὁμοί-
 ως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοι-
 νωνοὶ τῷ Σίμωνι· καὶ εἶπεν πρὸς τὸν Σίμωνα Ἰησοῦς· μὴ φο-
 11 βοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. Καὶ καταγαγόντες
 τὰ πλοῖα ἐπὶ τὴν γῆν, ἀφέντες πάντα, ἠκολούθησαν αὐτῷ.
 12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ
 ἰδοὺ, ἄνθρωπος πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν, πσών ἐπὶ πρό-
 σωπον, ἐδεήθη αὐτοῦ, λέγων· κύριε, ἐὰν θέλῃς, δύνασαί με κα-
 13 θαρίσαι. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, λέγων· θέλω,
 14 καθαρίσθητι· καὶ εὐθὺς ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. Καὶ αὐ-
 τὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν· ἀλλὰ ἀπελθὼν δείξον σε-
 αὐτὸν τῷ ἱερεῖ, καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου, καθὼς
 προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.
 15 Διήρχετο δὲ μᾶλλον ὁ λόγος περὶ αὐτοῦ· καὶ συνήρχοντο
 ὄχλοι πολλοὶ ἀκοῦειν, καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν
 16 αὐτῶν. Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, καὶ προσευ-
 17 χόμενος. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἦν διδάσ-
 κων· καὶ ἦσαν καθήμενοι οἱ Φαρισαῖοι καὶ οἱ νομοδιδάσκαλοι,
 οἳ ἦσαν ἐληλυθότες ἐκ πάσης τῆς κώμης τῆς Γαλιλαίας καὶ Ἰου-

3. ἐπαναγαγεῖν] scil. τὴν ναῦν, "to put out to sea;" κατάγειν has the opposite sense: "to bring into port."

ἐπιστάτα] Occ. in St. Luke only. Cf. viii. 24, 45, &c.

6. διεβρῆσσετο] The force of the imperf. here is: "were beginning to break." So βυθίζεσθαι in the next verse. Cf. Mark, xv. 23.

12. ἐν μιᾷ] in a certain city. The numeral noun εἰς is sometimes used in

the N. T. for the indef. pronoun τις. Cf. Mat. viii. 19.

14. ἀλλὰ ἀπελθὼν] Here the construction is changed from the *oratio obliqua* to the *recta*. Having commenced in the historical form, the evangelist goes on to give our Lord's own words. μαρτύριον] Cf. Mat. viii. 4.

16. ἦν ὑποχωρῶν] Cf. Mark, xv. 43. ἐν ταῖς] A *constructio praeognans*, or condensed expression after ὑποχωρῶν. He retired into the desert and remained

- δαίας, καὶ Ἱερουσαλήμ· καὶ δύνανται κυρίου ἦν εἰς τὸ ἰᾶσθαι
 18 αὐτόν.* Καὶ ἰδοὺ, ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον, ὃς
 ἦν παραλελυμένος· καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν, καὶ θεῖναι αὐ-
 19 τὸν ἐνώπιον αὐτοῦ. Καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτόν,
 διὰ τὸν ὄχλον, ἀναβάαντες ἐπὶ τὸ δῶμα, διὰ τῶν κεράμων καθήκαν
 20 αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν πάντων. Καὶ
 ἰδὼν τὴν πίστιν αὐτῶν, εἶπεν· ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρ-
 21 τίαί σου. Καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ
 Φαρισαῖοι, λέγοντες· τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας;
 22 τίς δύναται ἁμαρτίας ἀφεῖναι, εἰ μὴ ὁ μόνος ὁ θεός; Ἐπιγινούς
 δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν, ἀποκριθεὶς εἶπεν πρὸς αὐ-
 23 τοὺς· τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; Τί ἐστὶν εὐκοπώ-
 τερον; εἰπεῖν· ἀφέωνταί σοι αἱ ἁμαρτίαι σου; ἢ εἰπεῖν· ἔγειρε
 24 καὶ περιπάτει; Ἵνα δὲ εἰδῆτε, ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἐξου-
 σίαν ἔχει ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας, εἶπεν τῷ παραλελυμέ-
 νῳ· σοὶ λέγω· ἔγειρε, καὶ ἄρας τὸ κλινιδίόν σου, πορεύου εἰς
 25 τὸν οἶκόν σου. Καὶ παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας
 ἐφ' ὃ κατέκειτο, ἀπήλθεν εἰς τὸν οἶκον αὐτοῦ, δοξάζων τὸν θεόν.
 26 Καὶ ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν θεόν· καὶ ἐπλήσ-
 θησαν φόβου, λέγοντες· ὅτι εἶδομεν παράδοξα σήμερον.
 27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην, ὀνόματι
 Λευεὶν, καθήμενον ἐπὶ τὸ τελώνιον· καὶ εἶπεν αὐτῷ· ἀκολούθει
 28 μοι. Καὶ καταλιπὼν πάντα, ἀναστὰς ἠκολούθει αὐτῷ. Καὶ
 29 ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν
 ὄχλος πολλὸς τελωνῶν, καὶ ἄλλων, οἳ ἦσαν μετ' αὐτῶν κατα-
 30 κείμενοι. Καὶ ἐγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐ-
 τῶν πρὸς τοὺς μαθητὰς αὐτοῦ, λέγοντες· διὰ τί μετὰ τῶν τελωνῶν
 31 καὶ ἁμαρτωλῶν ἐσθίετε καὶ πίνετε; Καὶ ἀποκριθεὶς Ἰησοῦς
 εἶπεν πρὸς αὐτούς· οὐ χρεῖαν ἔχουσιν οἱ υἱαὶνόντες ἱατροῦ, ἀλ-
 32 λὰ οἱ κακῶς ἔχοντες. Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ
 ἁμαρτωλοὺς εἰς μετάνοιαν.
 33 Οἱ δὲ εἶπον πρὸς αὐτόν· οἱ μαθηταὶ Ἰωάννου νηστεύουσιν
 πυκνά, καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ
 34 δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν; Ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς·
 μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐ-
 35 τῶν ἐστίν, ποιῆσαι νηστεύσαι; Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν

* αὐτούς

there; hence the prep. of rest where we should expect that of motion. Compare Mat. ii. 23.

17. ἦν εἰς] Here εἰς is used to express the effect which attended the operation of his power, conveying the notion of its passing into that effect.

19. ποίας] scil. δδοῦ. The genitive of place.

20. ἀφέωνται] Cf. Mat. ix. 2.

27. τελώνιον] Cf. Mat. ix. 9.

33. πυκνά] Adverbial acc.

34. νυμφῶνος] Cf. Mat. ix. 15.

- ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
 36 ἡμέραις. Ἐλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς· ὅτι οὐδεὶς ἐπί-
 βλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον πα-
 37 λαιόν· εἰ δὲ μῆγε, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ
 συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει
 οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μῆγε, ῥήξει ὁ οἶνος ὁ νέος
 38 τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολούνται.
 38 Ἄλλ' οἶνον νέον εἰς ἀσκούς καινούς βλητέον.* Οὐδεὶς πῶν πα-
 39 λαιόν,† θέλει νέον· λέγει γὰρ· ὁ παλαιὸς χρηστός‡ ἐστιν.

ΚΕΦ. ῞. (6).

- 1 Ἐγένετο δὲ ἐν σαββάτῳ διαπορεύεσθαι αὐτὸν διὰ σπορίμων·
 καὶ ἔπιλλον οἱ μθηταὶ αὐτοῦ καὶ ἥσθιον, τοὺς στάχυνας, ψώ-
 2 χοντες ταῖς χεραῖν. Τινὲς δὲ τῶν Φαρισαίων εἶπον· τί ποιεῖτε
 3 ὁ οὐκ ἔξεστιν τοῖς σάββασιν; Καὶ ἀποκριθεὶς πρὸς αὐτούς εἶ-
 4 πεν Ἰησοῦς· οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ, ὅτε ἐπέ-
 4 νασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; Εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ,
 καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν, καὶ ἔδωκεν τοῖς
 5 μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς ἱερεῖς; Καὶ
 ἔλεγεν αὐτοῖς· κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.
 6 Ἐγένετο δὲ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συν-
 7 αγωγὴν, καὶ διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ, καὶ ἡ χεὶρ αὐτοῦ
 7 ἡ δεξιὰ ἦν ξηρά. Πυρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ
 8 Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει· ἵνα εὕρωσιν κατηγο-
 8 ρεῖν αὐτοῦ. Αὐτὸς δὲ ᾗδει τοὺς διαλογισμοὺς αὐτῶν· εἶπεν δὲ τῷ
 ἀνδρὶ τῷ ξηρᾷ ἔχοντι τὴν χεῖρα· ἔγειρε, καὶ στήθι εἰς τὸ μέ-
 9 σον· καὶ ἀναστὰς ἔστη. Εἶπεν δὲ Ἰησοῦς πρὸς αὐτούς· ἐπερω-
 τῶ ἡμᾶς, εἰ ἔξεστι τῷ σαββάτῳ ἀγαθοποιῆσαι, ἢ κακοποιῆσαι;
 10 ψυχὴν σῶσαι, ἢ ἀπολέσαι; Καὶ περιβλεψάμενος πάντας αὐ-
 11 τοὺς, εἶπεν αὐτῷ· ἔκτεινον τὴν χεῖρα σου· ὁ δὲ ἐποίησεν· καὶ
 11 ἀποκατεστάθη ἡ χεὶρ αὐτοῦ. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας· καὶ
 διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

* Add. καὶ ἀμφότεροι συντηροῦνται.

† Add. εὐθέως.

‡ χρηστότερος.

§ Add. δευτεροπρώτῳ.

86. σχίσει] The Douay version renders, *he both rendeth the new* (the reading followed by the Vulg. is σχίζει), and this appears to be correct, as the construction requires ἱμάτιον to be understood with τὸ καινόν.

39. Peculiar to St. Luke.

VI. 1*. δευτεροπρώτῳ] *sabbato secundo primo*, Vulg. Probably the first

sabbath after the second day of azymes in the paschal week, on which day they offered the sheaf of first fruits, and from which the fifty days were reckoned to Pentecost (Lev. xxiii. 11. 15).

2. ὁ οὐκ ἔξεστιν] Cf. Mat. xii. 2.

3. οὐδέ] "Have you not even."

ἡ δεξιὰ] Cf. Mark, iii. 8.

- 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διωκυτέρειών ἐν τῇ προσευχῇ τοῦ θεοῦ.
- 13 Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν,
- 14 Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον, καὶ Ἰωάννην, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ
- 15 Μαθθαῖον, καὶ Θωμᾶν, Ἰάκωβον Ἀλφαίου, καὶ Σίμωνα τὸν
- 16 καλούμενον ζηλωτὴν, καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώθ, ὃς ἐγένετο προδοτὴς. Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλήθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας, καὶ Ἱερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σειδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν. Καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων
- 19 ἀκαθάρτων ἐθεραπεύοντο. Καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ· ὅτι δύνυμι παρ' αὐτοῦ ἐξήρχετο, καὶ ἴατο πάντας.
- 20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ, ἔλεγεν· μακάριοι οἱ πτωχοί· ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. Μακάριοι οἱ πεινῶντες νῦν· ὅτι χορτασθήσεσθε.
- 22 Μακάριοι οἱ κλαίοντες νῦν· ὅτι γελάσετε. Μακάριοι ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσιν, καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἐνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου. Χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ, καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· κατὰ τὰ αὐτὰ γὰρ ἐποίησιν τοῖς προφήταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις· ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν. Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν· ὅτι πεινάσετε· οὐαὶ οἱ γελῶντες νῦν· ὅτι
- 26 πενθήσετε καὶ κλαύσετε. Οὐαὶ, ὅταν ὑμᾶς καλῶς εἴπωσιν πάντες οἱ ἄνθρωποι· κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις.*
- 27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν·
- 28 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Εὐλογεῖτε τοὺς κατ-

* Add. οἱ πατέρες αὐτῶν.

12. τοῦ θεοῦ] The objective genitive; "prayer addressed to God."

16. Ἰουδ. Ἰακ.] "Jude, the brother of James." Cf. Jude, 1; Mat. x. 3, and John, xiv. 22.

17. ἐπὶ τόπου πεδ.] If this part of the narrative is to synchronize with that in St. Mat. v. 1, there appears a discrepancy, because the latter appears to describe the discourse as delivered from the mountain. Some take St. Luke's words to mean a level space or table-land on the side of the mountain;

Maldonatus, on the other hand, supposes that our Lord, after descending to the plain, re-ascended the mountain, and delivered to his disciples only the discourse here recorded. Patrizi (cf. *Diat.* nos. 35, 45) makes them distinct discourses.

22. ἀφορίσωσιν] *separate*, i.e., remove you from the synagogue. Cf. John, xvi. 2.

28. καλῶς ποιεῖτε] In classical Greek the usual constr. is with the acc. So ἀγαθοποιεῖτε in v. 83.

29 ρωμένους ὑμᾶς· προσεύχεσθε περὶ τῶν ἐπηρεαζόντων ὑμᾶς. Τῷ
τύπτοντί σε ἐπὶ τὴν σιαγόνα, πάρεχε καὶ τὴν ἄλλην· καὶ ἀπὸ
30 τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ καλύσῃς. Παν-
τι αἰτοῦντί σε, δίδου· καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαίτει.
31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε αὐτοῖς
32 ὁμοίως. Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις
ἐστίν; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
33 Καὶ γὰρ ἐὰν ἀγαθοποιήτε τοὺς ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν
34 χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. Καὶ ἐὰν δα-
νεισῇτε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις; καὶ ἁμαρ-
35 τωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα. Πλὴν
ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, καὶ ἀγαθοποιεῖτε, καὶ δανείζετε
μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν πολλὸς, καὶ ἔσε-
σθε υἱοὶ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους
36 καὶ πονηροὺς. Γίνεσθε οἰκτίρμονες, καθὼς ὁ πατὴρ ὑμῶν
37 οἰκτίρμων ἐστίν. Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ
δικάζετε, καὶ οὐ μὴ δικασθῆτε. Ἀπολύετε, καὶ ἀπολυθήσεσ-
38 θε. Δίδετε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν, πεπιεσμέ-
νον σεσαλευμένον ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν·
39 ᾧ γὰρ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. Εἶπεν δὲ καὶ
παρὰβολὴν αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ
40 ἀμφοτέροι εἰς βόθυνον ἐμπεσοῦνται; Οὐκ ἔστιν μυθητὴς ὑπὲρ
τὸν διδάσκαλον· καθηγητισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐ-
41 τοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ
42 σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; Πῶς
δύνασαι λέγειν τῷ ἀδελφῷ σου· ἀδελφέ, ἄφες, ἐκβάλω τὸ κάρ-
φος τὸ ἐν τῷ ὀφθαλμῷ σου· αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δο-
κὸν οὐ βλέπων; ὑποκριτά· ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφ-
θαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ
43 τοῦ ἀδελφοῦ σου ἐκβαλεῖν. Οὐ γάρ ἐστιν δένδρον καλόν, ποιοῦν
καρπὸν σαπρὸν· οὐδὲ πάλιν δένδρον σαπρὸν, ποιοῦν καρπὸν κα-
44 λόν. Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ

31. θέλετε ἵνα] Cf. Mat. iv. 8.

32. χάρις] *thanks*, or *reward*. Cf. Mat. v. 46, *τίνα μισθὸν ἔχετε*;

35. μηδὲν ἀπελπίζοντες] *nihil inde sperantes*, Vulg. A condensation of *μηδὲν ἐλπίζοντες ἀπ' αὐτῶν*. The word *ἀπελπίζοντες* occurs nowhere else in the N. T.

38. πεπιεσμένον, κ.τ.λ.] *pressed down, shaken together, and running over, so as to give ample measure.*

κόλπον] *bosom*, used here, like the Latin *sinus*, for the fold formed in front

by a loose garment. This was used by the ancients for a pocket. So Horace, Sat. II. iii. 171, "*te talos, Aule, nuce-que Ferre sinu laxo...vidi.*"

40. καθηγητισμένος] *καταρτίζω* (from *κατά*, *ἀρτίζω*, th. *ἐρτίος*) means originally, "*to render well-fitted and firm*;" hence, *to adjust, repair, furnish*. The word may here be rendered, "*thoroughly furnished*," and therefore perfect. "*Perfectus autem omnis erit, si sit sicut magister ejus.*" Vulg.

41. κάρφος] Cf. Mat. vii. 4.

- γὰρ ἐξ ἀκανθῶν συλλέγαυσιν σῦκα, οὐδὲ ἐκ βάτου σταφυλὴν τρυ-
 45 γῶσαι. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρ-
 διάας προφέρει τὸ ἀγαθόν· καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προ-
 46 φέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα
 αὐτοῦ. Τί δέ με καλεῖτε, κύριε, κύριε· καὶ οὐ ποιεῖτε ὃ λέγω·
 47 Πᾶς ὁ ἐρχόμενος πρὸς με, καὶ ἀκούων μου τῶν λόγων, καὶ πο-
 48 ῶν αὐτοῦ, ὑποδείξω ὑμῖν τίνι ἐστὶν ὅμοιος. Ὅμοιός ἐστιν ἀν-
 θρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν, καὶ ἔθηκεν
 θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης, προσεῖρή-
 49 ξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔσχυσεν σωλεῦσαι αὐτήν,
 διὰ τὸ καλῶς οἰκοδομεῖσθαι αὐτήν.* Ὁ δὲ ἀκούσας, καὶ μὴ πο-
 ῆσας, ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν
 χωρὶς θεμελίου· ἡ προσεῖρήξεν ὁ ποταμὸς· καὶ εὐθὺς συνέπεσεν,
 καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

ΚΕΦ. Ζ. (7).

- 1 Ἐπεὶ δὲ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ
 2 λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ. Ἐκατοντάρχου δέ τις οὐδὺλος
 3 κακῶς ἔχων, ἡμελλεν τελευτᾶν, ὃς ἦν αὐτῷ ἐντιμος. Ἀκούσας
 δὲ περὶ τοῦ Ἰησοῦ, ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰου-
 4 δαίων, ἐρωτῶν αὐτὸν, ὥπως ἐλθὼν διωσώσῃ τὸν δούλον αὐτοῦ.
 5 Οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν, παρέκλουν αὐτὸν σπου-
 6 δαίως, λέγοντες· ὅτι ἄξιός ἐστιν, ὃ παρέξῃ τοῦτο. Ἀγασσά-
 γαρ τὰ ἔθνος ἡμῶν, καὶ τὴν συναγωγὴν αὐτὸς ὑποκόμωσεν ἡμῖν.
 6 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς· ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέ-
 χαντος ἀπὸ τῆς οἰκίας, ἔπεμψεν φίλους ὁ ἑκατοντάρχης λέγων
 αὐτῷ· κύριε, μὴ σκύλλου· οὐ γὰρ ἰκανός εἰμι, ἵνα ὑπὸ τὴν
 7 στέγην μου εἰσέλθῃς. Διὸ οὐδὲ ἐμνηστὸν ἡξίωσα πρὸς σέ ἐλ-
 8 θεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς μου. Καὶ γὰρ
 ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν τασσόμενος, ἔχων ὑπ' ἐμνη-
 9 στὸν στρατιώτας· καὶ λέγω τούτῳ· πορεῖθιτι, καὶ πορεύεται· καὶ
 ἄλλῳ· ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου· ποιήσον τοῦτο,
 10 καὶ ποιεῖ. Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς, ἐθαύμασεν αὐτόν· καὶ
 στραφείς, τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν· λέγω ὑμῖν, οὐδὲ
 ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον. Καὶ ὑποστρέψαντες εἰς
 τὸν οἶκον, οἱ πεμφθέντες εὔρον τὸν δούλον ὑγιαίνοντα.

* τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

VII. 2. ἑκατοντάρχου] Cf. Mat. viii. 5. middle gives the force of "affording on one's own part." Cf. Col. iv. 1.
 4. ἄξιος... ᾧ] A Latinism: "dignus est cui praestes."
 5. τὴν συναγ.] An instance of the article as used with objects of which

- 11 Καὶ ἐγένετο ἐν τῷ ἐξῆς, ἐπορεύθη εἰς πόλιν καλουμένην Ναζ^ω καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταί αὐτοῦ, καὶ ὄχλος
 12 πολὺς. Ὡς δὲ ἤγγισεν τῇ πόλει τῆς πόλεως, καὶ ἰδού, ἐξε-
 13 κομίζετο τεθνηκώς, μονογενὴς υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτῇ
 14 ἦν χήρ^α· καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. Καὶ ἰδὼν
 15 αὐτὴν ὁ κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· μὴ κλα-
 16 ῖε. Καὶ προσελθὼν ἤψατο τῆς σοροῦ· οἱ δὲ β'οιάζοντες ἔστη-
 17 σαν· καὶ εἶπεν· νεανίσκε, σοὶ λέγω, ἐγέρθητι. Καὶ ἐκάθισεν
 18 ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ.
 19 Ἐλαβεν δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν θεόν, λέγοντες· ὅτι
 20 προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν
 21 λαὸν αὐτοῦ. Καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ
 22 αὐτοῦ, καὶ ἐν πάσῃ τῇ περιχώρῳ.
 23 Καὶ ἀπήγγειλαν Ἰωάνη οἱ μαθηταὶ αὐτοῦ περὶ πάντων
 24 τούτων. Καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ ὁ
 25 Ἰωάνης, ἐπεμψεν πρὸς τὸν κύριον, λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ
 26 ἕτερον προσδοκῶμεν; Παραγενόμενοι δὲ πρὸς αὐτὸν οἱ ἄνδρες, εἶ-
 27 παν· Ἰωάνης ὁ βυπτιστὴς ἀπέστειλεν ἡμᾶς πρὸς σέ, λέγων· σὺ
 28 εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; Ἐν ἐκείνῃ τῇ ὥρᾳ ἐθε-
 29 ράπευσεν πολλοὺς ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πο-
 30 νηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. Καὶ ἀποκρι-
 31 θείς εἶπεν αὐτοῖς· πορευθέντες ἀπαγγεῖλατε Ἰωάνῃ ὃ εἶδετε καὶ
 32 ἠκούσατε· τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦσιν, λεπροὶ
 33 καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, πτωχοὶ
 34 εὐαγγελίζονται. Καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν
 35 ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν
 36 πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί ἐξήλατε εἰς τὴν ἔρημον θεά-
 37 σασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; Ἀλλὰ τί ἐξήλα-
 38 τε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδού, οἱ
 39 ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες, ἐν τοῖς βασιλείοις

there is but one in the place of which the speaker is treating.

11. ἐν τῷ ἐξῆς] scil. χρόνῳ, *deinceps*, Vulg.

Ναζ^ω] This was a town of Galilee, two miles S. of Mount Thabor, near Endor, in the district of Scythopolis. The miracle here related is peculiar to St. Luke's narrative.

12. ἐξεκομίζετο] The Jews were accustomed to bury outside the cities. Thus the sepulchre of Joseph, in which our Lord was laid, was in a garden outside of Jerusalem.

τῇ μητρὶ] Here the dative is used, not for the genitive, but to signify that in reference to his mother, the son was *monogenēs*.

14. σοροῦ] Implies here an open coffin.

18-35. Cf. Mat. xi. 2-19.

19. δύο τινάς] When joined with cardinal numerals, the indef. pronoun signifies "about so many;" as here, "some two."

21. ἐχαρίσατο βλέπειν] *donavit visum*, V. lit., "He freely granted to see."

26 εἰσίν. Ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν,
 27 καὶ περίσσοτερον προφήτου. Οὗτός ἐστιν, περὶ οὗ γεγραπται^(a)
 ἰδοὺ, ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὅς κα-
 28 τασκευάσει τὴν ὁδόν σου ἐμπροσθέν σου. Λέγω ὑμῖν, μείζων ἐν
 γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς ἐστίν· ὁ δὲ μικρότερος ἐν τῇ
 29 βασιλείᾳ τοῦ θεοῦ, μείζων αὐτοῦ ἐστίν. Καὶ πᾶς ὁ λαὸς ἀκού-
 σας, καὶ οἱ τελῶναι, ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπ-
 30 τισμα Ἰωάννου. Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν τοῦ
 31 θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. Τί-
 νιν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τί-
 32 νιν εἰσίν ὅμοιοι; Ὅμοιοί εἰσιν παιδί-οις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ
 προσφωνοῦσιν ἀλλήλοις, ἃ λέγει· ἠὺλῆσαμεν ὑμῖν, καὶ οὐκ ὤρ-
 33 χήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε. Ἐλήλυθεν γὰρ Ἰω-
 ἀνης ὁ βαπτιστής, μὴ ἔσθω ἀρτον μήτε πίνων οἶνον· καὶ
 34 λέγετε· δαιμόνιον ἔχει. Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου, ἐσ-
 θίων καὶ πίνων· καὶ λέγετε· ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνό-
 35 πότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν. Καὶ ἐδικαιώθη ἡ σοφία
 ἀπὸ πάντων τῶν τέκνων αὐτῆς.
 36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα φάγῃ μετ' αὐτοῦ·
 37 καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου, κατέκλιθη. Καὶ
 ἰδοὺ, γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλὸς, καὶ ἐπιγνοῦσα ὅτι κατὰ-
 38 κειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,
 καὶ στᾶσα ὀπίσω, παρὰ τοὺς πόδας αὐτοῦ κλαίουσα, τοῖς δά-
 39 κρυσιν ἥρξατο· βρέχειν τοὺς πόδας αὐτοῦ, καὶ ταῖς θριξίν τῆς κε-
 φαλῆς αὐτῆς ἐξεμασσεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ
 40 ποταπὴ ἡ γυνή, ἥτις ἄπτεται αὐτοῦ· ὅτι ἁμαρτωλὸς ἐστίν. Καὶ
 ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν. Σίμων, ἔχω σοι τί εἰπεῖν·

(a) Mal. iii. 1.

29, 30. Maldonatus, following St. Ambrose, St. Bede, &c., assigns these verses to our Lord, and not to the evangelist. He interprets them to signify, that two classes of men, who seemed the most remote from piety, viz., the ignorant multitude and the publicans, had, on hearing John, justified God, i.e., had acknowledged him to be just and merciful. (for sending such help to them through John, that, finding the Redeemer, they should be delivered from their sins), and had received John's baptism—a fact which brought into greater prominence the hardness and obstinacy of

the Scribes and Pharisees, who had refused to believe, when those had believed from whom it might have been less expected.

ἠθέτησαν εἰς ἑαυτούς] *spreverunt in semet ipsos*, V., i.e., "despised to their own loss."

37. ἐν τῇ πόλει] The name of the place is not mentioned; but we may infer it to have been Bethany. Cf. Mat. xxvi. 6-13.

38. παρὰ τοὺς πόδας] Our Lord reclining at table, according to the custom of those times, she approaches and anoints his feet.

- 41 ὁ δὲ, διδάσκαλε, εἰπὲ φησίν. Δύο χρεωφειλέται ἦσαν δανεισθῆναι· ὁ εἰς ὥφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πενήτηκοντά.
 42 Μὴ ἐχόντων αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο· τίς οὖν
 43 αὐτῶν, πλείον ἀγαπήσει αὐτόν; Ἀποκριθεὶς Σίμων εἶπεν· ὑπολαμβάνω, ὅτι ὧ τὸ πλείον ἐχαρίσατο· ὁ δὲ εἶπεν αὐτῷ·
 44 ὀρθῶς ἔκρινας. Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη· βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθον σου εἰς τὴν οἰκίαν· ὕδωρ μοι ἐπὶ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
 45 ἔβρεξέν μου τοὺς πόδας, καὶ ταῖς θριξίν αὐτῆς ἐξέμαξεν. Φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπεν καθαρίλουσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἔλειψας· αὕτη δὲ μύρω ἠλείψεν τοὺς πόδας μου. Οὐ χάριν, λέγω σοι, ἀφένονται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησε πολλόν· ὧ δὲ ὀλίγον ἀφιέται, καὶ ὀλίγον ἀγαπᾷ. Εἶπεν δὲ αὕτῃ·
 49 ἀφένονται σου αἱ ἁμαρτίαι. Καὶ ἤρξαντο οἱ συνανυκεῖμενοι λέγειν ἐν ἑαυτοῖς· τίς οὗτος ἐστίν, ὃς καὶ ἁμαρτίας ἀφίησιν;
 50 Εἶπεν δὲ πρὸς τὴν γυναῖκα· ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.

ΚΕΦ. Η. (3).

- 1 Καὶ ἐγένετο ἐν τῷ καθέξῃ, καὶ αὐτὸς δώδενεν κατὰ πόλιν καὶ κώμην, κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ
 2 Θεοῦ· καὶ οἱ δώδεκα σὺν αὐτῷ. Καὶ γυναῖκες τινές, αἱ ἦσαν θεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ ἀσθενείων, Μαρία,
 3 ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαιμόνια ἐπτά ἐξεληλύθει. Καὶ Ἰωάννα, γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ Σουσάννα, καὶ ἑτεραί πολλαί, αἵτινες διηκόνουν αὐτοῖς ἀπὸ τῶν ὑπαρχόντων αὐταῖς.
 4 Συνιόντος δὲ ὄχλου πολλοῦ, καὶ τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν, εἶπεν διὰ παραβολῆς. Ἐξῆλθεν ὁ σπεῖρων τοῦ σπεύριμι τὸν σπόρον αὐτοῦ· καὶ ἐν τῷ σπεύρειν αὐτόν, ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτά. Καὶ ἕτερον κατέπεσεν ἐπὶ πέτραις· καὶ
 7 φυνὲν ἐξηράνθη, διὰ ἣ μὴ ἔχειν ἱκμάδα. Καὶ ἕτερον ἔπεσεν ἐν

44. ὕδωρ] For an instance of this part of eastern hospitality, cf. Gen. xviii. 4.

45. ἀφ' ἧς] scil. ἔρας.

VIII. 1. κατὰ πόλιν] "city by city:" κατὰ comes to have this distributive sense by being used to express the rule for any action, and therefore the principle of a distribution.

2. Μαγδαληνὴ] Cf. Mat. xxvii. 56.

3. ἐπιτρόπου] Cf. Mat. xx. 8.

4. τῶν κατὰ πόλιν] This may be rendered: "the people by cities," or, "in the several cities," each furnishing its quota to the throng. See above, v. 1.

5. τοῦ σπεύριμι] Cf. Mat. xiii. 3.

6. ἱκμάδα] St. Mat. says βάθος τῆς γῆς, which would be required to supply moisture.

- μέσω τῶν ἀκανθῶν· καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.
 8 Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν· καὶ φνὸν ἐποίησεν καρ-
 πὸν ἑκατονταπλασίου· ταῦτα λέγων, ἐφώνει· ὁ ἔχων ὤτα ἀκο-
 υέιν, ἀκουέτω.
 9 Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, τίς αὕτη εἴη παραβο-
 10 λή; Ὁ δὲ εἶπεν· ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας
 τοῦ θεοῦ· τοῖς δὲ λοιποῖς ἐν παραβολαῖς· ἵνα βλέποντες μὴ
 11 βλέπωσιν, καὶ ἀκούοντες μὴ συνιῶσιν. Ἔστιν δὲ αὕτη ἡ πα-
 12 ραβολή· ὁ σπόρος, ἐστὶν ὁ λόγος τοῦ θεοῦ. Οἱ δὲ παρά τὴν
 ὁδὸν, εἰσὶν οἱ ἀκούσαντες· εἴτα ἔρχεται ὁ διάβολος, καὶ αἶρει
 τὸν λόγον ἀπο τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶ-
 13 σιν. Οἱ δὲ ἐπὶ τῆς πέτρας, οἱ ὅταν ἀκούσωσιν, μετὰ χαρᾶς δέ-
 χονται τὸν λόγον· καὶ οὗτοι ῥίξαν οὐκ ἔχουσιν, οὐ πρόσκαιρον
 14 πιστεύουσιν, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. Τὸ δὲ εἰς τὰς
 ἀκάνας πεσόν, οὗτοι εἰσὶν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμῶν καὶ
 πλοῦτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συμπνίγονται· καὶ οὐ
 15 τελεσφοροῦσιν. Τὸ δὲ ἐν τῇ καλῇ γῇ οὗτοι εἰσὶν οἵτινες ἐν καρ-
 δία καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ
 16 καρποφοροῦσιν ἐν ὑπομονῇ. Οὐδεὶς δὲ λύχνον ἄψας, καλύπτει
 αὐτὸν σκευή, ἢ ὑποκάτω κλίνης τίθουσιν· ἀλλ' ἐπὶ λυχνίας
 17 τίθουσιν.* Οὐ γὰρ ἐστὶν κρυπτόν, ὃ οὐ φανερόν γενήσεται· οὐδὲ
 18 ἀπόκρυφον, ὃ οὐ μὴ γνωσθῇ καὶ εἰς φανερόν ἔλθῃ. Βλέπετε
 οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ· καὶ ὅς ἂν μὴ
 ἔχῃ, καὶ ὃ δοκεῖ ἔχειν, ἀρθήσεται ἀπ' αὐτοῦ.
 19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ·
 20 καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ, διὰ τὸν ὄχλον. Ἀπηγγέ-
 λη δὲ αὐτῷ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐστήκασιν ἔξω,
 21 ἰδεῖν θέλοντές σε. Ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτούς· μήτηρ
 μου καὶ ἀδελφοί μου, οὗτοί εἰσιν οἱ τὸν λόγον τοῦ θεοῦ ἀκούοντες
 καὶ ποιῶντες.
 22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλο-
 ῖον, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπεν πρὸς αὐτούς· διέλθωμεν
 23 εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. Πλεόντων δὲ αὐτῶν,
 ἀφύπνωσεν· καὶ κατέβη λαίλαψ εἰς τὴν λίμνην ἀνέμου, καὶ συν-
 24 ἐπληροῦντο, καὶ ἐκινδύνεον. Προσελθόντες δὲ διήγειραν αὐτὸν,
 λέγοντες· ἐπιστάτα, ἐπιστάτα· ἀπολλύμεθα· ὃ δὲ διεγερθεὶς
 ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύ-

* Add. ἵνα οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.

14. συμπνίγονται] An anacoluthon, the construction having commenced with the participle, and changing into the finite verb with καί.

19. ἀδελφοί] Cf. Mat. xii. 46.

23. ἀφύπνωσεν] *odormiviti*, V. In this sense *καθυπνώω* is used in classical Greek, and *αφυπνώω* in the opposite sense of waking a person from sleep.

- 25 σαιτο, καὶ ἐγένετο γαλήνη. Εἶπεν δὲ αὐτοῖς· ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτος ἐστίν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι;*
- 26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασσηνῶν, ἥτις ἐστὶν ἀντίπερα τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν, ὑπήντησεν τις ἀνὴρ ἐκ τῆς πόλεως, ἔχων δαιμόνια, καὶ χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον,† καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασιν. Ἰδὼν δὲ τὸν Ἰησοῦν, ἀνακράξας, προσέπεσεν αὐτῷ, καὶ φωνῇ μεγάλῃ εἶπεν· τί ἐμοὶ καὶ σοὶ, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; δέομαί σου, μὴ με βασανίσῃς. Παρήγγειλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν· καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος· καὶ διαρρήσων τὰ δεσμά, ἡλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς ἐρήμους. Ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς· τί σοὶ ὄνομα ἐστίν; ὁ δὲ εἶπεν λεγεῖν· ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν. Καὶ παρεκάλουν αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτόν, ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
- 33 Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθον εἰς τοὺς χοίρους· καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν λίμνην, καὶ ἀπεπνύγι. Ἰδόντες δὲ οἱ βόσκοντες τὸ γεγονός, ἔφυγον, καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς.
- 35 Ἐξῆλθον δὲ ἰδεῖν τὸ γεγονός· καὶ ἦλθαν πρὸς τὸν Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἀνθρώπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν, ἱματισμένον καὶ σωφρονούντα, παρὰ τοὺς πόδας Ἰησοῦ· καὶ ἐφοβήθησαν. Ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες, πῶς ἐσώθη ὁ δαιμονισθεὶς. Καὶ ῥώτησεν αὐτόν ἅπαν τὸ πλήθος τῆς περιχώρου τῶν Γερασσηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ συνείχοντο. Αὐτὸς δὲ ἐμβὰς εἰς πλοῖον, ὑπέστρεψεν. Ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτόν λεγων· Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν ὁ θεός· καὶ ἀπῆλθεν, καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.
- 40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν, ἀπεδέξατο αὐτόν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν. Καὶ ἰδοὺ, ἦλθεν ἀνὴρ ὃν ὄνομα Ἰάειρος, καὶ οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν πῦρὰ τοὺς πόδας Ἰησοῦ, παρεκάλει αὐτόν εἰς-

* Add. καὶ ὑπακούουσιν αὐτῷ.

† ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο.

26. Cf. Mat. viii. 28.

29. πέδαις] Cf. Mark, v. 4.

31. ἄβυσσον] Here signifies hell, the

abode of the devils. Cf. 2 Pet. ii. 4;

Apoc. xi. 7.

42 ελθεῖν εἰς τὸν οἶκον αὐτοῦ. Ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ
 43 τὸν, οἱ ὄχλοι συνέπνυγον αὐτόν. Καὶ γυνή οὖσα ἐν ρύσει αἵ-
 44 ματος ἀπὸ ἐτῶν δώδεκα, ἥτις* οὐκ ἔσχυσεν ἀπ' οὐδενὸς θεραπευ-
 45 αῖναι, προσελθούσα ὀπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
 46 αὐτοῦ· καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς. Καὶ
 47 εἶπεν ὁ Ἰησοῦς· τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ πάντων, εἶ-
 48 πεν ὁ Πέτρος· ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλι-
 49 βουσιν·† Ὁ δὲ Ἰησοῦς εἶπεν· ἥψατό μου τίς· ἐγὼ γὰρ ἐγνων
 50 τὴν δύναμιν ἐξεληλυθῆναι ἀπ' ἐμοῦ. Ἰδοῦσα δὲ ἡ γυνή ὅτι οὐκ ἔλα-
 51 θεν, τρέμουσα ἦλθεν, καὶ προσπεσούσα αὐτῷ, δι' ἣν αἰτίαν
 52 ἥψατο αὐτοῦ, ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰά-
 53 θη παραχρῆμα. Ὁ δὲ εἶπεν αὐτῇ· θυγάτηρ· ἡ πίστις σου σέ-
 54 σωκέν σε· πορεύου εἰς εἰρήνην. Ἔτι αὐτοῦ λαλοῦντος, ἔρχεται
 55 τις παρὰ τοῦ ἀρχισυναγώγου, λέγων ὅτι τέθνηκεν ἡ θυγάτηρ
 56 σου· μηκέτι σκύλλε τὸν διδασκαλόν. Ὁ δὲ Ἰησοῦς ἀκούσας, ἀπ-
 57 εκρίθη αὐτῷ· μὴ φοβοῦ· μόνον πίστευσον, καὶ σωθήσεται. Ἐλ-
 58 θὼν δὲ εἰς τὴν οἰκίαν, οὐκ ἀφῆκεν εἰσελθεῖν τινὰς σὺν αὐτῷ, εἰ μὴ
 59 Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, καὶ τὸν πατέρα τῆς παιδὸς καὶ
 60 τὴν μητέρα. Ἐκκλαιοι δὲ πάντες, καὶ ἐκόπτοντο αὐτήν· ὁ δὲ εἶπεν·
 61 μὴ κλαίετε· οὐ γὰρ ἀπέθανεν, ἀλλὰ καθεύδει. Καὶ κατεγέλωσαν αὐ-
 62 τοῦ, εἰδότες ὅτι ἀπέθανεν. Αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐ-
 63 τῆς, ἐφώνησεν, λέγων· ἡ παῖς, ἔγειρε. Καὶ ἐπέστρεψεν τὸ πνεῦ-
 64 μα αὐτῆς, καὶ ἀνέστη παραχρῆμα· καὶ διέταξεν αὐτῇ δοθῆναι
 65 φαγεῖν. Καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς
 66 μηδενὶ εἰπεῖν τὸ γεγονός.

ΚΕΦ. Θ. (9).

- 1 **Σ**υνγκαλεσάμενος δὲ τοὺς δώδεκα, ἔδωκεν δύναμιν αὐτοῖς καὶ
 2 ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια, καὶ νόσους θεραπεύειν. Καὶ
 3 ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ, καὶ ἰά-
 4 σθαι. Καὶ εἶπεν πρὸς αὐτούς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε

* Add. ἰατροῖς προσαναλώσασα ὅλον τὸν βίον.

† Add. καὶ λέγεις· Τίς ὁ ἀψάμενός μου;

42. *μονογενῆς*] This circumstance is peculiar to St. Luke's narrative.

ἀπέθνησκειν] "was dying." Compare with this v. 49, *τέθνηκεν* "is dead."

52. *καθεύδει*] Cf. Mark, v. 89.

54. *ἡ παῖς*] nom. with art. used for voc. St. Mark gives our Lord's words in the Aramaean in which they were spoken.

49. *παρὰ τοῦ ἀρχ.*] For this use of *παρὰ* cf. Mark, iii. 21.

52. *ἐκόπτοντο*] Cf. Mat. xi. 17.

IX. 3. *ἔχειν*] Not here used for the imperative, but depending on *εἶπεν*. Two constructions are thus blended, and the sentence concludes as if the first clause had *μηδὲν αἰρεῖν* instead of *μηδὲν αἴρετε*. Cf. Beelen, Gr. Gr. § 45, 7.

- 4 ῥάβδον, μήτε πήραν, μήτε ἄρτον, μήτε ἀργύριον, μήτε δύο χι-
 5 τῶνας ἔχειν. Καὶ εἰς ἣν ἂν οἰκίαν εἰσελθῃτε, ἐκεῖ μένετε, καὶ
 6 ἐκεῖθεν ἐξέρχεσθε. Καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
 7 ἀπὸ τῆς πόλεως ἐκείνης, τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν
 8 ἀποτινάσσετε, εἰς μαρτύριον ἐπ' αὐτοὺς. Ἐξερχόμενοι δὲ διήρ-
 9 χοντο κατὰ τὰς κώμας, εὐαγγελιζόμενοι καὶ θεραπεύοντες παν-
 10 ταχοῦ.
 11 Ἦκουσεν δὲ Ἡρώδης ὁ τετράρχης τὰ γινόμενα πάντα· καὶ
 12 διηπόρει, διὰ τὸ λέγεσθαι ὑπὸ τινων, ὅτι Ἰωάννης ἡγέρθη ἐκ νε-
 13 κρῶν. Ὑπὸ τινων δὲ, ὅτι Ἡλείας ἐφάνη· ἄλλων δὲ, ὅτι προ-
 14 φήτης τίς τῶν ἀρχαίων ἀνέστη. Εἶπεν δὲ ὁ Ἡρώδης· Ἰωάννην ἐγὼ
 15 ἀπεκεφάλισα· τίς δὲ ἐστίν οὗτος, περὶ οὗ ἀκούω τοιαῦτα; καὶ
 16 ἐζητεῖ ἰδεῖν αὐτόν.
 17 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐ-
 18 ποίησαν· καὶ παραλαβὼν αὐτοὺς, συνεχώρησεν κατ' ἰδίαν εἰς
 19 πόλιν καλουμένην Βηθσαϊδᾶ.* Οἱ δὲ ὄχλοι γινόντες, ἠκολούθησαν
 20 αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βα-
 21 σιλείας τοῦ θεοῦ, καὶ τοὺς χρεῖαν ἔχοντας θεραπείας, ἱάτο.
 22 Ἦ δὲ ἡμέρα ἤρξετο κλίνειν· προσελθόντες δὲ οἱ δώδεκα, εἴ-
 23 πον αὐτῷ· ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλι-
 24 κώμας καὶ ἀγροὺς, καταλύσωσιν, καὶ εὖρωσιν ἐπισιτισμόν·
 25 ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. Εἶπεν δὲ πρὸς αὐτούς· δότε αὐ-
 26 τοῖς φαγεῖν ὑμεῖς· οἱ δὲ εἶπαν· οὐκ εἰσὶν ἡμῖν πλεῖον ἢ ἄρτοι
 27 πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς
 28 πάντα τὸν λαὸν τοῦτον βρώματα. Ἦσαν γὰρ ὡσεὶ ἄνδρες πεν-
 29 τακισχίλιοι. Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· κατεκλινάτε
 30 αὐτοὺς κλισίας ὡσεὶ ἀνὰ πενήκοντα. Καὶ ἐποίησαν οὕτως, καὶ
 31 κατέκλιναν ἅπαντας. Λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο
 32 ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησεν αὐτοὺς· καὶ κατ-
 33 ἐκλασεν, καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ. Καὶ
 34 ἔφαγον, καὶ ἐχορτάσθησαν πάντες· καὶ ἥρθη τὸ περισσεῦσαν αὐτοῖς
 35 κλισμάτων, κόφινος δώδεκα.
 36 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ μόνας,
 37 συνήσαν αὐτῷ οἱ μαθηταί· καὶ ἐπηρώτησεν αὐτοὺς, λέγων· τίνα
 38 με οἱ ὄχλοι λέγουσιν εἶναι; Οἱ δὲ ἀποκριθέντες εἶπαν· Ἰωά-

* εἰς τόπον ἔρημον πόλεως καλουμένης Βηθσαϊδᾶ.

10. Βηθσαϊδᾶ] Cf. Mat. xiv. 13.

12. καταλύσωσιν] *divertant*, Vulg., whence *diversorium*, "an inn," as κατά-
 λυμα comes from καταλύω.

13. εἰ μήτι...ἀγοράσωμεν] Here εἰ
 is used with the conjunctive—a rare
 construction.

14. κλισίας] *per convivία*, Vulg.,
 "in parties." The acc. expresses the
 manner of the distribution. Thus Xen.
 Cyr. vii. 5, 13, ὁ Κύρος τὸ στράτευμα
 κατένειμε δώδεκα μέρη.

ἀνὰ πενήκ.] Cf. Mat. xx. 9.

- νην τὸν βαπτιστὴν· ἄλλοι δέ, Ἡλείαν· ἄλλοι δέ, ὅτι προφήτης
 20 τίς τῶν ἀρχαίων ἀνέστη. Εἶπεν δὲ αὐτοῖς· ἡμεῖς δὲ τίνα με λέ-
 γετε εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν· τὸν Χριστὸν τοῦ θεοῦ.
 21 Ὁ δὲ ἐπιτιμῆσας αὐτοῖς, παρήγγειλεν μηδενὶ λέγειν τοῦτο. Εἶ-
 22 πὼν· ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδο-
 κιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέ-
 23 ων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Ἐλεγεν
 δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀπαρνησάσθω
 24 ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολου-
 θεῖτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει
 αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώ-
 25 σει αὐτήν. Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον
 26 ὅλον, ἐαυτὸν δὲ ἀπολέσας, ἢ ζημιωθείς; Ὃς γὰρ ἂν ἐπαισχυν-
 θῇ με καὶ τοὺς ἐμούς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπι-
 σχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν
 27 ἀγίων ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν αὐτοῦ
 ἐστηκότων, οἳ οὐ μὴ γεύσωνται θανάτου, ἕως ἂν ἴδωσιν τὴν βα-
 σιλείαν τοῦ θεοῦ.
 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥσει ἡμέραι ὀκτῶ,
 παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον, ἀνέβη εἰς τὸ ὄρος
 29 προσεύξασθαι. Καὶ ἐγένετο, ἐν τῷ προσεύχεσθαι αὐτὸν, τὸ
 εἶδος τοῦ προσώπου αὐτοῦ ἕτερον, καὶ ὁ ἱματισμὸς αὐτοῦ λευ-
 30 κὸς ἔξυστράπτων. Καὶ ἰδοὺ, ἄνδρες δύο συνελάλουν αὐτῷ, οἵ-
 31 τινες ἦσαν Μωϋσῆς καὶ Ἡλείας. Οἱ ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν
 32 ἔξοδον αὐτοῦ, ἣν ἐμελλεν πληροῦν ἐν Ἱερουσολύμῃ. Ὁ δὲ Πέτρος
 καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ εἶ-
 33 δον τὴν δόξαν αὐτοῦ, καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶτας αὐ-
 τῷ. Καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν
 ὁ Πέτρος πρὸς τὸν Ἰησοῦν· ἐπιστάτα, καλὸν ἐστὶν ἡμῶς ὥδε εἶναι·
 34 καὶ ποιήσωμεν σκηνὰς τρεῖς, μίαν σοί, καὶ μίαν Μωϋσεῖ, καὶ
 35 μίαν Ἡλείᾳ· μὴ εἰδὼς ὃ λέγει. Ταῦτα δὲ αὐτοῦ λέγοντος,
 ἐγένετο νεφέλη, καὶ ἐπεσκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰ-
 35 σελθεῖν αὐτοὺς εἰς τὴν νεφέλην. Καὶ φωνὴ ἐγένετο ἐκ τῆς νε-
 φέλης, λέγουσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἐκλεκτός·* αὐτοῦ
 36 ἀκούετε. Καὶ ἐν τῷ γενέσθαι τὴν φωνήν, εὗρέθη Ἰησοῦς μόνος·
 καὶ αὐτοὶ ἐσίγησαν, καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς
 37 ἡμέραις οὐδὲν ὧν ἑώρακαν.

* ἀγαπητός.

28. ὥσει ἡμ. ὀκτῶ] Cf. Mat. xvii.
1.

31. τὴν ἔξοδον αὐτοῦ] *excessum ejus*,
Vulg., *his decore*.

- 38 ὄρους, συνήντησεν αὐτῷ ὄχλος πολλός. Καὶ ἰδὼν, ἀνὴρ ἀπὸ τοῦ
 39 ὄχλου ἐβόησεν, λέγων· διδάσκαλε· δέομαί σου, ἐπίβλεψαι ἐπὶ
 40 τὸν υἱόν μου, ὅτι μονογενὴς μοι ἐστίν. Καὶ ἰδὼν, πνεῦμα λαμ-
 41 βάνει αὐτὸν, καὶ ἐξάφνης κράζει, καὶ σπαράσσει αὐτὸν μετὰ
 42 ἄφροῦ, καὶ μόλις ἀποχωρεῖ ἀπ' αὐτοῦ, συντρίβον αὐτόν. Καὶ
 43 ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτό· καὶ οὐκ ἠδυνήθη-
 44 σαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεσ-
 45 τραμμένη· ἕως πότε ἔσομαι πρὸς ὑμᾶς, καὶ ἀνέξομαι ὑμῶν; προσ-
 46 ἀγαγε ὡδε τὸν υἱόν σου. Ἐπὶ δὲ προσερχομένου αὐτοῦ, ἔρρη-
 47 ξεν αὐτὸν τὸ δαιμόνιον, καὶ συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰη-
 48 σοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα, καὶ
 49 ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ. Ἐξεπλήρουντο δὲ πάντες ἐπὶ
 50 τῇ μεγαλειότητι τοῦ θεοῦ. Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν
 51 οἷς ἐποιεῖ, εἶπεν τοὺς μαθητὰς αὐτοῦ. Θέσθε ὑμεῖς εἰς τὰ
 52 ὅλα ὑμῶν τοὺς λόγους τούτους· ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μὲλ-
 53 λει παρυδίδοσθαι εἰς χεῖρας ἀνθρώπων. Οἱ δὲ ἡγνόουν τὸ ῥή-
 54 μα τοῦτο, καὶ ἦν πυρικεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσ-
 55 θωνται αὐτό· καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος
 56 τοίουτο.
- 57 Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς, τὸ, τίς ἂν εἴη μεῖζον
 58 αὐτῶν. Ὁ δὲ Ἰησοῦς εἰδὼς τὸν διωλογισμὸν τῆς καρδίας αὐτῶν,
 59 ἐπιλαβόμενος παιδίον, ἔστησεν αὐτό παρ' ἐαυτῷ, καὶ εἶπεν
 60 αὐτοῖς· ὅς ἐάν δεξῇται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου,
 61 ἐμὲ δέχεται· καὶ ὅς ἂν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά
 62 με· ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτος ἐστίν
 63 μέγας. Ἀποκριθεὶς δὲ Ἰωάννης, εἶπεν· ἐπιστάτα, εἶδομέν τινα
 64 ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια· καὶ ἐκωλύομεν αὐτόν,
 65 ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. Εἶπεν δὲ πρὸς αὐτόν Ἰησοῦς· μὴ κω-
 66 λύτε· ὅς γὰρ οὐκ ἔστιν καθ' ὑμῶν, ὑπὲρ ὑμῶν ἐστίν.
- 67 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήμ-

38. *μονογενὴς*] Cf. Mark, ix. 17.

44. *θέσθε... ὑμῶν*] An emphatic ex-
 pression, to which the Vulgate gives the
 equivalent: *Ponite in cordibus vestris*.

τοὺς λόγους τούτους] "these say-
 ings," referring probably to the astonish-
 ment of the multitude at his miracles.
 "The remembrance of these miraculous
 facts was to support their faith at the
 time of his passion." Abp. Kenrick.

46. *μεῖζον*] Cf. Mat. xviii. 1.

50. *ὅς γάρ*] Cf. Mat. xii. 30.

51. *ἐγένετο... Ἱερουσαλήμ*] During
 the last year of our Lord's life, he visited
 Jerusalem thrice, at the feast of taber-

nacles, the feast of dedication, and his
 last Pasch. The second of these visits
 is mentioned by St. John only, who is
 also the only evangelist who mentions
 by name the visit at the feast of taber-
 nacles (vii. 2-10), with which Patrizi
 identifies the journey in the text before
 us, and that of Mat. xix. 1, Mark, x. 1.
 In those texts it appears that he jour-
 neyed *πέραν τοῦ Ἰορδάνου*; the journey
 referred to must, therefore, be distinct
 from the third and last one in Luke,
 xvii. 11, which was through Samaria
 and Judæa, and from the second (cf.
 xiii. 22). It remains to identify it with

- ψεως αὐτοῦ, καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ πορεύεσ-
 52 θαι εἰς Ἱερουσαλὴμ. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου
 αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν ὡς ἐτοι-
 53 μάσαι αὐτῷ. Καὶ οὐκ ᾔδειξαν αὐτόν, ὅτι τὸ πρόσωπον ἦν πο-
 54 ρεούμενον εἰς Ἱερουσαλὴμ. Ἰδόντες-δὲ οἱ μαθηταὶ Ἰάκωβος, καὶ
 Ἰωάννης, εἶπαν· κύριε, θέλεις εἰπῶμεν πῦρ κατάβῃναι ἀπὸ τοῦ
 55 οὐρανοῦ, καὶ ἀναλῶσαι αὐτούς; Στρυφεῖς δὲ ἐπετίμησεν αὐ-
 56 τοῖς.* Καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
 57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ, εἶπεν τίς πρὸς αὐτόν·
 58 ἀκολουθήσω σοι ὅπου εἶς ἀπὲρρχῃ. Καὶ εἶπεν αὐτῷ Ἰησοῦς·
 αἱ ἀλῶπекες φωλεοὺς ἔχουσιν, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κα-
 59 τασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν
 κλίνει. Εἶπεν δὲ πρὸς ἕτερον· ἀκολουθεῖ μοι· ὁ δὲ εἶπεν· κύριε,
 60 ἐπίτρεψόν μοι πρῶτον ἀπελθόντι θάψαι τὸν πατέρα μου. Εἶπεν
 δὲ αὐτῷ ἄφες τοὺς νεκροὺς θάψαι τὸν ἐαυτῶν νεκρὸν· σὺ δὲ ἀπ-
 61 ελθὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. Εἶπεν δὲ καὶ ἕτε-
 ρος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασ-
 62 θαι τοῖς εἰς τὸν οἶκόν μου. Εἶπεν δὲ ὁ Ἰησοῦς· οὐδεὶς ἐπιβα-
 λὼν τὴν χεῖρα ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς
 ἐστὶν τῇ βασιλείᾳ τοῦ θεοῦ.

ΚΕΦ. Ι. (10).

- ¹ Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα δύο,
 καὶ ἀπέστειλεν ἀνὰ δύο δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν

* Add. καὶ εἶπεν. Οὐκ οἴδατε οἶον πνεύματος ἔστε ὑμεῖς. Ὁ γὰρ υἱὸς τοῦ
 ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι.

the present. St. John (vii. 10) says he went up to the feast of tabernacles *ὡς ἐν κρυπῇ*. This would agree with his avoiding the route through the populous districts on the western side of the Jordan. The words before us, *ἐν τῇ συμπλ.*, must be taken to mean the time when Christ's death was drawing near, viz., a period of about half a-year between the feast of tabernacles and the following Pasch. And this seems necessary, to allow for the great number of particulars (most of them peculiar to St. Luke, x. 17—xviii. 34) which intervene between the date of the text, and Christ's approaching the city on his last journey.

τὸ πρόσωπον ἐστηρ. τοῦ πορ.] he steadfastly set his face to go, i.e., "he had a fixed purpose to go;" a Hebrew idiom.

61. ἀποτάξασθαι] "to take leave of." Cf. Mark, vi. 46.

62. ἄροτρον] The metaphor is taken from guiding the plough. The ploughman must look straight before him at the furrow, as he holds the plough-handle, otherwise the furrow will be crooked. So, too, in the Christian life, whoever allows himself to be distracted by the cares of this world from his highest duty, which is to obey God, will not attain the end placed before him.

X. 1. The narrative of the mission of the seventy-two is peculiar to St. Luke. Our Lord's address to them closely resembles that which He made to the twelve apostles. Compare Mat. x. 9-16, and Mark, vi. 8-11.

ἑτεροὺς ἑβδ. δύο] "others, seventy-

- 2 πολὺν καὶ τύπον, οὗ ἡμελλεν αὐτὸς ἔρχεσθαι. Ἐλεγεν δὲ πρὸς αὐτοὺς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλέγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὥπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. Ὑπάγετε· ἴδου, ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βαστάξετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· καὶ μηδὲν κατὰ τὴν ὁδὸν ἀσπάσθητε. Εἰς ἣν δ' ἂν εἰσέλθῃτε οἰκίαν, πρῶτον λέγετε· εἰρήνη τῷ οἴκῳ τούτῳ. Καὶ εἰ ἐκεῖ ἡ νίσις εἰρήνης, ἐπανυπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε, ἐσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν· ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Μὴ μεταβαίνειτε ἐξ οἰκίας εἰς οἰκίαν. Καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς· ἡγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. Εἰς ἣν δ' ἂν πόλιν εἰσέλθῃτε, καὶ μὴ δεχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς, εἶπατε· καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας, ἀπομασσόμεθα ὑμῖν. Πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἡ βασιλεία τοῦ θεοῦ. Λέγω ὑμῖν, ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαί σοι, Χοραζεῖν· οὐαί σοι, Βηθσαῖδα· ὅτι εἰ ἐν Τύρῳ καὶ Σειδῶνι ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκῳ καὶ σποδῷ καθήμενοι μετενόησαν. Πλὴν Τύρῳ, καὶ Σειδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σὺ, Καφαρναούμ, μὴ ἕως τοῦ οὐρανοῦ ὑψωθῇς; ἕως τοῦ ἄδου καταβῇς.* Ὁ ἀκούων ὑμῶν, ἐμοῦ ἀκούει· καὶ ὁ ἀθετῶν ὑμᾶς, ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν, ἀθετεῖ τὸν ἀποστείλαντά με. Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο μετὰ χαρᾶς, λέγοντες· κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματι σου. Εἰπεν δὲ αὐτοῖς· ἐθεώρουν τὸν σατανᾶν ἐκ τοῦ οὐρανοῦ ὡς ἀστραπὴν πεσόντα. Ἴδου, δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφενων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τὴν τοῦ ἐχθροῦ· καὶ

* ἡ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ.

two in number,"—"seventy-two others." Compare the constr. in ch. xxiii. 32.

ἀνὰ δύο δύο] Cf. Mat. xx. 9. Here the Hebraism *dúo dúo* is combined with the constr. with *ἀνὰ*.

7. τὰ παρ' αὐτῶν] scil. δοθέντα.

13. Χοραζεῖν] Cf. Mat. xi. 21.

18. Mald. interprets this of the incarnation of Christ, as though he said: "You tell me nothing new when you

say that the devils have been made subject to me, for I knew that Satan their prince was conquered by me, and cast down from heaven." By the latter expression may be signified the power the devil possessed before the coming of Christ (Cf. John, xvi. 33, xiv. 30, xii. 31). But most authors interpret the whole of the fall of the devil from heaven in consequence of his rebellion.

- 20 οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. Πλὴν ἐν τούτῳ μὴ χαίrete, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίrete δὲ, ὅτι τὰ ὀνόματα ὑμῶν
 21 ἐνγέγραπται ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἡγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν· ἔξομολογοῦμαι σοι, πάτερ, κυ-
 ριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναὶ, ὁ πατήρ,
 22 ὅτι αὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς γινώσκει τίς ἐστὶν ὁ υἱός, εἰ μὴ ὁ πατήρ· καὶ τίς ἐστὶν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἂν βού-
 23 ληται ὁ υἱός ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητάς, κατ' ἰδίαν εἶπεν· μακάριοι οἱ ὀφθαλμοί, οἱ βλέποντες ἃ βλέπε-
 24 τε. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδαν· καὶ ἀκοῦσαί μου ἃ ἀκο-
 ῦετε, καὶ οὐκ ἤκουσαν.
 25 Καὶ ἰδὼν, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, λέγων·
 26 διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δὲ εἶ-
 πεν πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;
 27 Ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις, κύριον τὸν θεόν σου ἐξ ὅλης καρδίας σου, ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ ἰσ-
 χυῖ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου· καὶ τὸν πλησίον σου ὡς
 28 σεαυτόν. Εἶπεν δὲ αὐτῷ ὀρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζή-
 29 σῃ. Ὁ δὲ θέλων δικαιοῦσαι ἑαυτόν, εἶπεν πρὸς τὸν Ἰησοῦν· καὶ
 30 τίς ἐστὶν μου πλησίον; Ὑπολαβὼν ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχὼν, καὶ λησταῖς πε-
 ριέπεσεν· οἱ καὶ ἐκδύσαντες αὐτόν, καὶ πληγὰς ἐπιθέντες, ἀπῆλ-
 31 θον, ἀφέντες ἡμιθανή· Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν
 32 ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτόν, ἀντιπαρῆλθεν· Ὁμοίως δὲ καὶ
 33 λευεΐτης, κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν, ἀντιπαρῆλθεν. Συ-
 μαρεΐτης δὲ τις ὁδεύων, ἦλθεν κατ' αὐτόν, καὶ ἰδὼν ἐσπλαγχνί-
 34 σθη. Καὶ προσελθὼν κατέδρασε τὰ τραύματα αὐτοῦ, ἐπιχέων ἑλ-
 αῖον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος, ἡγα-

19. ἀδικήσῃ] "hurt," in the sense of *βλάβη*.

21. ἐξομολογοῦμαι] Cf. Mat. xi. 25.

25-27. Peculiar to St. Luke, though a similar question and reply, without the parable, are related in another case. Mat. xix. 16., and Luke, xviii. 18.

27. τὸν πλησίον σου] scil. *ἄντα*.

30. Jericho was situated 150 stadia from Jerusalem, between it and the Jordan. On the road between these cities was a desert, infested by Arab robbers. St. Jerome states that part of

this road was called "the red men's ascent," from the many murders committed there.

κατέβαινεν] *went down*, from the capitol.

32. λευεΐτης] The Levites were descendants of Levi, but not, like the priests, of the line of Aaron. They were engaged in watching the temple, preparing the victims for sacrifices, superintending the treasure and sacred vessels, and in the study and teaching of the law.

- 35 γεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὐρίον ἐκβαλὼν ἔδωκεν δύο δηνάρια τῷ πανδοχεί, καὶ εἶπεν· ἐπιμελήθητι αὐτοῦ· καὶ ὃ, τι εἰάν προσδωπανήσης, ἐγὼ ἐν τῷ ἐπαν-
 36 ἔρχεσθαι με ἀποδώσω σοι. Τίς τούτων τῶν τριῶν πλησίον σοι
 37 δοκεῖ σοι γεγενεῖναι τοῦ ἐμπροσθέντος εἰς τοὺς ληστάς; Ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ· εἶπεν δὲ αὐτῷ Ἰησοῦς· πορεύου, καὶ σὺ ποιεῖ ὁμοίως·
 38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς, αὐτὸς εἰσῆλθεν εἰς κώμην
 39 τινά· γυνή δέ τις ὀνόματι Μάρθα, ὑπεδέξατο αὐτόν. Καὶ τῇδε ἦν ἀδελφή καλουμένη Μαριάμ, ἥ καὶ παρακαθεσθείσα πρὸς
 40 τοὺς πόδας τοῦ Ἰησοῦ, ἤκουεν τὸν λόγον αὐτοῦ. Ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν· κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφή μου μόνην με κατέλιπεν διακονεῖν, εἰ-
 41 πὲ οὖν αὐτῇ, ἵνα μοι συναντιλάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐ-
 42 τῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς· καὶ θορυβάξῃ περὶ πολλὰ· ἀλίγων δὲ χρειῶν ἐστίν, ἡ ἐνός· Μαριάμ γὰρ τὴν ἀγα-
 θὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται αὐτῇς.

ΚΕΦ. ΙΑ. (11).

- 1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο, εἶπεν τίς τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δι-
 2 δαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδαξε τοὺς μα-
 3 θητάς αὐτοῦ. Εἶπεν δὲ αὐτοῖς· ὅταν προσεύχησθε, λέγετε· πά-
 4 τέρ, ἀγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου. Τὸν ἄρ-
 5 τον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφεί-
 6 λοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. Καὶ εἶπεν πρὸς αὐτούς· τίς ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτόν μεσονυκτίου, καὶ εἴπῃ αὐτῷ· φίλε, χρῆσόν μοι τρεῖς ἄρτους.
 7 Ἐπεὶ δὲ φίλος μου παρέγένετο ἐξ ὁδοῦ πρὸς με, καὶ οὐκ ἔχω ὃ
 8 παραθήσω αὐτῷ. Κάκεῖνος ἔσωθεν ἀποκριθεὶς εἶπῃ· μὴ μοι κό-
 9 πους παρέχε· ἡδὴ ἡ θύρα κέκλεισται, καὶ τὰ παῖδιά μου μετ'
 10 ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναι σοι. Λέ-
 11 γω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς, διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῆ-

84. πανδοχεῖον] The more Attic form of this word is πανδοκεῖον.

88. κώμην] This was Bethany, as appears from St. John, xi. 1.

41. θορυβάξῃ] *art* troubled, th. *θύρβος*. The usual reading is *τυρβάξῃ*, th. *τύρβη*, the Latin *twrba*, disorder, bustle.

XI. 8. ἐπιούσιον] Cf. Mat. vi. 11.

5. μεσονυκτίου] gen. of time.

χρῆσον] *lend*; the middle form would express borrowing.

7. εἰς τὴν κοίτην] Cf. Mat. ii. 23.

8. ἀναίδειαν] *importunity*: lit. "shamelessness," implied in persisting with a request which has been refused.

- 9 ζει. Καὶ γὰρ ὑμῖν λέγω· αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ
 10 εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει· καὶ ὁ ζητῶν εὕρισκει· καὶ τῷ κρούοντι ἀνοίγεται. Τίνα
 11 δὲ ἐξ ὑμῶν αἰτήσῃ τὸν πατέρα ὁ υἱός* ἰχθὺν, καὶ ἀντὶ ἰχθύος
 12 ὄψιν αὐτῷ ἐπιδώσει; Ἡ καὶ αἰτήσῃ ὠν, ἐπιδώσει αὐτῷ σκορπ-
 13 πῖον; Εἰ οὖν ὑμεῖς πονηροὶ ὑπαρχοντες, οἴδατε δόματα ἀγαθὰ
 14 διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατήρ, ὁ ἐξ οὐρανοῦ, δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.
 15 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν·† ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι.
 16 Τινὲς δὲ ἐξ αὐτῶν εἶπαν· ἐν Βεεζεβοὺλ, τῷ ἄρχοντι τῶν δαιμονίων, ἐκβάλλει τὰ δαιμόνια. Ἄλλοι δὲ πειράζοντες, σημείον
 17 ἐξ οὐρανοῦ ἐξήτουν παρ' αὐτοῦ. Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα, εἶπεν αὐτοῖς· πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα, ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει· Εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διμερίσθῃ, πῶς σταθήσεται ἡ βασιλεία αὐ-
 18 τοῦ; ὅτι λέγετε, ἐν Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. Εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ
 19 βασιλεία τοῦ θεοῦ. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν
 20 ἑαυτοῦ αὐλὴν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ. Ἐπ' αὐτὸν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ
 21 αἶρει, ἐφ' ἣ ἐπεποιθεῖ, καὶ τὰ σκῦλα αὐτοῦ διαδιδώσιν. Ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμὸν ἔστιν· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.
 22 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπανσιν· καὶ μὴ εὕρισκον, τότε λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ
 23 ἐλθὼν εὕρισκει σχολάζοντα, σεσωμασμένον καὶ κεκοσμημένον. Τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπ' αὐτόν, καὶ εἰσελθόντά κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσ-
 24 χατα τοῦ ἀνθρώπου ἐκείνου· χειρόνα τῶν πρώτων. Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις φωνὴ ἐκ τοῦ ὄχλου, εἶπεν αὐτῷ· μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὗς
 25 ἐθήλασας. Αὐτὸς δὲ εἶπεν· μενούργε μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ, καὶ φυλάσσοντες.

* Add. ἄρτον, μὴ λίθον δώσει αὐτῷ; εἰ καὶ.

† Add. καὶ αὐτὸ ἦν κωφός.

11.* μὴ λίθον] Cf. Mat. vii. 9.

20. ἐφθασεν] is come upon you, has arrived before you were thinking of it.

21. Cf. Mat. xii. 29.

22. πανοπλίαν] Cf. Eph. vi. 13-17.

23. ὁ μὴ ὦν.] Cf. Mat. xii. 30.

24. Cf. Mat. xii. 43.

28. μενούργε] *Quinimmo*. Vulg. *Yea, rather*. In this our Lord is so far from denying that his mother was blessed

- 29 Τῶν δὲ ὄχλων ἐπαθροισμένων, ἤρξατο λέγειν· ἡ γενεὰ αὕτη
 30 πονηρά ἐστιν· σημεῖον ζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ
 31 μὴ τὸ σημεῖον Ἰωανᾶ. Καθὼς γὰρ ἐγένετο ὁ Ἰωάνης τοῖς Νινευεῖταις
 32 σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.
 33 Βασίλισσα νότον ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γε-
 34 νεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς
 35 γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἰδοὺ, πλείον Σολομῶνος
 36 ὦδε. Ἄνδρες Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς
 37 ταύτης, καὶ κατακρινούσιν αὐτήν· ὅτι μετένοησαν εἰς τὸ κύρυγμα
 38 Ἰωανᾶ· καὶ ἰδοὺ, πλείον Ἰωανᾶ ὦδε. Οὐδεὶς λύχνον ἄψας, εἰς
 39 κρυπτήν τιθήσιν, οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν,
 40 ἵνα οἱ εἰσπορευόμενοι τὸ φῶς βλέπωσιν. Ὁ λύχνος τοῦ σώμα-
 41 τός ἐστιν ὁ ὀφθαλμός σου· ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ
 42 ὅλον τὸ σῶμά σου φωτεινὸν ἐστίν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶ-
 43 μά σου σκοτεινόν. Σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοί, σκότος ἐστίν.
 44 Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τί σκοτεινόν,
 45 ἔσται φωτεινόν ὅλον, ὡς ὅταν ὁ λύχνος ἐν τῇ ἀστραπῇ φωτίξῃ σε.
 46 Ἐν δὲ τῷ λαλήσαι, ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀριστή-
 47 σῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐ-
 48 θαύμασεν, ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Εἶπεν δὲ
 49 ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ πο-
 50 τηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρ-
 51 παγῆς καὶ πονηρίας. Ἀφρονεῖς οὐχ ὁ ποιήσας τὸ ἔξωθεν, καὶ
 52 τὸ ἔσωθεν ἐποίησεν; Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ,
 53 πάντα καθαρὰ ὑμῖν ἐστί. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις· ὅτι
 54 ἀποδεκατοῦτε τὸ ἡδύσμον, καὶ τὸ πηγανον, καὶ πᾶν λάχανον·
 55 καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ
 56 ἔδει ποιῆσαι, καὶ κἀκεῖνα μὴ παρῆναι. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις·
 57 ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς, καὶ τοὺς

for bearing him, that he affirms it. The Blessed Virgin was *more* blessed for hearing the word of God and keeping it, because, unless she had done that, she had not been blessed, though she had borne Christ in her body. So, where our Lord says "it is not you who speak, but the Spirit of your Father that speaketh in you," (Mat. x. 20) it does not follow that the apostles did not speak, but that it was *rather* the Holy Ghost who spoke in them. Similarly, Mat. ix. 13. Mald.

29-32. Cf. Mat. xii. 38-42.

33. κρυπτήν] in *abscundito*. Vulg. Understand *χώραν*. If *paroxytone*,

κρυπτήν, the word would mean a crypt or vault.

34. ἀπλοῦς...πονηρός] Cf. Mat. vi. 22, 23.

37. ἀριστήσῃ] Cf. Mat. xxii. 4.

38. ἐβαπτίσθη] This refers to the careful ceremonial washings the Jews used before meals.

41. τὰ ἐνόντα] Maldonatus, following Theophylact, &c., takes this to mean *pro facultatibus vestris*, "according to your means." It would thus be the adverbial acc. Wilke (Lex. N. T.) renders it "quæ insunt, scil. in patinâ," referring to Mat. xxiii. 25 τὸ ἐντὸς τοῦ ποτηρίου—"Give as alms what is in

- 44 ἀσπασμούς ἐν ταῖς ἀγοραῖς. Οὐαὶ ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα
 45 τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω, οὐκ οἴ-
 46 δασιν. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει αὐτῷ διδάσκαλε,
 46 ταῦτα λέγων, καὶ ἡμᾶς ὑβρίζεις. Ὁ δὲ εἶπεν· καὶ ὑμῖν τοῖς νο-
 μικοῖς οὐαὶ ὅτι φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα,
 47 καὶ αὐτοὶ ὑμεῖς ἐν τῶν δακτύλων ὑμῶν οὐ προσψαύετε τοῖς φορ-
 47 τίοις. Οὐαὶ ὑμῖν ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ
 48 δὲ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μάρτυρές ἐστε καὶ
 48 συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν ὅτι αὐτοὶ μὲν ἀπέ-
 49 κτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε.* Διὰ τοῦτο καὶ ἡ σοφία
 49 τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους,
 50 καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν. Ἴνα ἐκζητηθῇ τὸ αἷμα
 50 πάντων τῶν προφητῶν, τὸ ἐκκεχυμένον ἀπὸ καταβολῆς κόσμου,
 51 ἀπὸ τῆς γενεᾶς ταύτης. Ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζα-
 51 χαρίου, τοῦ ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου·
 52 ναὶ, λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαὶ
 52 ὑμῖν τοῖς νομικοῖς ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ
 53 εἰσῆλθατε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. Κακεῖθεν ἐξελ-
 53 θόντος αὐτοῦ,† ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς
 54 ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλεονόνων, ἐνεδρεύοντες
 αὐτὸν, θηρεῦσαι τί ἐκ τοῦ στόματος αὐτοῦ.†

ΚΕΦ. IB. (12).

- 1 Ἐν οἷς ἐπισυναχθεῖσιν τῶν μυριάδων τοῦ ὄχλου, ὥστε κατα-
 πατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶ-
 2 τον· προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης ἣτις ἐστὶν ὑπόκρισις τῶν
 2 Φαρισαίων. Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν, ὃ οὐκ ἀποκα-

* Add. αὐτῶν τὰ μνημεῖα.

† Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτούς.

‡ Add. ἵνα κατηγορήσωσιν αὐτοῦ.

the cup and the platter." The Vulgate has: *quod superest*—"for what remains."

46. φορτίζετε κ. τ. λ.] A double acc., of the patient and of that which is imposed upon him.

49. ἡ σοφία] Cf. 2 Paral. xxiv. 19-22.

51. Ζαχαρίου] Cf. Mat. xxiii. 34.

53. δεινῶς ἐνέχειν] *graviter insistere*, Vulg. We may understand *χόλον*. Compare Herod. vi. 119, ἐνείχε σφι δεινὸν χόλον, and Mar. vi. 19.

ἀποστοματίζειν] *aliquid capere de*

ore ejus, Vulg., i.e., "to ply him with questions" in order to elicit some answer they could take advantage of. Wilke (Lex. N. T.) thinks it conveys the notion of pressing a person with questions in such a manner as to lead him to speak without reflection, comparing the similar compounds, ἀποστηθίζω, ἀποσχεδίζω. The original meaning of ἀποστοματίζω is to speak from memory, to dictate.

XII. 1. ἐν οἷς] "During which mat-
 ters," viz., the discourse just recorded.

προσέχετε ἀπὸ] Cf. Mat. xvi. 6.

- 3 λυθθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται. Ἄνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐδὲ ἐλάλησατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωματίων.
- 4 Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἔχοντων περισσώτερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν τίνα φοβήθητε, φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι, ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. Οὐχὶ πέντε στρουθία πωλοῦνται ἀσσυρίων δύο; καὶ ἐν ἑξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἡριθμῶνται· μὴ φοβεῖσθε· πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν· πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἑμοί ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ. Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων, ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι, οὐκ ἀφεθήσεται. Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνήσητε πῶς ἢ τί ἀπολογήσησθε, ἢ τί εἴπητε. Τὸ γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ, ἃ δεῖ εἰπεῖν.
- 13 Εἶπεν δὲ τις ἐκ τοῦ ὄχλου αὐτῷ· διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Εἶπεν δὲ πρὸς αὐτοὺς· ὁράτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἔστιν ἐκ τῶν ὑπαρχόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. Καὶ διελογίζετο ἐν αὐτῷ λέγων· τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; Καὶ εἶπεν· τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μεῖζονας οἰκοδομήσω· καὶ συνάξω ἐκεῖ πάντα τὸν σίτον, καὶ τὰ ἀγαθὰ μου. Καὶ ἐρῶ τῇ ψυχῇ μου· ψυχῇ, ἔχεις πολλὰ ἀγαθὰ· κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπεν δὲ αὐτῷ ὁ θεός· ἄφρον, ταύτη τῇ νυκτὶ τὴν ψυχὴν σου αἰτοῦσαι ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; Οὕτως ὁ θησαυρίζων αὐτῷ, καὶ μὴ εἰς θεὸν πλουτῶν.

3. ἀνθ' ὧν] Cf. ch. i. 20.

8. ὁμολ. ἐν ἑμοί] Cf. Mat. x. 32.

10. ἅγιον πνεῦμα] Cf. Mat. xii. 31.

14. κριτὴν] The κριτής is the civil judge; the μεριστής a divider, i.e., an arbiter privately appointed.

15. ἐν τῷ περισσεύειν] quia non in abundantia cuiusquam vita ejus est ex his quas possidet, Vulg., i.e., "In a

man's abundance—when a man has abundance—his life or happiness does not consist in what he possesses." περισσεύειν τινὶ is like the Latin *abundat mihi*.

17. τοῦ συνάξω] συνάξω would require ποί, but ποῦ is used, because the storing-up as well as the bringing-together is implied.

- 22 Εἶπεν δὲ πρὸς τοὺς μαθητάς· διὰ τοῦτο λέγω ὑμῖν, μὴ με-
 23 ριμνᾶτε τῇ ψυχῇ τί φάγητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύση-
 24 σθε. Ἡ γὰρ ψυχὴ πλείον ἐστιν τῆς τροφῆς, καὶ τὸ σῶμα, τοῦ
 25 φει αὐτοῦν· πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν; Τίς
 26 δὲ ἐξ ὑμῶν μεριμνῶν δύναται ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι
 27 πῶν μεριμνᾶτε; Κατανοήσατε τὰ κρίνα, πῶς αὐξάνει· οὐ κο-
 28 πιᾷ, οὐδὲ νήθει· λέγω δὲ ὑμῖν, οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ
 29 αὐτοῦ περιεβάλετο ὡς ἐν τούτων. Εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄν-
 30 τως σήμερον, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὐ
 31 ζῆτεῖτε τί φάγητε, καὶ τί πίνητε· καὶ μὴ μετεωρίζεσθε. Ταῦτα
 32 γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν δὲ ὁ πατὴρ
 33 οἶδεν ὅτι χρῆζετε τούτων. Πλὴν ζητεῖτε τὴν βασιλείαν αὐτοῦ,
 34 καὶ ταῦτα προστεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποι-
 35 μνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.
 36 Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην· ποιήσατε
 37 ἑαυτοῖς βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς
 38 οὐρανοῖς· ὅπου κλέπτῃς οὐκ ἐγγίξει, οὐδὲ σὴς διαφθείρει. Ὅπου
 39 γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστί. Ἔσ-
 40 τωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμε-
 41 νοι. Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυ-
 42 τῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων· ἵνα ἐλθόντος καὶ κρουσαν-
 43 τος, εἰθέως ἀνοιξώσιν αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς
 44 ἐλθὼν ὁ κύριος ἐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι πε-
 45 ριζώσεται, καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐ-
 46 τοῖς. Καὶ ἐν τῇ δευτέρᾳ καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὖ-
 47 ρη οὕτως, μακάριοι εἰσὶν ἐκεῖνοι. Τοῦτο δὲ γινώσκετε, ὅτι εἰ
 48 ᾗδε ὁ οἰκοδεσπότης ποῖα ὥρα ὁ κλέπτῃς ἔρχεται, ἐγρηγόρησεν

24. μᾶλλον διαφ.] Cf. Mat. vi. 26.

29. μὴ μετεωρίζεσθε] *no lite in sublime tolli*, Vulg. The word is derived from *μετέωρος*, "raised from off the ground" (th. *ἔωρα*, anything suspended, a noose for hanging. So *αἶωρα*, a machine for suspending bodies, a swing, &c.). The passage may therefore be understood: "Do not aspire after things beyond you—conceive no lofty and extravagant hopes," which would apply to what is said in v. 25, of adding a cubit to one's stature. From the above sense of με-

τέωρος there is the derived signification of "standing on the tip-toe of expectation," and therefore of being "agitated between hope and fear." And this is the interpretation adopted by Mald., who renders: "ne sitia longā futuri sollicitudine suspensi."

35. περιεζωσμέναι] Where long garments were used, as in the east, it was necessary to gird them up when employed in work. So Horace, Sat. II. viii. 70, "*Præcincti recte pueri comitque ministrent.*"

- 40 ἂν, καὶ οὐκ ἀφήκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. Καὶ ὑμεῖς γίνεσθε ἑτοιμοὶ ὅτι ἡ ὥρα οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.
- 41 Εἶπεν δὲ ὁ Πέτρος· κύριε· πρὸς ἡμᾶς τὴν παραβολὴν ταύτην
- 42 λέγεις, ἡ καὶ πρὸς πάντας; Καὶ εἶπεν ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ σιτομέτριον; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει ποιοῦντα οὕτως.
- 44 Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐάν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ χρονίζει ὁ κύριός μου ἔρχεσθαι καὶ ἄρξηται τύπτειν τοὺς παῖδας, καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεισθαι. Ἡξεῖ ὁ κύριος τοῦ δούλου ἐκεῖνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει· καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἐτοιμάσας, τῇ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλὰς. Ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας· παντὶ δὲ ἡ ἐδόθη πολὺ, πολὺ ζητηθήσεται παρ' αὐτοῦ· καὶ ὡς παρέθεντο πολὺ, περισσότερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βυλεῖν ἐπὶ τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτίσθηναι, καὶ πῶς συνέχομαι ἑωσότου τελεσθῆ; Δοκεῖτε ὅτι εἰρήνην παρεγενόμεν δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ διαμερίσμον· Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν ἐνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσίν, καὶ δύο ἐπὶ τρισίν. Διαμερισθῇσονται πατήρ ἐπὶ υἱῷ, καὶ υἱὸς ἐπὶ πατρὶ· μήτηρ ἐπὶ θυγατέρα, καὶ θυγάτηρ ἐπὶ τὴν μητέρα· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθεράν.

42. τίς ἄρα ἐστίν] Our Lord answers St. Peter's question indirectly, applying the parable to the apostles in particular. Its general application is stated in Mar. xiii. 37, ὃ ὑμῖν λέγω, πᾶσιν λέγω· γηγορεῖτε.

σιτομέτριον] The measure of wheat given monthly to slaves; this was four or five modii.

46. διχοτομήσει] Cf. Mat. xxiv. 51.

47. πολλὰς] scil. πληγὰς. Accusative of the cognate notion. Cf. Beelen, Gr. Gr. N.T., § 82.

49. τί θέλω, κ.τ.λ.] *Quid volo nisi ut accendatur?* Vulg. If the sign of interrogation were placed after θέλω, it might be literally rendered: "What do

I wish? Would it were already kindled!" εἰ and εἴθε are thus used in the expression of a wish, with a suppressed apodosis implying "how well it were if," &c. Another explanation of the constr. would make it: "how I wish that it were kindled!" For this use of τί (a doubtful one) see note on Mat. vii. 14.

51. οὐχί...ἀλλ' ἢ] *non...sed*, Vulg. Strictly, ἀλλ' ἢ means "except." The ellipsis might be filled up either as: οὐχί παρεγενόμεν δοῦναι οὐδὲν ἄλλο ἀλλὰ, or οὐδὲν ἄλλο, ἢ, from the confusion of which two phrases the form has arisen.

52. ἐπὶ δυσίν] Here ἐπὶ with the da-

- 54 Ἐλεγεν δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδῃτε νεφέλην ἀνατέλ-
 55 λουσάν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι ὄμβρος ἔρχεται· καὶ γί-
 56 νεται οὕτως. Καὶ ὅταν νότον πνεόντα, λέγετε· ὅτι κύνων ἔσ-
 57 ρανοῦ οἴδατε δοκιμάζειν· τὸν καιρὸν δὲ τούτου πῶς οὐκ οἴδατε δο-
 58 κιμάζειν; Τί δὲ καὶ ἐφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον; Ὡς γὰρ
 59 ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργα-
 σίαν ἀπηλλάχθαι αὐτοῦ· μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν,
 καὶ ὁ κριτὴς σε παραδώσει τῷ πράκτορι, καὶ ὁ πράκτωρ σε
 βυλεῖ εἰς φυλακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ
 τὸ ἔσχατον λεπτὸν ἀποδῷς.

ΚΕΦ. ΙΓ. (13).

- 1 Πιρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ
 2 τῶν Γαλιλαίων, ὧν τὸ αἷμα Πειλάτος ἔμixin μετὰ τῶν
 3 θυσιῶν αὐτῶν. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· δοκεῖτε ὅτι οἱ
 4 Γαλιλαῖοι οὗτοι ἀμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐ-
 5 γέγοντο, ὅτι ταῦτα πεπόνθουσιν; Οὐχὶ, λέγω ὑμῖν· ἀλλ' εἰάν μὴ
 6 μετανόητε, πάντες ὁμοίως ἀπολείσθε. Ἡ ἐκεῖνοι οἱ δεκαοκτῶ,
 ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ, καὶ ἀπεκτείνεν αὐτοὺς,
 δοκεῖτε ὅτι αὐτοὶ ὀφείλεται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώ-
 5 πους τοὺς κατοικοῦντας Ἱερουσαλήμ; Οὐχὶ, λέγω ὑμῖν· ἀλλ'
 6 εἰάν μὴ μετανόητε, πάντες ὡσαύτως ἀπολείσθε. Ἐλεγεν δὲ ταύ-
 την τὴν παραβολὴν· συκὴν εἶχεν τις πεφυτευμένην ἐν τῷ ἀμπε-

tive expresses hostile direction, *against*, a usage frequent in Homer and other poets, and in Ionic prose.

58. *ὁδὸς ἐργασίαν*] A Latinism; *da operam*.

59. *πράκτορι*] The *exactor*, i.e., the officer charged with the exaction of the punishment, called in the parallel passage of St. Mat. v. 25, *ὑπηρέτης*.

λεπτὸν] Cf. Mar. xii. 42.

XIII. 1. *Γαλιλαίων*] The event here alluded to is not elsewhere distinctly recorded. Pilate appears to have caused these persons to be slain whilst they were sacrificing, and thus their blood was mingled with that of the victims. Maldonatus thinks it may refer to the slaughter of certain Samaritans, at a village called Tirabatha. They were about to occupy Mount Garizim, under

an impostor, but were dispersed by Pilate's orders. Josephus, however, who relates this, says nothing of the sacrifice (Ant. Jud. xviii. 5).

4. *Σιλωάμ*] This was the name of a fountain at the foot of Mount Sion, S.E. of Jerusalem. The name appears here to be used for the district in which the fountain was situated.

ὀφείλεται] *debtors*, equivalent to *ἀμαρτωλοί*.

6. *συκὴν*] Under the image of the barren fig-tree is represented the Jewish nation to whom our Lord preached for three years, or again, souls who are to be patiently tended by those entrusted with their care, that at length they may produce the fruit of good works.

7. *ἵνα τί*] scil. *γένηται*.

- λῶνι αὐτοῦ· καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ, καὶ οὐχ εὗρεν.
 7 Εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· ἰδοὺ, τρία ἔτη ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὕρισκω· ἔκκο-
 8 ψον αὐτήν· ἵνα τί καὶ τὸν τόπον καταργεῖς; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἀφες αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως οὗτου σκά-
 9 ψω περὶ αὐτήν, καὶ βάλω κοπρία· Ἐὰν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μήγε, ἐκκόψεις αὐτήν.
 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι.
 11 Καὶ ἰδοὺ, γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δεκαοκτώ· καὶ ἦν συγκύνπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές. Ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς, προσεφώνησε, καὶ εἶπεν αὐτῇ· γύναι, ἀπο-
 12 λέλυσαι τῆς ἀσθενείας σου. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
 14 καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν θεόν. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ· ὅτι ἕξ ἡμέραι εἰσιν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὐκ ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ
 15 σαββάτου. Ἀπεκρίθη δὲ αὐτῷ ὁ κύριος, καὶ εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύνει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ
 16 τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει; ταύτην δὲ, θυγατέρα Ἀβραάμ οὐσαν, ἣν ἔδωκεν ὁ σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυ-
 17 θῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ, κατησχύνοντο πάντες οἱ ἀντικείμενοι αὐ-
 τῷ· καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γενομένοις ὑπ' αὐτοῦ.
 18 Ἐλέγεν οὖν· τίμι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; καὶ τίμι
 19 ὁμοίωσεν αὐτήν; Ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ ἡῤῥησεν, καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλά-
 20 δοις αὐτοῦ. Καὶ πάλιν εἶπεν· τίμι ὁμοιώσω τὴν βασιλείαν τοῦ
 21 θεοῦ; Ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύ-
 ρον σάτα τρία, ἕως οὗ ἐξυμῶθη ὅλον.
 22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων, καὶ
 23 πορείαν ποιούμενος εἰς Ἱεροσόλυμα. Εἶπεν δὲ τις αὐτῷ· κύριε,
 24 εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς· Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας· ὅτι πολλοὶ, λέγω ὑμῖν, ζητή-

9. *kān mēn poiēsē*] The apodosis may be supplied by some such words as *καλῶς ἂν εἴη*.

11. *eis τὸ παντελές*] equivalent to *παντελῶς*, "wholly unable to look upwards."

19-21. Cf. Mat. xiii. 31-33.

23. *ei ὀλίγοι οἱ σωζ.*] The question

is not in the *oratio obliqua*, but *recta*. In the N.T., especially in Luke, *ei* is often used in a direct interrogation. *Oi σωζόμενοι* is rendered in the Vulg. *qui salvantur*, viz., those who are in course of salvation, opposed to *oi ἀπολλύμενοι*, 1 Cor. i. 18.

- 25 σουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύουσιν. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰ-
 κοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστά-
 ναι, καὶ κρούειν τὴν θύραν, λέγοντες· κύριε, ἀνοίξον ἡμῖν· καὶ
 26 ἀποκριθεὶς ἐρεῖ ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ. Τότε ἄρξῃ-
 θε λέγειν· ἐφάγομεν ἐνώπιόν σου, καὶ ἐτίομεν, καὶ ἐν ταῖς
 27 πλατείαις ἡμῶν ἐδίδαξας· Καὶ ἐρεῖ· λέγω ὑμῖν, οὐκ οἶδα
 28 πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας. Ἐκεῖ
 ἔσται ὁ κληθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὀψῇσθε
 Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, καὶ πάντας τοὺς προφήτας ἐν
 29 τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. Καὶ ἤξου-
 σιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότον·
 30 καὶ ἀνακληθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ ἰδοὺ, εἰσιν
 ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσιν πρῶτοι, οἱ ἔσονται ἐσ-
 χατοι.
 31 Ἐν αὐτῇ τῇ ὥρᾳ προσήλθαν τινὲς Φαρισαῖοι, λέγοντές
 αὐτῷ· ἔξελθε, καὶ πορεύου ἐντεῦθεν· ὅτι Ἡρώδης θέλει σε ἀπο-
 32 κτείνειν. Καὶ εἶπεν αὐτοῖς· πορευθέντες εἰπατε τῇ ἀλώπεκι ταύ-
 τη· ἰδοὺ, ἐκβάλλω δαιμόνια, καὶ ἰάσεις ἀποτελῶ σήμερον καὶ
 33 αὔριον, καὶ τῇ τρίτῃ ἡμέρᾳ τελειοῦμαι. Πλὴν δεῖ με σήμερον καὶ αὔ-
 ριον καὶ τῇ ἔχομένῃ πορεύεσθαι· ὅτι οὐκ ἐνδέχεται προφήτην ἀ-
 34 πολέσθαι ἔξω Ἱερουσαλὴμ. Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκ-
 τείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους
 πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρό-
 πον ὄρνις τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελή-
 35 σατε. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν· λέγω δὲ ὑμῖν, οὐ
 μὴ ἰδῇτέ με ἕως εἴπητε, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
 κυρίου.

ΚΕΦ. ΙΔ. (14).

- 1 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων
 φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατη-
 2 ρούμενοι αὐτόν. Καὶ ἰδοὺ, ἀνθρωπὸς τις ἦν ὑδρωπικός ἐμπροσ-
 3 θεν αὐτοῦ. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς νομικοὺς
 καὶ φαρισαίους, λέγων· ἔξεστιν τῷ σαββάτῳ θεραπεύσαι, ἢ οὐ;
 4 Οἱ δὲ ἡσύχασαν· καὶ ἐπιλαβόμενος ἰάσατο αὐτόν, καὶ ἀπέλυσεν.
 5 Καὶ πρὸς αὐτοὺς εἶπεν· τίνας ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ

31. ἐντεῦθεν] i.e., from Galilee, away from Herod's jurisdiction.

32. σήμε. καὶ αὔρ.] By "to-day and to-morrow" we may understand a short period, and by "the third day," what-
 ever was to follow that brief period.
 Compare Osee, vi. 3. τελειοῦμαι, am

consummated, pres. in a future sense.
 Our Lord refers to his death.

34. Cf. Mat. xxiii. 37, where our Lord uses similar expressions in the temple.

XIV. 5. υἱός] Here the MSS. fol-
 lowed by the Vulg. have υἱος.

- πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαβ-
 6 βάτου; Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι πρὸς ταῦτα. Ἐλε-
 7 γεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν, ἐπέχων πῶς τὰς
 8 πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτοὺς. Ὅταν κληθῇς
 9 ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν·
 10 μήποτε ἐντιμότερός σου ἢ κεκλημένος ὑπ' αὐτοῦ. Καὶ ἐλθὼν
 ὁ σὲ καὶ αὐτὸν καλέσας, ἐρεῖ σοι· δὸς τούτῳ τόπον· καὶ τό-
 11 τε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν. Ἄλλ'
 ὅταν κληθῇς, πορευθεὶς ἀνάπεσαι εἰς τὸν ἔσχατον τόπον· ἵνα
 ὅταν ἐλθῇ ὁ κεκληκὼς σε, ἐρεῖ σοι· φίλε, προσανάβηθι ἀνώτε-
 12 ρον· τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι.
 Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν
 13 ὑψωθήσεται. Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῇς ἄρισ-
 τον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς
 σου, μηδὲ τοὺς συγγενεῖς σου, μὴ γείτονας πλουσίους· μήπο-
 14 τε καὶ αὐτοὶ ἀντικαλέσωσίν σε, καὶ γένηται ἀνταπόδομά σοι.
 15 Ἄλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς,
 16 τυφλοὺς. Καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι·
 17 ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων. Ἀκού-
 σας δὲ τις τῶν συνανακειμένων ταῦτα, εἶπεν αὐτῷ· μακάριος ὅστις
 18 φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Ὁ δὲ εἶπεν αὐτῷ· ἀν-
 19 θρωπὸς τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς. Καὶ
 ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δεῖπνου εἰπεῖν τοῖς κε-
 20 κλημένοις· ἔρχεσθε, ὅτι ἤδη ἔτοιμά ἐστιν. Καὶ ἤρξαντο ἀπὸ
 μιᾶς πάντες παραιτεῖσθαι· ὁ πρῶτος εἶπεν αὐτῷ· ἀγρόν ἡγό-
 21 ρασα, καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε
 με παρητημένον. Καὶ ἕτερος εἶπεν· ζεύγη βοῶν ἡγόρασα πέν-
 22 τε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρη-
 τημένον. Καὶ ἕτερος εἶπεν· γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ
 δύναμαι ἐλθεῖν. Καὶ παραγενόμενος ὁ δούλος ἀπήγγειλεν τῷ
 κυρίῳ αὐτοῦ ταῦτα· τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ
 δούλῳ αὐτοῦ· ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμους τῆς
 πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ
 22 χωλοὺς εἰσάγαγε ὧδε. Καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν

7. ἐπέχων] scil. τὸν νοῦν.

πρωτοκλισίας] Cf. Mat. xxiii. 6.

15. ἐν τῇ βασ.] i.e., the reign of the Messias, and the rewards of the saints in heaven, which the speaker understood in a carnal and earthly sense.

16. The supper means the kingdom of God, that is eternal blessedness; those who were first called are the Jews, and

in particular the Scribes, Pharisees, and Priests, who were first invited to the evangelical doctrine; on their refusal, it is offered to the poor, the publicans, &c. (Mat. xxi. 31), and finally, when "there was yet room," the number of the elect not being yet completed, to the Gentiles.

18. ἀπὸ μιᾶς] scil. γνώμης.

- 23 ὁ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμαῖς, καὶ ἀνάγ-
 24 κασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος. Λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ δείπνου.
- 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεῖς εἰ-
 26 πεν πρὸς αὐτούς· Εἴ τις ἔρχεται πρὸς με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα, καὶ τὰ τέκ-
 27 νην, καὶ τοὺς ἀδελφούς, καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν ψυ-
 28 χὴν ἑαυτοῦ, οὐ δύναται εἶναι μου μαθητής. Ὅστις οὖν οὐ βασ-
 29 τάζει τὸν σταυρὸν ἑαυτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆ-
 30 σαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; Ἴνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσ-
 31 χύοντος ἐκτελέσῃ, πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμ-
 32 παίζειν, λέγοντες· ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυεν ἐκτελέσαι. Ἡ τίς βασιλεὺς πορευόμενος ἐτέρῳ βα-
 33 σιλεῖ συμβαλεῖν εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέσεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἰκοσι χι-
 34 λιάδων ἐρχομένῳ ἐπ' αὐτόν; Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄν-
 35 τος, πρεσβεῖαν ἀποστείλας, ἐρωτᾷ εἰς εἰρήνην. Οὕτως οὖν, πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται εἶναι μου μαθητής. Καλὸν οὖν τὸ ἅλας· ἐάν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω βάλλουσιν αὐτό· ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

ΚΕΦ. ΙΕ. (15).

- 1 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοί,
 2 ἀκούειν αὐτοῦ. Καὶ διεγύγνυζον οἱ τε Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες· ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συν-
 3 εσθίει αὐτοῖς. Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην,
 4 λέγων. Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἐκατὸν πρόβατα, καὶ ἀπο-

26. μισεῖ] "According to the Hebrew style, less love is comparatively styled hatred. We must love all persons less than Christ." Abp. Kenrick.

28. ψηφί[ει] reckon, th. ψηφος, a pebble or counter, as the ancients used an *abacus* or board with counters to assist calculation. The latter word itself (from *calculus*) is derived from the same usage among the Romans.

εἰς ἀπαρτ.] sub. τὰ ἀναγκαῖα,

"the means required for its completion."

31. ἐν δέκα χιλ.] *with ten thousand*; ἐν is here used of that with which one is furnished, or with which one is surrounded.

84. μωρανθῇ] Cf. Mat. v. 13.

XV. 4-7. The same parable had been used by our Lord on another occasion. Cf. Mat. xviii. 12-14.

- 5 λέσῃ ἐξ αὐτῶν ἓν, οὐ καταλείπει τὰ ἐνενηκονταεννέα ἐν τῇ
 6 εὐρῳ, καὶ πορεύεται ἐπὶ τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; Καὶ
 7 εὐρῶν ἐπιτίθουσιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων; Καὶ ἐλθὼν εἰς
 8 τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐ-
 9 τοῖς· συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.
 10 Λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἐνὶ ἁμαρτω-
 11 λῇ μετανοοῦντι, ἢ ἐπὶ ἐνενηκονταεννέα δικαίοις, οἵτινες οὐ χρειαν
 12 ἔχουσιν μετανοίας. Ἡ τίς γυνή, δραχμὰς ἔχουσα δέκα, εἰάν
 13 ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰ-
 14 κίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ; Καὶ εὐροῦσα συγ-
 15 καλεῖ τὰς φίλας καὶ γείτονας, λέγουσά· Συγχάρητέ μοι, ὅτι
 16 εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. Οὕτως, λέγω ὑμῖν, γίνεταί
 17 χαρὰ ἐνώπιον ἀγγέλων τοῦ θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῇ μετανοο-
 18 οῦντι.
 19 Εἶπεν δὲ· Ἄνθρωπός τις εἶχεν δύο υἱούς. Καὶ εἶπεν ὁ νεώ-
 20 τερος αὐτῶν τῷ πατρί· πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς
 21 οὐσίας. Ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον. Καὶ μετ' οὐ πολλὰς
 22 ἡμέρας συναγαγὼν πάντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χῶ-
 23 ραν μακράν· καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ, ζῶν ἄσω-
 24 τως. Διαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὰ
 25 κατὰ τὴν χώραν ἐκείνην· καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ
 26 πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ
 27 ἔπλευνεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. Καὶ ἐπε-
 28 θύμει χορτασθῆναι ἐκ τῶν κερατιῶν ὧν ἤσθιον οἱ χοῖροι· καὶ
 29 οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν, ἔφην· πόσοι μίσθιοι
 30 τοῦ πατρὸς μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ ὥδε ἀπόλ-
 31 λυμαι; Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ
 32 αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανόν, καὶ ἐνώπιόν σου. Οὐ-
 33 κέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου· ποιήσόν με ὡς ἓνα τῶν μισ-
 34 θίων σου. Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἐτι
 35 δὲ αὐτοῦ μακρὰ ἀπέχοντος, εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσ-
 36 πλαγχίσθη· καὶ δαμῶν ἐπέπεσεν ἐπὶ τὸν τραχὺλον αὐτοῦ, καὶ
 37 κατεφίλησεν αὐτόν. Εἶπεν δὲ ὁ υἱὸς αὐτῷ· πάτερ, ἡμαρτον εἰς
 38 τὸν οὐρανόν καὶ ἐνώπιόν σου· οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱὸς σου·

7. ἢ ἐπ[] This construction resembles the Hebraizing idiom by which the positive with ἢ, the particle of comparison, is used instead of the comparative. Cf. Mat. xviii. 8.

11-32. This parable is interpreted by many to refer to the Jews and the Gentiles; the abandonment of the service of God by the latter, their slavery to the devil, their subsequent return to

God, and the jealousy of the Jews at their vocation. But others understand it of the just and of sinners in general, and of the conversion of the latter.

12. τὸ ἐπιβάλλον] *that filleth to me, the portion that pertains to me.*

16. κερατίων] The pods of the carob tree are here referred to, which are used as food by the poorest classes in those countries of the east where it is to be

- 22 ποιήσόν με ὡς ἓνα τῶν μισθίων σου. Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ,
- 23 καὶ ὑποδήματα εἰς τοὺς πόδας· Καὶ φέρετε τὸν μόσχον τὸν σιτευτὸν θύσατε· καὶ φαγόντες εὐφρανθῶμεν. Ὅτι οὗτος ὁ υἱὸς μου νεκρὸς ἦν, καὶ ἐξήσεν· ἦν ἀπολωλώς, καὶ εὗρεθῇ.
- 25 Καὶ ἤρξαντο εὐφραίνεσθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἠγγίσεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν. Καὶ προσκαλεσάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο τί ἂν εἴη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ· ὅτι ὁ ἀδελφός σου ἦκει· καὶ ἔθυσεν ὁ πατὴρ σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιμύοντα αὐτὸν ἀπέλαβεν. Ὁργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· Ἴδού, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρήλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἐρίφιον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· Ὅτε δὲ ὁ υἱὸς σου οὗτος, ὁ καταφαγίων σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. Ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σὰ ἐστίν. Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἐξήσεν· καὶ ἀπολωλώς, καὶ εὗρεθῇ.

ΚΕΦ. ΙΣ. (16).

- 1 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ υπάρχοντα αὐτοῦ. Καὶ φωνήσας αὐτόν, εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου·
- 3 οὐ γὰρ δύνη ἐτι οἰκονομεῖν. Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, καὶ ἐπατεῖν αἰσχύνομαι. Ἐργῶν τί ποιήσω,

found. Maldonatus, a Spaniard, speaks of it as known in his own country, where they call the pods *algarovas*.

25. συμφ.] *music*; a concert of vocal or instrumental music. Cic. Div. in Q. Cæc. 17, speaks of *symphoniaci servi*.

29. τοσαῦτα ἔτη δουλεύω] Pres. in a sense between the perf. and the aor. bringing a past action prominently forward, and denoting its continuance. Cf. Jelf. Gr. Gr. § 396, 2. Thus Demosth. Olynth. II. § 25, πόσον πολεμεῖτε χρόνον Φιλίππῳ.

XVI. 1-12. In this parable the rich man may be interpreted to be Almighty God; the unjust steward to be man, and his stewardship the dispensation of his temporal goods, and of other opportunities entrusted to him; the debtors, the poor, those in whose favour he exercises charity, and who will intercede for his benefactor.

2. τί τοῦτο] scil. τί ἐστὶ τοῦτο ὃ ἀκούω.

4. ἔργων] *scio*. Vulg. The aor. expresses the idea's having arisen in the

- ἵνα ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἰ-
 5 κούς ἑαυτῶν. Καὶ προσκαλεσάμενος ἓνα ἕκαστον τῶν χρεωφει-
 6 κυρίῳ μου; Ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου· ὁ δὲ εἶπεν αὐ-
 7 τῷ· δέξαι σου τὰ γράμματα, καὶ καθίσας γράψον ταχέως πεντή-
 8 κοντα. Ἐπειτα ἕτερω εἶπεν· σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν·
 9 ἑκατὸν κόρους σίτου· λέγει αὐτῷ· δέξαι σου τὰ γράμματα,
 10 καὶ γράψον ὀγδοήκοντα. Καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον
 11 τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τού-
 12 του φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν
 13 ἑαυτῶν εἰσίν. Καὶ ἐγὼ ὑμῖν λέγω· Ἐαυτοῖς ποιήσατε φίλους ἐκ
 14 τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα ὅταν ἐκλείπῃ,* δέξωνται ὑμᾶς εἰς
 15 τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ, καὶ ἐν πολλῷ
 16 πιστὸς ἐστίν· καὶ ὁ ἐν ἐλαχίστῳ ἀδικος, καὶ ἐν πολλῷ ἀδικός
 17 ἐστίν. Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀλη-
 18 θινὸν τίς ὑμῖν πιστεύσει; Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ
 19 ἐγένεσθε, τὸ ἡμέτερον* τίς ὑμῖν δώσει; Οὐδεὶς οἰκέτης δύναται
 20 δυσεὶ κυρίοις δουλεῖν· ἢ γὰρ τὸν ἓνα μισήσει, καὶ τὸν ἕτερον
 21 ἀγαπήσει· ἢ ἐνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οἱ
 22 δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.
 23 Ἦκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι, φιλάργυροι ὑπ-
 24 ἄρχοντες· καὶ ἐξεμυκτήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς· ὑμεῖς
 25 ἐστὲ οἱ δικαιούντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων· ὁ δὲ θεὸς
 26 γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώπῳ ὑψηλόν, βδελυγ-
 27 μα ἐνώπιον κυρίου. Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου·
 28 ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς
 29 αὐτὴν βιάζεται. Εὐκοπώτερον δὲ ἐστίν τὸν οὐρανὸν καὶ τὴν γῆν
 30 παρελθεῖν, ἢ τοῦ νόμου κεραίαν μίαν πεσεῖν. Πᾶς ὁ ἀπολύων
 31 τὴν γυναῖκα αὐτοῦ, καὶ γαμῶν ἕτερω, μοιχεύει· καὶ ὁ ἀπο-
 32 λυμένην ἀπὸ ἀνδρὸς γαμῶν, μοιχεύει. Ἀνθρωπος δέ τις ἦν

* ἐκλείπτει.

† ἡμέτερον.

speaker's mind in a momentary manner, as we should say: "I have thought of a scheme."

6. βάτους] A Hebrew measure for wine and oil, containing seventy-two sextarii.

7. κόρους] Another Hebrew measure, equalling ten Attic medimni. τὰ γράμματα are the instruments or bonds by which the debtors engaged to furnish the goods. Cf. Mat. xxi. 84.

8. τὸν οἶκ. τῆς ἀδικ.] A Hebraism for τὸν οἶκ. τὸν ἄδικον. The same

idiom occurs in the next verse, τοῦ μαμ. τῆς ἀδικ., where riches are called "unjust," in the sense of "fallacious," as opposed to the true riches.

14. ἐξεμυκτήριζον] derided, "sneered at." The word literally means, "turning up the nose at a person." Cf. Hor. Sat. I. vi. 5, "naso suspendis adunco."

16. βιάζεται] Cf. Mat. xi. 12.

19. This parable connects itself with v. 13, in praise of almsgiving.

- πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραϊνόμενος
 20 καθ' ἡμέραν λαμπρῶς. Πτωχὸς δέ τις, ὀνόματι Λάζαρος,
 21 ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος. Καὶ ἐπιθυμῶν
 χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλου-
 σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ.
 22 Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχόν, καὶ ἀπενεχθῆναι αὐτὸν
 ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ
 23 ὁ πλούσιος, καὶ ἐτάφη. Καὶ ἐν τῷ ᾄδῃ ἐπάρας τοὺς ὀφ-
 θαλμοὺς αὐτοῦ, ὑπάρχων ἐν βυσάνοις, ὄρᾳ Ἀβραάμ ἀπὸ μα-
 24 κρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φω-
 νήσας εἶπεν· πᾶτερ Ἀβραάμ ἐλέησόν με, καὶ πέμψον Λάζαρον,
 ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ
 25 τὴν γλῶσσαν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπεν δὲ
 Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθὰ σου ἐν
 τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὡδε παρακα-
 26 λείται, σὺ δὲ ὀδυνᾷσαι. Καὶ ἐν πᾶσι τούτοις, μεταξὺ ἡμῶν
 καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι
 27 ἐθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ ἐκείθεν πρὸς ἡμᾶς
 28 εἰς τὸν οἶκον τοῦ πατρὸς μου· Ἐχω γὰρ πέντε ἀδελφούς, ὅπως
 διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
 29 τούτου τῆς βυσάνου. Λέγει δὲ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ
 30 τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν· οὐχί, πᾶτερ
 Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοή-
 31 σουσιν. Εἶπεν δὲ αὐτῷ· εἰ Μωσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν,
 οὐδ' ἐάν τις ἐκ νεκρῶν ἀνυστῇ, πεισθήσονται.

ΚΕΦ. ΙΖ. (17).

- 1 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· ἀνένδεκτόν ἐστιν τοῦ τὰ σκάν-

22. εἰς τὸν κόλπον] The metaphor is derived from the ancient custom of reclining at a feast. Cf. John, xlii. 28.

24. βάψῃ...ὕδατος] Here βάψῃ, like verbs of contact, takes the partitive genitive, since it is but with a *part* of the water that the finger can come in contact, or be dipped into.

25. ὀδυνᾷσαι] The older form for ὀδυνᾶ, retained in Hellenistic Greek.

26. ἐν πᾶσι τούτοις] Lit. "in the midst of all these circumstances." Here ἐν is used of the condition in which one

is engaged, and by which one is, as it were, surrounded.

XVII. 1. τοῦ...μὴ ἐλθεῖν] *impossible est, ut non veniant*, Vulg. With the article (τὸ) the infin. is treated as a substantive, capable of declension by means of the inflexions of the article (Jelf. Gr. Gr. § 678, 1). The genitive of the infin. thus obtained is often used to express an object or purpose, here an effect, which is stated as impossible. Cf. Acts, xxvii. 1.

- 2 δαλα μὴ ἐλθεῖν· πλὴν οὐαὶ δι' οὗ ἔρχεται. Λυσitteλεί αὐτῷ εἰ λί-
 3 θος μυλίκος περικείται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔρριπται εἰς
 4 τὴν θάλασσαν, ἥ ἵνα σκανδαλίῃ τῶν μικρῶν τούτων ἓνα.
 5 Προσέχετε ἑαυτοῖς· ἐὰν ἀμάρτη ὁ ἀδελφός σου, ἐπιτίμησον
 6 αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. Καὶ ἐὰν ἐπτάκις τῆς ἡμέ-
 7 ρας ἀμάρτησῃ εἰς σέ, καὶ ἐπτάκις ἐπιστρέψῃ πρὸς σέ, λέγων·
 8 μετανοῶ· ἀφήσεις αὐτῷ. Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ·
 9 πρόσθε· ἡμῖν πίστιν. Εἶπεν δὲ ὁ κύριος· εἰ ἔχετε πίστιν ὡς
 10 κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ· ἐκριζώθητι,
 11 καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ
 12 ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα, ἢ ποιμαίνοντα, ὃς εἰσελθόντι
 13 ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ εὐθέως· παρελθὼν ἀνάπεσαι; Ἄλλ' οὐχὶ
 14 ἐρεῖ αὐτῷ· ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει
 15 μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσσι καὶ πίεσαι
 16 σύ; Μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα;*
 17 Οὕτως καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα ὑμῖν,
 18 λέγετε· ὅτι δούλοι ἀχρεῖοί ἐσμέν· ὃ ὠφείλομεν ποιῆσαι, πε-
 19 ποιήκαμεν.
 20 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἱερουσαλὴμ, καὶ αὐ-
 21 τὸς διήρχετο διὰ μέσον Σαμαρείας καὶ Γαλιλαίας. Καὶ εἰς-
 22 ερχομένου αὐτοῦ εἰς τινα κώμην, ἀπήντησαν δέκα λεπροὶ ἄν-
 23 δρες, οἱ ἀνέστησαν πόρρωθεν. Καὶ αὐτοὶ ἦραν φωνὴν, λέγοντες·
 24 Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν αὐτοῖς· πορευ-
 25 θέντες ἐπιδείξατε ἑαυτοῖς τοῖς ἱερεῦσιν. Καὶ ἐγένετο ἐν τῷ υπά-
 26 γειν αὐτοῖς, ἐκαθαρίσθησαν. Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη,
 27 ὑπέστρεψεν, μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν. Καὶ ἔπε-
 28 σεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχαριστῶν αὐτῷ.
 29 καὶ αὐτὸς ἦν σαμαρείτης. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· οὐ-
 30 χὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Οὐχ εὐρέθησαν
 31 ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ, εἰ μὴ ὁ ἄλλογενὴς οὗτος.
 32 Καὶ εἶπεν αὐτῷ ἀναστὰς πορεύου.†
 33 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ βα-

* Add. οὐ δοκῶ.

† Add. ἡ πίστις σου σέσωκέ σε.

2. λυσitteλεί...ῃ] Compare ch. xv.
 7, and Mat. xviii. 8.

6. Cf. Mat. xvii. 20.

7. ἀνάπεσαι] 1. aor. imper. mid. of
 ἀναπίπτω.

8. φάγεσσι...πίεσαι] For φάγη and
 πῖν, as above, ch. xvi. 25. Φάγομαι
 (fut. of φάγω with present form) only
 occurs in the later writers; πίομαι, fut.
 of πίνω.

12. πόρρωθεν] The Levitical law ob-
 liged lepers to stand at a distance from
 those they met, and to proclaim them-
 selves unclean. Lev. xiii. 45.

14. Cf. Mat. viii. 4.

18. Cf. Mat. x. 5.

20. παρατηρήσεως] with observation,
 i.e., in such a manner that its approach
 can be observed beforehand, like the
 entries of earthly monarchs, with their

σιλεία τοῦ θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν· οὐκ ἔρχεται ἡ
 21 βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως· Οὐδὲ ἐροῦσιν· ἰδοὺ ὧδε,
 ἢ ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ ἐντὸς ὑμῶν ἐστίν. Εἰ-
 22 πειν δὲ πρὸς τοὺς μαθητάς· Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμή-
 σετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ
 23 ὄψεσθε. Καὶ ἐροῦσιν ὑμῖν· ἰδοὺ ἐκεῖ, ἢ ἰδοὺ ὧδε· μὴ διώξη-
 24 τε. Ὡςπερ γάρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐ-
 25 θρῶπου.* Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασ-
 26 θῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέ-
 ραις Νῶε, οὕτως ἐστὶ καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώ-
 27 που. Ἦσθιον, ἐπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι ἧς ἡμέρας
 εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν· καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώ-
 28 λεσεν πάντας. Ὁμοίως καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λῶτ· ἦσθιον,
 29 ἐπινον, ἠγοράζον, ἐπώλουν, ἐφύτευον, ἐκοδόμουν· Ἦι δὲ ἡμέρα
 ἐξῆλθεν Λῶτ ἀπὸ Σοδόμων, ἐβρεξεν πῦρ καὶ θείον ἀπ' οὐρανοῦ,
 30 καὶ ἀπώλεσεν πάντας· Κατὰ τὰ αὐτὰ ἐστὶ ἡ ἡμέρα ὁ υἱὸς τοῦ
 31 ἀνθρώπου ἀποκαλύπτῃται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὅς ἐστι ἐπὶ
 τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβάτω
 32 ὀπίσω. Μνημονεύετε τῆς γυναικὸς Λῶτ. Ὃς ἂν ζητήσῃ τὴν
 33 ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ,
 34 ζωογονήσει αὐτήν. Λέγω ὑμῖν, ταῦτα τῇ νυκτὶ ἔσονται δύο ἐπὶ
 κλίνης· ὁ εἰς παραλημφθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.
 35 Ἔσονται δύο ἀλήθουςαι ἐπὶ τὸ αἰτό· ἡ μία παραλημφθήσεται,
 36 ἡ δὲ ἕτερα ἀφεθήσεται. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· ποῦ,
 κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπι-
 συναχθήσονται.

ΚΕΦ. ΙΗ. (18).

1 Ἐλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσ-
 2 θαι αὐτοὺς, καὶ μὴ ἐγκακεῖν· Λέγων· κριτὴς τις ἦν ἐν τινι πόλει

* Add. ἐν τῇ ἡμέρᾳ αὐτοῦ.

messengers sent in advance. On ἡ βασ.
 τοῦ θεοῦ, cf. Mat. iii. 2. ἃ Lapide in-
 interprets the present passage of the first
 advent of Christ, of the reign of his
 grace in the souls of the faithful. The
 reign of glory will be manifest to all,
 even their bodies being glorified.

24. τῆς ὑπὸ τὸν οὐρ.] scil. χάρας.

27. ἄχρι ἧς] Cf. Mat. xxiv. 38.

31. Cf. Mat. xxiv. 17.

34. παραλημφθήσεται] The usual
 form in the codex for παραλημφθήσεται.

35. ἀλήθουςαι] Cf. Mat. xxiv. 42.
 ἀλήθω is the common Greek form for
 the Attic ἀλέω.

36. ἀετοί] Cf. Mat. xxiv. 28.

- 3 τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος· Χήρα
 4 δὲ ἦν ἐν τῇ πόλει ἐκείνῃ· καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα·
 5 "Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ἤθελεν ἐπὶ χρό-
 6 νον· μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ φοβοῦ-
 7 μαι, οὐδὲ ἄνθρωπον ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κό-
 8 πον τὴν χήραν ταύτην, ἐκδικήσω αὐτήν· ἵνα μὴ εἰς τέλος ἐρ-
 9 χομένη ὑπωπιάζῃ με. Εἶπεν δὲ ὁ κύριος· ἀκούσατε τί ὁ κριτὴς
 10 τῆς ἀδικίας λέγει. Ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν
 11 ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτὸς, καὶ μα-
 12 κροθυμεῖ ἐπ' αὐτοῖς; Λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκδίκησιν αὐ-
 13 τῶν ἐν τάχει· πλην ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἅρα εὐρήσει τὴν
 14 πίστιν ἐπὶ τῆς γῆς;
 15 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς ὅτι
 16 εἰσὶν δίκαιοι, καὶ ἐξουθενούντες τοὺς λοιποὺς, τὴν παραβολὴν
 17 ταύτην· "Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεῦξασθαι·
 18 εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης· Ὁ Φαρισαῖος σταθεὶς
 19 ταῦτα πρὸς ἑαυτὸν προσηύχετο· ὁ θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ
 20 εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί,
 21 ἢ καὶ ὡς οὗτος ὁ τελώνης. Νηστείῳ δις τοῦ σαββάτου, ἀποδε-
 22 κατεύω πάντα ὅσα κτῶμαι. Ὁ δὲ τελώνης μακρόθεν ἐστὼς οὐκ
 23 ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν· ἀλλ' ἐτυ-
 24 πτε τὸ στήθος ἑαυτοῦ, λέγων· ὁ θεὸς ἰλάσθητί μοι τῷ ἁμαρ-
 25 τωλῷ. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον ἑαν-
 26 τοῦ, παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν, ταπεινωθήσεται· ὁ δὲ τα-
 27 πεινῶν ἑαυτὸν, ὑψωθήσεται.
 28 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη, ἵνα αὐτῶν ἅπτηται·
 29 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. Ὁ δὲ Ἰησοῦς προσ-
 30 ἐκαλέσατο λέγων· ἄφετε τὰ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ
 31 κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
 32 Ἀμὴν λέγω ὑμῖν, ὅς ἂν μὴ δέξῃται τὴν βασιλείαν τοῦ θεοῦ ὡς
 33 παιδίον, οὐ μὴ εἰσελθῇ εἰς αὐτήν.

XVIII. 5. ὑπωπιάζω] *weary*. The word literally means to beat about the face under the eyes (*ὑπὸ πῖον*) as pugilists do, so as to leave livid marks. So the Latin *obtundo*. Ter. Adelph. I. ii. 33, "ne me obtundas de hâc re sæpius." Compare 1 Cor. ix. 27.

7. μακροθυμεῖ] *patientiam habebit in illis?* Vulg., i.e., "will he patiently permit them to be afflicted?" The reading followed by the Vulg. is *μακροθυμήσει*.

11. ὁ θεός] *nom.* with art. for voca-

tive. In Mat. xxvii. 46, we have *θεέ*.

12. κτῶμαι] "acquire," "gain."

14. παρ' ἐκεῖνον] *rather than the other*, "in comparison with the other." *παρά* is thus used in comparative sentences, with the collateral notion of superiority. The Vulg. rendering is *justificatus...ab illo* ("id est, præ illo," à Lapide). Almost all the ancient codices have ἢ γὰρ ἐκεῖνος, which seems to have arisen from the similarity of *παρ'* and *γάρ*.

15. Cf. Mat. xix. 13.

- 18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων, λέγων· Διδάσκαλε ἀγα-
 19 θέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Εἶπεν δὲ αὐτῷ ὁ Ἰη-
 20 σοῦς· Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός, εἰ μὴ εἷς ὁ θεός.
 21 Ὡς ἐντολὰς οἶδας· μὴ μοιχεύσης· μὴ φονεύσης· μὴ κλέψῃς· μὴ
 22 εἴπῃς· ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. Ἀκούσας δὲ ὁ
 23 Ἰησοῦς, εἶπεν αὐτῷ· ἔτι ἔν σοι λείπει· πάντα ὅσα ἔχεις πώ-
 24 λησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐ-
 25 ρανοῖς· καὶ δεῦρο, ἀκολούθει μοι. Ὁ δὲ, ἀκούσας ταῦτα, περί-
 26 λυπος ἐγενήθη· ἦν γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ αὐτὸν Ἰη-
 27 σοῦς, εἶπεν· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βα-
 28 σιλείαν τοῦ θεοῦ εἰσπορεύονται. Εὐκοπώτερον γὰρ ἐστὶν κάμη-
 29 λον διὰ τρήματος βελόνης εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασι-
 30 λείαν τοῦ θεοῦ εἰσελθεῖν. Εἶπον δὲ οἱ ἀκούσαντες· καὶ τίς δύ-
 31 νηται σωθῆναι; Ὁ δὲ εἶπεν· τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατόν
 32 ἐστιν παρὰ τοῦ θεοῦ.
 33 Εἶπεν δὲ ὁ Πέτρος· ἰδοὺ, ἡμεῖς ἀφέντες τὰ ἴδια ἡκο-
 34 λουθήσαμεν σοι. Ὁ δὲ εἶπεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ὅτι οὐ-
 35 δεῖς ἐστὶν ὃς ἀφῆκεν οἰκίαν, ἢ γυναῖκα, ἢ ἀδελφούς, ἢ γονεῖς,
 36 ἢ τέκνα, εἵνεκεν τῆς βασιλείας τοῦ θεοῦ, ὃς οὐχὶ οὐ μὴ λάβῃ
 37 πολλαπλασίονα ἐν τῷ καιρῷ τουτῷ, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
 38 ζωὴν αἰώνιον.
 39 Παραλαβὼν δὲ τοὺς δώδεκα, εἶπεν πρὸς αὐτούς· ἰδοὺ, ἀνα-
 40 βαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα τὰ γεγραμ-
 41 μένα διὰ τῶν προφητῶν, τῷ υἱῷ τοῦ ἀνθρώπου. Παραδοθήσεται
 42 γὰρ τοῖς ἔθνεσιν, καὶ ἐμπαιχθήσεται, καὶ ὑβρισθήσεται, καὶ ἐμ-
 43 πτυσθήσεται· Καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν· καὶ τῇ
 44 ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται. Καὶ αὐτοὶ οὐδὲν τούτων συνήκαν·
 45 καὶ ἦν τὸ ῥῆμα τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον
 46 τὰ λεγόμενα.
 47 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερουσάλημ, τυφλὸς τις
 48 ἐκάθητο παρὰ τὴν ὁδὸν ἐπειτῶν. Ἀκούσας δὲ ὄχλου διαπο-
 49 ρευομένου, ἐπυνθάνετο τί εἴη τοῦτο. Ἀπήγγειλαν δὲ αὐτῷ, ὅτι
 50 Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. Καὶ ἐβόησεν, λέγων· Ἰησοῦ
 51 υἱὲ Δαυεὶδ, ἐλέησόν με. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ ἵνα
 52 σιγήσῃ· αὐτὸς δὲ πολλῶ μᾶλλον ἔκραξεν· υἱὲ Δαυεὶδ, ἐλεησόν
 53 με. Σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν·

18-30. Cf. Mat. xix. 16-30; Mar. x. 17-31.

31. τῷ υἱῷ] Beelen (Gr. Gr. § 31) takes this as the dative of direction (Cf. Rom. iii. 19, τοῖς ἐν τῷ νόμῳ λαλοῦν), and construes it with γεγραμμένα, not τελεσθήσεται, rendering "perficientur

omnia quae scripta sunt à Prophetis in filium hominis." The Vulg. renders: "de filio hominis," following apparently the reading presented by codex D, περὶ τοῦ υἱοῦ τ. ἀ.

35. Cf. Mat. xx. 30.

41 ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν· Τί σοι θέλεις ποιή-
 42 σω; ὁ δὲ εἶπεν· κύριε, ἵνα ἀναβλέψω. Καὶ ὁ Ἰησοῦς εἶπεν αὐ-
 43 τῷ ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. Καὶ παραχρήμυ
 ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν· καὶ πᾶς ὁ
 λαὸς ἰδὼν, ἔδωκεν αἶνον τῷ θεῷ.

ΚΕΦ. ΙΘ. (19).

1 Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχώ. Καὶ ἰδοὺ, ἀνὴρ ὀνόμα-
 2 τι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς
 3 πλούσιος. Καὶ ἐξῆτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστίν καὶ οὐκ ἐδύ-
 4 νατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδρα-
 5 μὼν εἰς τὸ ἔμπροσθεν, ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν·
 6 ὅτι ἐκείνης ἡμελλεν διέρχεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον,
 7 ἀναβλέψας Ἰησοῦς εἶπεν πρὸς αὐτόν· Ζακχαῖε, σπεύσας κα-
 8 τέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. Καὶ
 9 σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων. Καὶ ἰδόντες
 10 πάντες διεγόγγυζον, λέγοντες· ὅτι πρὸς ἁμαρτωλῷ ἀνδρὶ εἰς-
 11 ἦλθεν καταλῦσαι. Σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον·
 12 ἰδοὺ, τὰ ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, πτωχοῖς δίδω-
 μι· καὶ εἴ τινας τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.
 13 Εἶπεν δὲ πρὸς αὐτόν Ἰησοῦς· ὅτι σήμερον σωτηρία τῷ οἴκῳ τού-
 14 τῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν· Ἦλθεν γὰρ
 15 ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.
 16 Ἀκούοντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπεν παραβολήν,
 17 διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτόν, καὶ δοκεῖν αὐτοὺς ὅτι
 18 παραχρήμυ μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαινεσθαι. Εἶπεν
 19 οὖν· ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν, λαβεῖν

XIX. 2. ἀρχιτελώνης] "chief of the publicans." Probably the provincial representative or *sub magistro* of the *magister* of one of the *societates* of publicans at Rome. These were companies that farmed the taxes; the *magister* was the chief manager of the business of the company.

4. συκομορέαν] The sycamore, or Egyptian fig, the leaves of which resemble those of the mulberry-tree (*συκάμινος*, Luke, xvii. 6, or *μόρον*), and its fruit that of the fig.

ἐκείνης] scil. οδοῦ.

7. παρὰ ἂμ. ἀνδρ[?] Beelen (Gr. Gr. § 52) construes this with εἰσῆλθε, "has

entered into a sinner's house to lodge," as ἐν is sometimes joined with a verb of motion (cf. ch. v. 16).

8. ἐσυκοφάντησα] *defraudavi*, Vulg. Cf. ch. iii. 14.

11-27. Compare the similar parable in Mat. xxv. 14-30. The parable before us is founded on such incidents as Herod and his successors going to Rome to receive their kingdom or tetrarchy. When Archelaus went to Rome for that purpose, an embassy was sent after him by his future subjects to entreat that he might not be appointed. Compare v. 14.

- 13 ἐαυτῷ βασιλείαν, καὶ ὑποστρέψαι. Καλέσας δὲ δέκα δούλους
 14 ἐαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν πρὸς αὐτούς· πρα-
 15 γματεύσασθε ἐν ᾧ ἔρχομαι. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐ-
 16 τὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες· οὐ θέλομεν
 17 τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐ-
 18 τὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δού-
 19 λους τούτους, οἷς δεδώκει τὸ ἀργύριον· ἵνα γνοῖ τί διεπραγ-
 20 μатеύσαντο. Παρεγένετο δὲ ὁ πρῶτος, λέγων· κύριε, ἡ μνᾶ σου
 21 δέκα προσειργάσατο μνᾶς. Καὶ εἶπεν αὐτῷ· εὖ γε ἀγαθὲ δοῦλε·
 22 ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέ-
 23 κα πόλεων. Καὶ ἦλθεν ὁ δευτέρος, λέγων· ἡ μνᾶ σου, κύριε,
 24 ἐποίησεν πέντε μνᾶς. Εἶπεν δὲ καὶ τούτῳ· Καὶ σὺ ἐπάνω γί-
 25 νου πέντε πόλεων. Καὶ ὁ ἕτερος ἦλθεν, λέγων· κύριε, ἰδοὺ, ἡ μνᾶ
 26 σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. Ἐφοβούμην γὰρ σε, ὅτι
 27 ἄνθρωπος αὐστηρὸς εἶ· αἶρεις ὁ οὐκ ἔθικας, καὶ θερίζεις ὁ οὐκ
 28 ἔσπειρας. Λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονη-
 29 ρὲ δοῦλε· ἦδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι, αἶρων ὁ οὐκ
 30 ἔθικα, καὶ θερίζων ὁ οὐκ ἔσπειρα. Καὶ διὰ τί οὐκ ἔδωκας
 31 μου τὸ ἀργύριον ἐπὶ τράπεζαν, καὶ γὰρ ἐλθὼν σὺν τόκῳ ἂν αὐ-
 32 τὸ ἔπραξα; Καὶ τοῖς παρεστώσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν
 33 μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. Καὶ εἶπαν αὐτῷ·
 34 κύριε, ἔχει δέκα μνᾶς. Λέγει ὑμῖν, ὅτι παντὶ τῷ ἔχοντι
 35 δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὁ ἔχει, ἀρθήσεται.
 36 Πλὴν τοὺς ἐχθροὺς μου τούτους, τοὺς μὴ θελήσαντάς με βασι-
 37 λεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ᾧδε, καὶ κατασφάζατε αὐτοὺς ἐμ-
 38 προσθὲν μου.
 39 Καὶ εἰπὼν ταῦτα, ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱε-
 40 ροσόλυμα. Καὶ ἐγένετο ὡς ἡγγισεν εἰς Βηθσφαγὴ καὶ Βηθα-
 41 νίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλεν δύο τῶν
 42 μαθητῶν, λέγων· ὑπάγετε εἰς τὴν κατέναντι κώμην· ἐν ᾗ εἰς-
 43 πορευόμενοι εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς πώποτε ἀν-
 44 θρώπων ἐκάθισεν· καὶ λύσαντες αὐτὸν ἀγάγετε. Καὶ ἐάν τις
 45 ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε· ὅτι ὁ κύριος αὐτοῦ
 46 χρεῖαν ἔχει. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι, εὗρον καθὼς εἶ-
 47 πεν αὐτοῖς. Λυόντων δὲ αὐτῶν τὸν πῶλον, εἶπαν οἱ κύριοι αὐ-

13. μνᾶς] The Attic mina contained 100 drachmæ (£4 1s. 3d.); the Hebrew mina, 60 sicles, or 240 drachmæ.

15. καὶ ἐγένετο...καὶ εἶπεν] Cf. Mat. ix. 10.

διεπραγματεύσαντο] *quantum quisque negotiatus esset*, Vulg., following the reading: τίς τί διεπραγματεύσατο.

20. σουδαρίῳ] The Latin *sudarium*.

29-44. Cf. Diat. no. 132.

ἐλαιῶν] *Oliveo*, Vulg. In this sense however (a place where there is a number of olive-trees) the word should be oxytone, ἐλαιών, like *δαφνών*, *δενδρών*, *ἱππών*, &c.; circumflexed on the last syllable, as in the text, ἐλαιῶν, it is the gen. plur. of ἐλαία.

- 34 τοῦ πρὸς αὐτοὺς· Τί λύνετε τὸν πῶλον; Οἱ δὲ εἶπαν· ὅτι ὁ κύριος
 35 αὐτοῦ χρεῖαν ἔχει. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν· καὶ
 ἐπιβρίβαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον, ἐπεβίβασαν τὸν
 36 Ἰησοῦν. Πορευομένου δὲ αὐτοῦ, ὑπεστρώννουν τὰ ἱμάτια ἐαυτῶν
 37 ἐν τῇ ὁδῷ. Ἐγγιζόντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ
 ὄρους τῶν ἐλαιῶν, ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν χιμ-
 ροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνά-
 38 μεων, λέγοντες· εὐλογημένος ὁ ἐρχόμενος ὁ βασιλεὺς ἐν ὀνόματι
 39 κυρίου· ἐν οὐρανῷ εἰρήνη, καὶ δόξα ἐν ὑψίστοις. Καὶ τινες τῶν
 Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν· διδάσκαλε, ἐπιτί-
 40 μησον τοῖς μαθηταῖς σου. Καὶ ἀποκριθεὶς εἶπεν· λέγω ὑμῖν
 41 ὅτι ἐὰν οὗτοι σιωπησωσιν, οἱ λίθοι κράξουσιν. Καὶ ὡς ἤγ-
 42 γισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτήν, λέγων· ὅτι εἰ ἔγνων
 ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην* νῦν δὲ ἐκρύβη ἀπὸ
 43 ὀφθαλμῶν σου· Ὅτι ἤξουσιν ἡμέρῃ ἐπὶ σέ, καὶ περιβαλοῦσιν
 οἱ ἐχθροί σου χάρικά σοι, καὶ περικυκλώσουσί σε, καὶ συνέ-
 44 ξουσίν σε πάντοθεν. Καὶ ἐδαφιοῦσίν σε, καὶ τὰ τέκνα σου ἐν
 σοί· καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνων
 τὸν καιρὸν τῆς ἐπισκοπῆς σου.
 45 Καὶ εἰσελθὼν εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τοὺς πω-
 46 λούντας,† λέγων αὐτοῖς· γέγραπται· καὶ ἔσται ὁ οἶκός μου,
 οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον ληστῶν.
 47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
 οἱ γραμματεῖς ἐξήτουν αὐτὸν ἀπολεσαι, καὶ οἱ πρῶτοι τοῦ
 48 λαοῦ· Καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ἅπας
 ἐξεκρέμετο αὐτοῦ ἀκούων.

ΚΕΦ. Κ. (20).

- 1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, διδάσκοντος αὐτοῦ τὸν λαὸν
 ἐν τῷ ἱερῷ, καὶ εὐαγγελιζομένου, ἐπέστησαν οἱ ἀρχιερεῖς καὶ
 2 οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, Καὶ εἶπαν λέγοντες
 πρὸς αὐτόν· εἰπὼν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
 3 ἐστίν ὁ δούς σοι τὴν ἐξουσίαν ταύτην; Ἀποκριθεὶς δὲ εἶπεν πρὸς
 4 αὐτούς· ἐρωτήσω ὑμᾶς κἀγὼ λόγον· καὶ εἰπατέ μοι· Τὸ

* καὶ σὺ, καί γε ἐν τῇ ἡμ. σου ταύτῃ, τὰ πρ. εἰρ. σου. † Add. καὶ ἀγοράζοντας.

37. πρὸς τῇ καταβ.] For this constr. with a verb of motion, cf. v. 7.

42. εἰ ἔγνων] The apodosis is suppressed from intensity of feeling.

44. ἐδαφιοῦσιν] "level," and, as ap-

plied to τὰ τέκνα, "dash to the ground." Att. fut. of ἐδαφίζω.

45-48. Cf. Mat. xxi. 12-16.

XX. 4. τὸ βάπτισμα] Cf. Mat. xxi. 25.

- 5 βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων; Οἱ δὲ συν-
 6 ελογίσαντο πρὸς ἑαυτοὺς, λέγοντες· ὅτι ἂν εἵπωμεν· ἐξ οὐρα-
 7 νοῦ· ἐρεῖ, διὰ τί οὐκ ἐπιστεύσατε αὐτῷ; Ἐὰν δὲ εἵπωμεν· ἐξ
 8 ἀνθρώπων· ὁ λαὸς ἅπας καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν
 9 Ἰωάννην προφήτην εἶναι. Καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν.
 10 Καὶ ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
 11 ταῦτα ποιῶ.
 12 Ἦρξάτο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην.
 13 Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς·
 14 καὶ ἀπεδήμησεν χρόνους ἱκανοὺς. Καὶ καιρῷ ἀπέστειλεν
 15 πρὸς τοὺς γεωργοὺς δούλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶ-
 16 νος δώσουσιν αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δειράν-
 17 νος κενόν. Καὶ προσέθετο ἕτερον πέμψαι· δούλον· οἱ δὲ κακεῖ-
 18 νον δειράντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. Καὶ προσ-
 19 έθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβα-
 20 λον. Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· τί ποιήσω; πέμψω τὸν
 21 υἱόν μου τὸν ἀγαπητόν· ἵσως τοῦτον ἐντραπήσονται. Ἰδόντες δὲ
 22 αὐτὸν οἱ γεωργοὶ, διελογίζοντο πρὸς ἀλλήλους, λέγοντες· οὗ-
 23 τός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένη-
 24 ται ἡ κληρονομία. Καὶ ἐκβαλόντες αὐτόν ἔξω τοῦ ἀμπελῶ-
 25 νος, ἀπέκτειναν. Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπε-
 26 λῶνος; Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ
 27 δώσει τὸν ἀμπελῶνά ἄλλοις. Ἀκούσαντες δὲ εἶπαν· μὴ γένοιτο.
 28 Ὁ δὲ ἐμβλέψας αὐτοῖς, εἶπεν· τί οὖν ἐστιν τὸ γεγραμμένον τοῦ-
 29 το·^(a) λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς
 30 κεφαλὴν γωνίας; Πᾶς ὁ πεσὼν ἐπ' ἐκείνον τὸν λίθον, συνθλασ-
 31 θήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἐζήτησαν οἱ
 32 γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτόν τὰς χεῖρας
 33 ἐν αὐτῇ τῇ ὥρᾳ· καὶ ἐφοβήθησαν τὸν λαόν· ἐγνώσαν γὰρ ὅτι πρὸς
 34 αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
 35 Καὶ παρατηρήσαντες ἀπέστειλαν ἐγκαθέτους, ὑποκρινομέ-
 36 νους ἑαυτοὺς δικαίους εἶναι· ἵνα ἐπιλάβωνται αὐτοῦ λόγον, ὥς-
 37 τε παραδοῦναι αὐτόν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Καὶ
 38 ἐπηρώτησαν αὐτόν, λέγοντες· διδάσκαλε, οἴζυμεν ὅτι ὁρθῶς λέ-
 39 γεις καὶ διδάσκεις, καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ' ἀλη-

(a) Ps. cxvii. 22.

11. προσέθετο...πέμψαι] *agāin he senē*, lit. "added to send." The adverbial notion thus expressed by the finite verb with infin. is Hebraistic. Cf. Acts, xii. 3, προσέθετο συλλαβεῖν καὶ Πέτρον.

17. λίθον ὃν] Cf. Mat. xxi. 42.

19. πρὸς αὐτούς] "with reference to them."

20. ἐγκαθέτους] *insidiatores*, Vulg. th. ἐγκαθήμε.

ἐπιλαβ. αὐτοῦ λόγου] *Ut caperent eum in sermone*, Vulg. Both the genitives depend on ἐπιλάβωνται, "that they may catch him by a word."

21. λαμβάνεις πρόσωπον] *respect any person*, receive a person with partiality

22 *θείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·* Ἐξεστὶν ἡμᾶς Καίσαρι φό-
 23 ρον δοῦναι, ἢ οὐ; Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶ-
 24 πεν πρὸς αὐτούς·* δείξατέ μοι δηνάριον· τίνος ἔχει εἰκόνα καὶ
 25 ἐπιγραφὴν; οἱ δὲ εἶπαν· Καίσαρος. Ὁ δὲ εἶπεν πρὸς αὐτούς·
 26 τοῖνυν ἀπόδοτε τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ θεοῦ τῷ θεῷ.
 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ·
 καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.
 27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ λέγοντες
 28 ἀνάστασιν μὴ εἶναι, ἐπηρώτων αὐτὸν, λέγοντες· διδάσκαλε,
 Μωϋσῆς ἐγράψεν ἡμῖν·^(b) εἰάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναί-
 29 κα, καὶ οὗτος ἄτεκνος ᾗ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυ-
 29 ναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. Ἐπτά οὖν
 ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος, λαβὼν γυναῖκα, ἀπέθανεν ἄτεκ-
 30 νος. Καὶ ὁ δεύτερος καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσπύτως δὲ
 31 καὶ οἱ ἑπτὰ οὐ κατέλιπον τέκνα, καὶ ἀπέθαναν. Ὑστερον
 32 καὶ ἡ γυνὴ ἀπέθανεν. Ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει, τίνος αὐ-
 33 τῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. Καὶ
 εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ
 34 γαμίσκονται. Οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν,
 καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν, οὔτε γα-
 35 μίσκονται. Οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσαγγελοὶ γὰρ
 36 εἰσιν· καὶ υἱοὶ εἰσιν θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. Ὅτι δὲ
 36 ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου,^(c) ὡς
 λέγει κύριον τὸν θεὸν Ἀβραάμ, καὶ θεὸν Ἰσαὰκ, καὶ θεὸν
 37 Ἰακώβ. Θεὸς δὲ οὐκ ἔστιν νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ
 38 αὐτῷ ζῶσιν. Ἀποκριθέντες δὲ τινες τῶν γραμματέων εἶπαν·
 39 διδάσκαλε, καλῶς εἶπας. Οὐκ ἔτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν
 40 οὐδέν· Εἶπεν δὲ πρὸς αὐτούς· πῶς λέγουσιν τὸν Χριστὸν εἶναι
 41 Δαυεὶδ υἱόν; Αὐτὸς γὰρ Δαυεὶδ λέγει ἐν βίβλῳ ψαλμῶν·^(d)
 42 Εἶπεν κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ
 43 τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου· Δαυεὶδ οὖν αὐτὸν
 44 κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱὸς ἔστιν; Ἀκούοντας δὲ παντὸς
 45 τοῦ λαοῦ, εἶπεν τοῖς μαθηταῖς· Προσέχετε ἀπὸ τῶν γραμμα-
 τέων τῶν θελόντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἀσ-
 πασμοὺς ἐν ταῖς ἀγοραῖς, καὶ πρωτοκαθεδρίας ἐν ταῖς συναγω-

* Add. τί με πειράζετε;

(b) Deut. xxv. 5.

(c) Exod. iii. 6.

(d) Ps. cix. 1.

—a Hebraism. Cf. Mat. xxii. 16, βλέ-
 πεις εἰς πρόσωπον.

27. Σαδδουκαίων] Cf. Mat. iii. 7.
 The constr. instead of οἱ λεγόντες,
 would require τῶν λεγόντων, but it is

attracted into the case of the subject or
 the sentence.

28. ἐγράψεν] Cf. Mar. xii. 19.

36. ἐπὶ τῆς βάτου] Cf. Mar. xii. 26.

45. πρωτοκλισίας] Cf. Mat. xxiii. 6.

- 46 γαίς, καὶ πρωτοκλισίας ἐν τοῖς δεῖπνοις. Οἱ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρῇ προσεύχονται· οὗτοι λήμψονται περισσότερον κρίμα.

ΚΕΦ. ΚΑ. (21).

- 1 Ἀναβλέψας δὲ εἶδεν τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ
2 δῶρα αὐτῶν πλουσίους. Εἶδεν δὲ τινα χήραν πενιχρὰν βά-
3 λουσαν ἐκεῖ λεπτὰ δύο. Καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν, ὅτι ἡ
4 χήρα αὕτη ἢ πτωχῇ πλείων πάντων ἔβαλεν. Πάντες γὰρ οὗ-
τοι ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα· αὕτη δὲ
ἐκ τοῦ ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.
5 Καὶ τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς καὶ
6 ἀναθήμασιν κεκόσμηται, εἶπεν· Ταῦτα ἃ θεωρεῖτε, ἐλεύσονται
ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὧδε, ὃς οὐ καταλυ-
7 θήσεται. Ἐπηρώτησαν δὲ αὐτὸν, λέγοντες· διδάσκαλε, πότε οὖν
ταῦτα ἔσται; καὶ τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι;
8 Ὁ δὲ εἶπεν· βλέπετε μὴ πλανηθῇτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ
τῷ ὀνόματί μου, λέγοντες· ἐγὼ εἰμι· καὶ ὁ καιρὸς ἥγγικεν·
9 μὴ πορευθῇτε ὀπίσω αὐτῶν. Ὅταν δὲ ἀκούσῃτε πολέμους
καὶ ἀκαταστασίας, μὴ πτοηθῇτε· δεῖ γὰρ ταῦτα γενέσθαι πρῶ-
10 τον· ἀλλ' οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐτοῖς· ἐγερθήσε-
11 ται ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· Σεισμοὶ τε
μεγάλοι, καὶ κατὰ τόπους λοιμοὶ, καὶ λιμοὶ ἔσονται, φόβη-
12 θρά τε καὶ ἀπ' οὐρανοῦ σημεῖα μεγάλα ἔσται. Πρὸ δὲ τούτων
πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν, καὶ διώξουσιν,
παρδιδόντες εἰς τὰς συναγωγὰς καὶ φυλακὰς, ἀπαγομένους ἐπὶ
13 βασιλεῖς καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου. Ἀποβήσεται
14 ὑμῖν εἰς μυτῆριον. Θέσθε οὖν ἐν ταῖς καρδίαις ὑμῶν, μὴ
15 προμελετᾶν ἀπολογηθῆναι. Ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σο-

XXI. 3. λεπτά] Cf. Mark, xii. 42.

4. εἰς τὰ δῶρα] into the offerings of God (the reading following by the Vulg. is εἰς τὰ δῶρα τοῦ θεοῦ), i.e., into the sacred treasury, or corbona (Mat. xxvii. 6).

5. λίθοις] Josephus says that the ναὸς (that is the holy house, or temple strictly so called) was built of solid white stones, each about 25 cubits long, 8 high, and 12 broad. Cf. Mar. xiii. 1.

ἀναθήμασι] gifts, i.e., offerings dedicated to God and suspended in the temple. Some of these are mentioned

by Josephus as having been given by Herod the Great, a golden vine of extraordinary workmanship, with clusters of the size of a man, and richly-wrought Babylonish hangings (Antt. xv. 14. B. J. vi. 14). Tacitus (Hist. v. 8) calls it *magna opulentia templum*.

6. ταῦτα] Nom. absolute, representing emphatically the subject of the whole sentence. This constr. may be called a rhetorical anacoluthon. Cf. Beelen, Gr. Gr. N.T. § 28, 3.

ἀφεθήσεται] Cf. Mar. xxiv. 2.

8. ἐγὼ εἰμι] Cf. Mar. xiii. 6.

- φίαν, ἣ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀν-
 16 τικείμενοι ὑμῖν. Παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων, καὶ ἀδελ-
 φῶν, καὶ συγγενῶν, καὶ φίλων· καὶ θανατώσουσιν ἐξ ὑμῶν.
 17 Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. Καὶ θριξ
 18 ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. Ἐν τῇ ὑπομονῇ ὑμῶν
 19 κτήσεσθε τὰς ψυχὰς ὑμῶν.
 20 Ὅταν δὲ ἴδῃτε κυκλομένην ὑπὸ στρατοπέδων Ἱερουσαλὴμ,
 21 τότε γινώτε ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. Τότε οἱ ἐν τῇ Ἰου-
 δαίᾳ, φευγέτωσαν εἰς τὰ ὄρη· καὶ οἱ ἐν μέσῳ αὐτῆς, ἐκχωρεί-
 τωσαν· καὶ οἱ ἐν ταῖς χώραις, μὴ εἰσερχέσθωσαν εἰς αὐτήν.
 22 Ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ πλησθῆναι πάντα τὰ
 23 γεγραμμένα. Οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις, καὶ ταῖς θηλα-
 ζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη μεγάλη ἐπὶ
 24 τῆς γῆς, καὶ ὄρη· τῷ λαῷ τοῦτῳ. Καὶ πεσοῦνται στόμα-
 τι μαχαίρης, καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη πάντα·
 καὶ Ἱερουσαλὴμ ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι οὗ πληρω-
 25 θῶσιν καὶ ἔσονται καιροὶ ἐθνῶν. Καὶ ἔσονται σημεῖα ἐν ἡλίῳ, καὶ
 σελήνῃ, καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ
 26 ἤχους θαλάσσης καὶ σάλου. Ἀποψυχόντων ἀνθρώπων ἀπὸ φό-
 βου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυ-
 27 νάμεις τῶν οὐρανῶν σαλευθήσονται. Καὶ τότε ὄψονται τὸν υἱὸν
 τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολ-
 28 λῆς. Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε
 29 τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολυτρωσις ὑμῶν. Καὶ εἶ-
 πειν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκὴν καὶ πάντα τὰ δένδρα·
 30 Ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἐαυτῶν γινώσκετε ὅτι ἤδη
 31 ἐγγὺς τὸ θέρος ἐστίν. Οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γι-
 32 νόμενα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ. Ἀμὴν
 λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γέ-
 33 νηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ
 34 μὴ παρελεύσονται. Προσέχετε δὲ ἑαυτοῖς μήποτε βαρυνθῶσιν αἱ
 καρδίαι ὑμῶν ἐν κραιπάλῃ, καὶ μέθῃ, καὶ μερίμναις βιωτικαῖς,

20. Cf. Mat. xxiv. 15.

24. στόμ. μαχ.] "the mouth of the sword," a Hebraism for the edge.

καιροὶ ἐθνῶν] *donec impleantur tempora nationum*. Vulg. Bede interprets this: "till the fulness of the nations enters into the church of Christ:" for, this being done, then, as the Apostle says (Rom. xi. 26), "all Israel should be saved," which will take place at the end of the world. Euthymius: "till the end of the world and of all nations: for the number of the nations decreed

by God being completed, all the population and number of nations, together with the world, will be ended." (Compare Acts, xvii. 26).

25. ἐν ἀπορίᾳ ἤχους] the objective genitive: "difficulty from which there is no way out (πόρος), on account of," &c.

80. δταν προβάλωσιν ἤδη] *Cum producunt jam ex se fructum*. Vulg.

83. οὐ μὴ παρελεύσονται] Cf. Mat. xvi. 22.

- 35 καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη· Ὡς παγίς ἐπεσ-
 36 ελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ πρόσωπον πάσης
 τῆς γῆς. Ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ δεσμένοι, ἵνα κατισ-
 χύσητε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ στα-
 37 θῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
 38 Ἦν δὲ τὰς ἡμέρας διδάσκων ἐν τῷ ἱερῷ· τὰς δὲ νύκτας
 ἐξερχόμενος ἡδύλζετο εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Καὶ
 πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ, ἀκούειν αὐτοῦ.

ΚΕΦ. KB. (22).

- 1 Ἦργιζεν δὲ ἡ ἑορτὴ τῶν ἀζύμων, ἡ λεγομένη πάσχα· Καὶ
 2 ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, τὸ, πῶς ἀνέλωσιν αὐ-
 3 τόν· ἐφοβοῦντο γὰρ τὸν λαόν. Εἰσῆλθεν δὲ σατανᾶς εἰς Ἰού-
 4 δαν τὸν καλούμενον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώ-
 5 δεκα· Καὶ ἀπελθὼν συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρα-
 6 τηγοῖς, τὸ, πῶς αὐτοῖς παραδῶ αὐτόν. Καὶ ἐχάρησαν· καὶ συν-
 7 ἔθεντο αὐτῷ ἀργύριον δοῦναι· Καὶ ἐξωμολόγησεν· καὶ ἐξῆτι
 8 εὐκαιρίαν τοῦ παραδοῦναι αὐτόν ἄτερ ὄχλου αὐτοῖς.
 9 Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἣ ἔδει θύεσθαι τὸ πά-
 10 σχα· Καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην, εἰπών· πορευθέντες
 11 ἐτοιμάσατε ἡμῖν τὸ πάσχα, ἵνα φάγωμεν. Οἱ δὲ εἶπαν αὐτῷ· ποῦ
 12 θέλεις ἐτοιμασώμεν σοι φαγεῖν τὸ πάσχα; Ὁ δὲ εἶπεν αὐτοῖς·
 13 ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσῃ ὑμῖν ἄνθρωπος κερά-
 14 μων ὕδατος βασιάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσ-
 15 πορεύεται. Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσ-
 16 καλος· ποῦ ἐστὶν τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν
 17 μου φάγω; Καὶ ἐκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ
 18 ἐτοιμάσατε. Ἀπελθόντες δὲ εὔρον καθὼς εἰρήκει αὐτοῖς· καὶ
 19 ἡτοίμασαν τὸ πάσχα. Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν, καὶ
 20 οἱ ἀπόστολοι σὺν αὐτῷ. Καὶ εἶπεν πρὸς αὐτούς· ἐπιθυμία
 ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με πι-

37. ἡδύλ(ετο εἰς) Cf. ch. xi. 7.

38. ὠρθριζεν] *manicabat*. Vulg. *Came early in the morning*.

XXII. 1. π[άσχα] Cf. Mat. xxvi. 2, Mark, xiv. 1.

2. τὸ, πῶς] For this use of the art. cf. ch. i. 62.

4. στρατηγοῖς] Cf. Mat. xxvi. 14.

11. κατάλυμα] Cf. Mar. xiv. 14.

12. ἀνάγαιον] More usually written

ἀνάγαιον (Attic ἀνάγειον), *cenaculum* Vulg. It means strictly a room in the upper part of the house (th. ἔνω, γαῖα). ἐστρωμένον. Cf. Mark, xiv. 15.

14. ἡ ὥρα] which was in the evening, ὥσ(ας γενομένης, (Mat. xxvi. 20, Mark, xiv. 17).

15. ἐπιθ. ἐπιθ.] A Hebraism equivalent to "I have vehemently desired."

16 θεῖν. Λέγω γὰρ ὑμῖν, ὅτι οὐ μὴ φάγω αὐτὸ, ἐωσότου
 17 πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ δεξάμενος ποτήριον,
 εὐχαριστήσας εἶπεν· λάβετε τοῦτο, καὶ διαμερίσατε εἰς ἑαυ-
 18 τοὺς· Λέγω γὰρ ὑμῖν, οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος
 19 τῆς ἀμπέλους, ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ. Καὶ λαβὼν ἄρ-
 τον, εὐχαριστήσας ἔκλασεν· καὶ ἔδωκεν αὐτοῖς, λέγων· τοῦτό ἐστιν
 20 τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν
 21 ἐμὴν ἀνάμνησιν. Καὶ τὸ ποτήριον ὡσαύτως, μετὰ τὸ δειπνήσαι,
 λέγων· τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου,
 22 τὸ ὑπὲρ ὑμῶν ἐκχυρόμενον. Πλήν ἰδοὺ, ἡ χεὶρ τοῦ παραδιδόν-
 23 τος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης. Ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώ-
 που κατὰ τὸ ὠρισμένον πορεύεται· πλην οὐαὶ τῷ ἀνθρώπῳ ἐκεί-
 24 νῳ δι' οὗ παραδίδεται. Καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτοὺς,
 τὸ, τίς ἄρα εἶη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν.
 25 Ἐγενετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ, τίς αὐτῶν δοκεῖ
 εἶναι μείζων. Ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύ-
 26 ουσιν αὐτῶν· καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται·
 27 Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν, γινέσθω ὡς ὁ νεώ-
 28 τερος· καὶ ὁ ἡγούμενος, ὡς ὁ διακονῶν. Τίς γὰρ μείζων, ὁ ἀνα-
 κείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ
 28 ὑμῶν εἰμι ὡς ὁ διακονῶν. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες μετ'
 29 ἐμοῦ ἐν τοῖς πειρασμοῖς μου· Καὶ γὰρ διατίθεμαι ὑμῖν, καθὼς
 30 διέθετό μοι ὁ πατήρ μου βασιλείαν. Ἵνα ἔσθῃτε καὶ πίνῃ-
 τε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ καθήσθε
 31 ἐπὶ θρόνων, τὰς δώδεκα φυλάς κρίνοντας τοῦ Ἰσραὴλ. Σί-
 μων, Σίμων, ἰδοὺ, ὁ σιτανᾶς ἐξητήσατο ὑμᾶς, τοῦ σινιά-

17. *ἐαυτοῦς*] the reflexive pronoun for the reciprocal ἀλλήλους.

18. *τῆς ἀμπέλους*] Cf. Mat. xxvi. 29.

19, 20. Compare parallels and 1 Cor. xi. 23-25.

τὸ ἐκχυν.] Pres. for fut. *qui pro vobis fundetur*, Vulg. The part. agrees with *ποτήριον*, so that the chalice is said to be poured out for us, because its contents—the blood of Christ—were poured out for the remission of sins.

24. *μείζων*] Cf. Mat. xviii. 1.

25. *εὐεργέται*] “benefactors,” a title given to persons who had deserved highly of their country. Ptolemy Evergetes is an example of this custom. Cf. also Herod. VIII. 86. *φύλακος* ... *εὐεργέτης βασιλεὺς ἀνεγράφη* ... *οἱ δ' εὐεργέται τοῦ βασιλέως ὁροσάγαι καλέονται* Περισσιτί.

29. *διατίθεμαι*] *dispose to you*—“make a disposition of, in your favour.” *βασιλείαν* depends on *διατίθεμαι* as well as on *διέθετο*.

31. The words of our Lord here given, *Σίμων ... σου*, are peculiar to St. Luke.

ἐξητήσατο] *expetivit*. Vulg. *hath desired to have you*, lit., “demanded.” The word is peculiarly used of demanding that a criminal be delivered up, (e. g., Herod I. 74, *οὐ γὰρ δὴ ὁ Ἀλυσάτης ἐξεδίδου τοὺς Σκύθας ἐξαιτέοντι Κναζάρεϊ*), or a slave for torture.

σινιδίσαι] “sift as in a sieve,” i. e., subject to great trials which God overrules for good, so as to separate the wheat from the chaff.

- 32 σαι ὡς τὸν σίτον· Ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ ἐκλί-
 33 πῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας, στήρισον τοὺς ἀδελ-
 34 φούς σου. Ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ
 35 εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι. Ὁ δὲ εἶπεν· λέγω
 36 σοι, Πέτρε, οὐ φωνήσῃ σήμερον ἀλέκτωρ, ἕως τρεῖς με ἀπαρ-
 37 νήσῃ εἰδέναι. Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ
 38 βυλλαντίου, καὶ πήρας, καὶ ὑποδημάτων, μὴ τινος ὑστερήσῃτε·
 39 οἱ δὲ εἶπαν· οὐθενός. Εἶπεν δὲ αὐτοῖς· ἀλλὰ νῦν, ὁ ἔχων βυλ-
 40 λάντιον, ἀράτω ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων, πωλησάτω
 41 τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν. Λέγω γὰρ ὑμῖν,
 42 ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τὸ, καὶ
 43 μετὰ ἀνόμων ἐλογίσθῃ·^(*) καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει. Οἱ
 44 δὲ εἶπαν· κύριε, ἰδοὺ μάχαιραι ὥδε δύο· ὁ δὲ εἶπεν αὐτοῖς· ἱκανόν
 45 ἐστιν.
 46 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν ἐλαι-
 47 ῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί. Γενόμενος δὲ ἐπὶ
 48 τοῦ τόπου, εἶπεν αὐτοῖς· προσεύχεσθε μὴ εἰσελθεῖν εἰς πει-
 49 ρασμὸν. Καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν, ὥσεί λίθου βολήν,
 50 καὶ θεῖς τὰ γόνατα προσήνχετο, λέγων· πάτερ, εἰ βούλει, παρ-
 51 ἐνεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημα μου,
 52 ἀλλὰ τὸ σὸν γινέσθω.* Ὡφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ
 53 ἐνσχῶν αὐτόν. Καὶ γενόμενος ἐν ἀγωνίᾳ, ἔκτενέστερον προσήνχε-
 54 το· ἐγένετο δὲ ὁ ἰδρῶς αὐτοῦ ὥσεί θρόμβοι αἵματος καταβαίνον-
 55 τες ἐπὶ τὴν γῆν. Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς
 56 τοὺς μαθητὰς, εὔρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης. Καὶ
 57 εἶπεν αὐτοῖς· τί καθεύδετε; ἀνυστάντες προσεύχεσθε, ἵνα μὴ εἰς-
 58 ἐλθῃτε εἰς πειρασμόν.
 59 Ἐπὶ αὐτοῦ λαλοῦντος, ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰού-
 60 δας, εἰς τῶν δώδεκα, προήρχετο αὐτοὺς, καὶ ἠγγισεν τῷ Ἰησοῦ
 61 φιλήσαι αὐτόν. Ἰησοὺς δὲ εἶπεν αὐτῷ· Ἰούδα, φιλήματι τὸν

(a) Isa. liii. 12.

* The two verses 43 and 44, concerning the angel and the bloody sweat, are wanting in the codex, but Catholic critics have long since sufficiently vindicated them.—MAL.

32. ἐπιστρέψας] used intransitively; *conversus*, Vulg.

36. Our Lord's words were not a command, for presently after he restrained St. Peter drawing his sword, but a warning that persecution was at hand, such as to make it seem reasonable to human prudence to furnish themselves with provisions and a sword; ἃ Lapid.

38. μάχαιραι] Some think these were not military swords, but knives which the apostles had used in the immolation of the Paschal lamb. So St. Chrysostom, who is followed by Maldonatus, but the context appears against this.

40. τοῦ τόπου] the Garden of Gethsemani. Mat. xxvi. 36.

49 υἱὸν τοῦ ἀνθρώπου παραδίδως; Ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσό-
 50 μενον, εἶπαν· κύριε, εἰ πατάξομεν ἐν μαχαίρῃ; Καὶ ἐπά-
 ταξεν εἰς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλόν, καὶ ἀφείλε
 51 τὸ οὖς αὐτοῦ τὸ δεξιόν. Ἀποκριθεὶς δὲ Ἰησοῦς, εἶπεν· ἕατε
 52 ἕως τούτου· καὶ ἀψάμενος τοῦ ὠτίου, ἰάσατο αὐτόν. Εἶπεν
 δὲ Ἰησοῦς πρὸς τοὺς πυραγνομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ
 στρατηγοὺς τοῦ ἱεροῦ, καὶ πρεσβυτέρους· Ὡς ἐπὶ ληστήν
 53 ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων; Καθ' ἡμέραν ὄντος
 μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ.
 54 ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκότους. Συλ-
 λαβόντες δὲ αὐτὸν ἤγαγον, καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρ-
 55 χιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν. Περιψάντων δὲ πῦρ
 ἐν μέσῳ τῆς αὐλῆς, καὶ συναθισάντων, ἐκάθητο ὁ Πέτρος μέ-
 56 σος αὐτῶν. Ἰδοῦσα δὲ αὐτὸν παιδίσκη τίς καθημένον πρὸς τὸ
 φῶς, καὶ ἀτενίσασα αὐτῷ, εἶπεν· καὶ οὗτος σὺν αὐτῷ ἦν.
 57 Ὁ δὲ ἡρνήσατο, λέγων· οὐκ οἶδα αὐτὸν γύναι. Καὶ μετὰ βρα-
 58 χὺν ἕτερος ἰδὼν αὐτόν, ἔφη· καὶ σὺ ἐξ αὐτῶν εἶ; ὁ δὲ Πέτρος
 59 ἔφη· ἄνθρωπε, οὐκ εἰμί. Καὶ διαστάσης ὥσει ὥρας μίας, ἄλ-
 λος τις δι' ἑκλήσεως λέγων· ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ
 60 ἦν· καὶ γὰρ γαλιλαῖός ἐστιν. Εἶπεν δὲ ὁ Πέτρος· ἄνθρωπε,
 οὐκ οἶδα ὃ λέγεις· καὶ παραχρῆμα, ἔτι λαλοῦντος αὐτοῦ, ἐφώ-
 61 νησεν ἀλέκτωρ. Καὶ στραφεὶς ὁ κύριος ἐνέβλεψε τῷ Πέτρῳ·
 καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου, ὡς εἶπεν αὐτῷ·
 62 ὅτι πρὶν ἢ ἀλέκτορα φωνῆσαι σήμερον, ἀπαρνήσῃ με τρίς. Καὶ
 ἐξελθὼν ἔξω ἐκλαυσεν πικρῶς.
 63 Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτόν, ἐνέπαιζον αὐτῷ, δέ-
 64 ροντες. Καὶ περικυλύψαντες αὐτόν, ἐπηρώτων λέγοντες· προ-
 65 φήτευσον τίς ἐστὶν ὁ παῖς σου. Καὶ ἕτερα πολλά βλασφη-
 μούντες ἔλεγον εἰς αὐτόν.
 66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ,
 ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτόν εἰς τὸ συνέ-
 67 δριον αὐτῶν, λέγοντες· εἰ σὺ εἶ ὁ Χριστὸς; εἰπὼν ἡμῖν. Εἶπεν
 68 δὲ αὐτοῖς· ἐὰν ὑμῖν εἴπω, οὐ μὴ πιστεύσητε· Ἐὰν δὲ ἐρωτήσω,
 69 οὐ μὴ ἀποκριθῆτε.* Ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου
 70 καθημένος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ. Εἶπαν δὲ πάντες·
 σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη· ὑμεῖς λέγετε

* Add. μοι ἢ ἀπολύσητε.

49. εἰ πατάξομεν] shall we strike with the sword? For this use of εἰ, cf. Mat. xii. 10.

51. ἕατε ἕως τούτου] suffer it thus far; i.e., proceed no further with what you are doing.

54. Cf. Mat. xxvi. 57, 58.

55-62. Mat. xxvi. 69-75.

66. Mat. xxvii. 1.

70. ὑμεῖς λέγετε. Cf. Mat. xxvi. 25.

- 71 ὅτι ἐγὼ εἰμι. Οἱ δὲ εἶπαν· τί ἐτι ἔχομεν μαρτυρίας χρεῖαν· αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ.

ΚΕΦ. ΚΓ. (23).

- 1 **Κ**αὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν, ἠγάγον αὐτὸν ἐπὶ τὸν
2 Πειλᾶτον. Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες· τοῦτον εὗρα-
3 μεν διαστρέφοντα τὸ ἔθνος ἡμῶν, καὶ κωλύοντα φόρους Καίσαρι
4 διδόναι, καὶ λέγοντα αὐτὸν Χριστὸν βασιλέα εἶναι. Ὁ δὲ Πειλᾶτος
5 ἠρώτησεν αὐτὸν, λέγων· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
6 ἀποκριθεὶς αὐτῷ ἔφη· σὺ λέγεις. Ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς
7 ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὗρισκω αὐτὸν ἐν τῷ ἀνθρώπῳ
8 τούτῳ. Οἱ δὲ ἐπίσχυον, λέγοντες· ὅτι ἀνασεύει τὸν λαόν, διδάσ-
9 κων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαί-
10 ας ἕως ᾧδε. Πειλᾶτος δὲ ἀκούσας, ἐπηρώτησεν εἰ ὁ ἄν-
11 θρωπος Γαλιλαῖός ἐστιν. Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας
12 Ἡρώδου ἐστίν, ἀπέπεμψεν αὐτὸν πρὸς τὸν Ἡρώδην, ὄντα καὶ αὐτὸν
13 ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. Ὁ δὲ Ἡρώδης, ἰδὼν
14 τὸν Ἰησοῦν, ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν
15 αὐτὸν, διὰ τὸ ἀκούειν περὶ αὐτοῦ· καὶ ἠλπίζεν τι σημεῖον ἰδεῖν ὑπὸ
16 αὐτοῦ γινόμενον. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ
17 οὐδὲν ἀπεκρίνατο αὐτῷ. Εἰστήκειςαν δὲ οἱ ἀρχιερεῖς καὶ οἱ
18 γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ αὐ-
19 τὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίζας, πε-
20 ριβαλὼν ἐσθήτα λαμπράν, ἀπέπεμψεν αὐτὸν τῷ Πειλᾶτῳ. Ἐγέ-
21 νοντο δὲ φίλοι οἱ, τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ
22 μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς αὐτοὺς.
23 Πειλᾶτος δὲ, συναλεσάμενος τοὺς ἀρχιερεῖς, καὶ τοὺς ἄρχον-
24 τας, καὶ τὸν λαόν, εἶπεν πρὸς αὐτούς· προσηnéγκaté μοι τὸν ἄν-
25 θρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώ-
26 πιον ὑμῶν ἀνακρίνας, οὐθέν· εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἷτιον,
27 ὧν κατηγορεῖτε κατ' αὐτοῦ. Ἀλλ' οὐδὲ Ἡρώδης· ἀπέπεμψεν γὰρ
28 αὐτὸν πρὸς ἡμᾶς,* καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶν πεπραγμένον

* ἀπέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν.

XXIII. 1-12. The narrative of our Lord's being sent to Herod is peculiar to St. Luke.

5. ἐπίσχυον] *insualescent*, Vulg., "insisted."

7. Ἡρώδου] Herod Antipas. Cf. Mat. xiv. 1.

ἀπέπεμψεν] *remisit*, the judicial word for remitting a prisoner to the judge who has jurisdiction over him.

11. στρατεύμασιν] the escort with which Herod had come to the feast.

12. ἐχθρα. The cause is not known. Cf. however, ch. xiii. 1.

14. ἀποστρέφοντα] scil. ἀπὸ τοῦ Καίσαρος.

15. πεπραγμένον αὐτῷ] "done by him." Here the passive part. is construed with the dative of the person, instead of the common construction with *ὅπῳ* and the genitive. The former is frequent in classical writers. So Beelen, Gr. Gr. §. 31, 7.

- 16 αὐτῷ. Παιδεύσας οὖν αὐτὸν ἀπολύσω. Ἀνάγκην δὲ εἶχεν ἀπο-
 17 λύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.* Ἀνέκρωγον δὲ παμπληθεῖ,
 18 λέγοντες· ἄρε τοῦτον, ἀπόλυσον δὲ ἡμῖν τὸν Βαραββάν.
 19 Ὅστις ἦν διὰ στάσις τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον,
 20 βληθεὶς ἐν τῇ φυλακῇ. Πάλιν δὲ ὁ Πειλάτος προσεφώνησεν αὐ-
 21 τοῖς, θέλων ἀπολύσαι τὸν Ἰησοῦν. Οἱ δὲ ἐπεφώνουν, λέγοντες.
 22 Σταύρου, σταύρου αὐτόν. Ὁ δὲ τρίτον εἶπεν πρὸς αὐτοὺς· τί γὰρ
 23 δεύσας οὖν αὐτὸν ἀπολύσω. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλας,
 24 αἰτοῦμενοι αὐτὸν σταυρώσαι· καὶ κατισχύον αἱ φωναὶ αὐτῶν.
 25 Καὶ Πειλάτος ἐπέκρινεν γενέσθαι τὸ αἷμα αὐτῶν. Ἀπέλυ-
 26 σεν δὲ τὸν διὰ στάσις καὶ φόνον· βεβλημένον εἰς φυλακὴν, ὃν
 27 ἠτοῦντο· τὸν δὲ Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
 28 Καὶ ὡς ἀπήγον αὐτόν, ἐπιλαβομενοὶ Σίμωνά τινα Κυ-
 29 ρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυρόν, φέ-
 30 ρειν ὀπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος τοῦ
 31 λαοῦ καὶ ἠρναικῶν· αἱ ἐκόπτοντο καὶ ἐθρήνον αὐτόν. Στρα-
 32 φεῖς δὲ πρὸς αὐτὰς Ἰησοῦς, εἶπεν· θυγατέρες Ἰερουσαλὴμ, μὴ
 33 κλαίετε ἐπ' ἐπὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε, καὶ ἐπὶ τὰ τέκνα ὑμῶν.
 34 Ὅτι ἰδοὺ, ἔρχονται ἡμέραι ἐν αἷς ἐροῦσιν· μακάριαι αἱ στεῖραι,
 35 καὶ αἱ κοιλίαι αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἔθρεψαν.
 36 Τότε ἄρξονται λέγειν τοῖς ὄρεσιν· πέσετε ἐφ' ἡμᾶς· καὶ τοῖς βου-
 37 νοῖς· καλύψατε ἡμᾶς. Ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν,
 38 ἐν τῷ ξηρῷ τί γένηται;
 39 Ἦγοντο δὲ καὶ ἕτεροι κακούργοι δύο σὺν αὐτῷ ἀναιρεθῆ-
 40 ναι. Καὶ ὅτε ἦλθον ἐπὶ τὸν τόπον τὸν καλούμενον κρανίον,
 41 ἐκεῖ ἐσταύρωσαν αὐτόν καὶ τοὺς κακούργους· ὃν μὲν ἐκ δεξιῶν,
 42 ὃν δὲ ἐξ ἀριστερῶν. Ὁ δὲ Ἰησοῦς ἔλεγεν· πᾶτερ, ἄφεσ αὐτοῖς·
 43 οὐ γὰρ οἶδουσιν τί ποιοῦσι.† Διμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ,
 44 ἔβαλον κλῆρον. Καὶ εἰστήκει ὁ λαὸς θεωρῶν· ἐξεμυκτήριζον δὲ
 45 καὶ οἱ ἄρχοντες, λέγοντες· ἄλλους ἔσωσεν, σωσάτω ἑαυτὸν, εἰ
 46 υἱὸς ἐστὶν ὁ Χριστὸς τοῦ θεοῦ ἐκλεκτός. Ἐνέπαιζαν δὲ αὐτῷ
 47 καὶ οἱ στρατιῶται, προσερχόμενοι, ὄξος προσφέροντες αὐτῷ.

* This verse 17 is wanting in the codex.—**MAI.**

† This verse 34 is also wanting in the codex, as far as the word ποιοῦσι. On this and the preceding places of that kind, and especially on ch. xxii. 43, 44, see the very learned edition of the N.T. of the Catholic Scholz.—**MAI.**

16. παιδεύσας] "having chastised," used here of scourging. Mat. xxvii. 26.

21. σταύρου] Cf. Mat. xxvii. 22.

26. κυρηναῖον] Ib. 32.

27. ἐκόπτοντο] Cf. Mat. xi. 17.

28-31. Peculiar to St. Luke. ἐν ὑγρῷ ξύλῳ. "Christ, in whom there

was no guilt, or cause of punishment, is compared to green wood, which is slow to burn, the Jews who rejected him, were as dry wood, which is easily set on fire." Abp. Kenrick.

33. κρανίον] *Calvaria*, Vulg. In Mat. and Mark, κρανίου τόπος.

37 Καὶ λέγοντες· εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυ-
 38 τόν. Ἦν δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ βασιλεὺς τῶν Ἰουδαίων οὐ-
 39 τός.* Εἰς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτόν·
 40 οὐχὶ σὺ εἶ † ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς. Ἀποκριθεὶς
 δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ, ἔφη· οὐδὲ φοβῆθ' σὺ τὸν θεόν, ὅτι ἐν
 41 τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπρά-
 42 ξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἀτοπον ἐπραξεν. Καὶ ἔλε-
 43 γεν Ἰησοῦ· μνήσθητί μου, ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου. Καὶ
 44 εἶπεν αὐτῷ· ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδεί-
 45 σῳ. Καὶ ἦν ἡδὴ ὥσεί ὥρα ἕκτη, καὶ σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν,
 46 ἕως ὥρας ἐνάτης τοῦ ἡλίου ἐκλείποντος.† Ἐσχίσθη δὲ τὰ καταπέ-
 47 τασμα τοῦ ναοῦ μέσον. Καὶ φωνήσας φωνὴ μεγάλη ὁ Ἰησοῦς
 εἶπεν· πάτερ, εἰς χεῖρας σου παρατίθεμαι τὸ πνεῦμά μου.
 47 Τοῦτο δὲ εἰπὼν ἐξέπνευσεν. Ἰδὼν δὲ ὁ ἐκατοντάρχης τὸ γινόμενον
 ἐδόξαζεν τὸν θεόν, λέγων· ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν.
 48 Καὶ πάντες οἱ συναρραγενομένοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύ-
 49 την, θεωρήσαντες τὰ γινόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον. Εἰ-
 στήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, καὶ αἱ γυναῖ-
 κες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
 50 Καὶ ἰδοὺ, ἀνὴρ ὀνόματι Ἰωσήφ, βουλευτῆς ὑπάρχων, ἀνὴρ
 51 ἀγαθὸς δίκαιος· Οὗτος οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ
 τῇ πράξει αὐτῶν ἀπὸ Ἀρειμαθαίας πόλεως τῶν Ἰουδαίων· ὃς
 52 προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ. Οὗτος προσελθὼν τῷ Πει-
 53 λᾶτῳ, ᾗτήσατο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ καθελὼν ἐνετύλιξεν
 αὐτὸ σινδόνι, καὶ ἔθηκεν αὐτὸ ἐν μνήματι λαξευτῷ, οὐ οὐκ ἦν
 54 οὐδεὶς οὐπω κείμενος· Καὶ ἡμέρα ἦν πυρσκεινῆς, καὶ σάββατον
 55 ἐπέφωσκεν. Κατακολουθήσασαι δὲ αἱ γυναῖκες, αἵτινες ἦσαν συν-
 56 εληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνημεῖον, καὶ
 ὡς ἐτέθη τὸ σῶμα αὐτοῦ. Ὑποστρέψασαι δὲ ἡτοιμάσαν ἀρώματα
 καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχυσαν κατὰ τὴν ἐντολήν.

* γεγραμμένη ἐπ' αὐτῷ γράμμασιν Ἑλληνικοῖς καὶ Ῥωμαϊκοῖς καὶ Ἑβραϊκοῖς·
 Οὗτός ἐστιν ὁ βασιλεὺς τῶν Ἰουδαίων. † εἰ σὺ εἶ. ‡ καὶ ἐσκοτίσθη ὁ ἥλιος.

39-43. This detailed narrative is pec-
 culiar to St. Luke.

43. παραδείσῳ] This word is of Per-
 sian origin, and is used in the classical
 writers to signify a park or pleasure-
 ground. In Scr. it is used of the Garden
 of Eden, and in this place of the *limbus*
Patrum, whither Christ descended on
 the day of his death, and imparted to
 the souls of the just there detained the
 vision of his divinity, so that it became
 Paradise; for where the vision of God
 is, there is heaven. ἅ Lapid.

44. καὶ ἦν ... καί]. A Hebraistic

idiom. The second καὶ is equivalent to
 &τε.

ἕκτη] Cf. John, xix. 14.

51. συγκατατεθ.] συγκατατίθῃμι is
 used originally of voting in common
 with others, understanding ψῆφον, here
 of concurrence in general: *had not con-*
sented to, &c.

Ἀρειμ.] Cf. Mat. xxvii. 57.

53. οὐκ ἦν] Observe here the accu-
 mulation of negatives adding to the
 force of the sentence.

54. παρασκευῆς] Cf. Mat. xxvii.

62.

ΚΕΦ. ΚΔ. (24).

- 1 **Τ**ῇ δὲ μᾶ τῶν σαββάτων, ὄρθρου βαθέως ἐπὶ τὸ μνήμα,
 2 ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἀρώματα. Εὗρον δὲ τὸν λί-
 3 θον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου. Εἰσελθοῦσαι δὲ οὐχ
 4 εὗρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ. Καὶ ἐγένετο ἐν τῷ ἀπο-
 5 αἰτῇ ἐν ἐσθῇτι ἀστραπτύσῃ. Ἐνφόβων δὲ γενομένων αὐ-
 6 τῶν, καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν, εἶπαν πρὸς αὐ-
 7 τὰς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; Οὐκ ἔστιν ὧδε,
 8 ἀλλὰ ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὧν ἐν τῇ Γαλι-
 9 λαίᾳ, Λέγων· τὸν υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς
 10 χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυρωθῆναι, καὶ τῇ τρίτῃ
 11 ἡμέρᾳ ἀναστῆναι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ. Καὶ
 12 υποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς
 13 ἑνδεκα καὶ πᾶσι τοῖς λοιποῖς. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία
 14 καὶ Ἰωάννα, καὶ Μαρία ἡ Ἰακώβου, καὶ αἱ λοιπαὶ σὺν αὐταῖς,
 15 ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. Καὶ ἐφάνησαν ἐνώπιον
 16 αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς. Ὁ
 17 δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρὰκύψας βλέπει
 18 τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν, πρὸς αὐτὸν θαυμάζων τὸ γεγονός.
 19 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευόμε-
 20 νοι εἰς κώμην ἀπέχουσιν σταδίους ἑξήκοντα ἀπὸ Ἱερουσαλὴμ, ἣ
 21 ὄνομα Ἐμμαὺς· Καὶ αὐτοὶ ὠμίλουν πρὸς ἀλλήλους περὶ πάν-
 22 των τῶν συμβεβηκότων τούτων. Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐ-
 23 τῶν καὶ συνζητεῖν αὐτοὺς, Ἰησοῦς ἐγγίσας συνεπορεύετο
 24 αὐτοῖς. Οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι
 25 αὐτόν. Εἶπεν δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι οὗς ἀντιβάλ-

XXIV. 1. τῇ δὲ μᾶ]. Cf. Mat. xxviii. 1.

ὄρθρου βαθέως] *valde diuicula*. Vulg. "at early dawn." Cf. Plat. Prot. iii. τῆς παρελθούσης νυκτὸς ταυτησὶ ἔτι βαθέος ὄρθρου. In the text, βαθέως is probably an old form of the gen. βαθέος. It might also be the adverb.

4. ἐπέστησαν] Cf. ch. ii. 38.

10. Ἰωάννα] Ch. viii. 3.

12. πρὸς αὐτόν] *secum mirans*. Vulg.

13-32. Peculiar in this detail to St. Luke. Cf. Mark, xvi. 12. Emmaus is probably the same with a χωρίον called Ammaus, mentioned by Josephus, B.J.

vii. 27, sixty stadia from Jerusalem. It is identified at present with a village called *Kuriyat-el-Anab*, on the road between Jerusalem and Jaffa, 1½ hour from the former. According to St. Jerome, it was a place afterwards called Nicopolis, but this was 22 Roman miles from Jerusalem. The name is derived from the Hebrew for hot springs.

16. τοῦ μῆ] genitive of effect or result.

17. ἀντιβάλλετε] *sermones quos confertis*, Vulg. The word conveys the metaphor of throwing to and fro like a ball.

- λετε πρὸς ἀλλήλους περιπατοῦντες; καὶ ἐστάθην* σκυθρωποι·
 18 Ἀποκριθεὶς δὲ εἰς ὄνοματι Κλεόπας, εἶπεν πρὸς αὐτόν· σὺ μο-
 νο- παροικεῖς Ἱερουσαλὴμ, καὶ οὐκ ἔγνων τὰ γενόμενα ἐν αὐτῇ
 19 ἐν ταῖς ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπαν
 αὐτῷ· τὰ περὶ Ἰησοῦ τοῦ ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ προφήτης,
 δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ
 20 λαοῦ. Ὅπως τε παρέδωκεν αὐτόν οἱ ἄρχιερεῖς καὶ οἱ ἄρχοντες
 21 ἡμῶν εἰς κρίμα θανάτου, καὶ ἔδτανῶσαν αὐτόν. Ἡμεῖς δὲ ἡλ-
 πίζομεν ὅτι αὐτὸς ἐστὶν ὃς μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλ-
 λά γε καὶ σὺν πάσιν τοῦτοις, τρίτην ταύτην ἡμέραν ἄγει ἄφ' οὗ
 22 ταῦτα ἐγένετο. Ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν
 23 ἡμᾶς, γενόμεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον· Καὶ μὴ εὐροῦσαι τὸ
 σῶμα αὐτοῦ, ἦλθαν, λέγουσαι καὶ ὀπτασίαν ἀγγελῶν ἑωρακεῖναι, οἱ
 24 λέγουσιν αὐτὸν ζῆν. Καὶ ἀπῆλθόν τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνη-
 μεῖον, καὶ εὗρον οὕτως καθὼς αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον.
 25 Καὶ αὐτὸς εἶπεν πρὸς αὐτοὺς· ὦ ἀνόητοι καὶ βραδεῖς
 τῇ καρδίᾳ τοῦ πιστεῦειν ἐπὶ πάσιν οἷς ἐλάλησαν οἱ προφῆ-
 26 ται. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς

* ἐστε.

18. Κλεόπας] Equivalent to Κλεό-
 πατρος. It is uncertain whether he is
 to be identified with the Κλωπᾶς of
 John, xix. 25. From v. 24 we may
 infer that he was an inhabitant of Em-
 maus.

παροικεῖς...καὶ οὐκ ἔγνων] The finite
 verb is here used instead of the partici-
 ple, and one sentence is expressed by
 two, connected by καί. The sentence
 might have been σὺ μόνος παροικῶν
 Ἱερουσαλὴμ οὐκ ἔγνων. Beelen, Gr.
 Gr. § 64, 3.

παροικεῖς] peregrinus es, Vulg. Lit.
 "art sojourning." The term παροικος
 is used to signify one who inhabits a
 state without enjoying the privileges of
 a citizen. Thus the Jews living in
 the island Paros are called παροικοὶ in
 a decree of J. Cæsar's quoted by Jose-
 phus, Antiq. xiv. 17.

21. ἀλλά γε] "however." The γε
 softens the opposing force of the ἀλλά.
 In classical prose these particles would
 require some word intervening. σὺν
 πάσιν τοῖτοις, super hæc omnia, Vulg.,
 a Hebraistic idiom. So Neh. v. 18,
 insuper et annonas...non quæsiui, where

the LXX. has σὺν τοῖτοις ἄρτους...οὐκ
 ἐζήτησα.

τρίτην...ἄγει] The ἄγει appears to
 depend upon αὐτὸς, so that the sentence
 is literally, "he is spending this third
 day"—"this is the third day he is spend-
 ing," i.e., "this is the third day." Com-
 pare Acts, xix. 38, for a similar use of
 ἄγω with a word expressive of time,
 and the phrase, John, xi. 39, τετρα-
 ταῖός ἐστιν. The Vulg. has *tertia dies*
est hodie, following the reading which
 adds σήμερον after ἄγει.

22. ἐξ ἡμῶν] ex nostris, Vulg.

γενόμεναι] So in codex for γενό-
 μεναι.

ὀρθριναί] A later form for ὀρθριαί,
ante lucem, Vulg. The ὀρθρον is defined
 by Phrynichus as the time before the
 commencement of day, whilst one can
 still use a light. The adjective is here
 used instead of an adverb to define the
 time. Compare John, xi. 39, quoted
 above; also the Latin, Nec minus
Æneas se matutinus agebat. Virg. *Æn.*
 viii. 465.

25. ἐπὶ πάσιν] The classical constr. -
 is with the dat. simply.

- 27 τὴν δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευσεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς
 28 τὰ περὶ ἐαυτοῦ. Καὶ ἤγγικαν εἰς τὴν κώμην οὐ ἐπορεύοντο· καὶ
 29 αὐτὸς προσεποιήσατο πορρωτέρου πορεύεσθαι. Καὶ παρεβιάσαμτο αὐτὸν, λέγοντες· μέινον μεθ' ἡμῶν, ὅτι πρὸς ἐσπέραν ἐστίν, καὶ
 30 κέκλικεν ἡδὴ ἡ ἡμέρα· καὶ εἰσῆλθεν τοῦ μέναι σὺν αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον ἐν-
 31 λόγησεν, καὶ κλάσας ἐπέδιδου αὐτοῖς· Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένε-
 32 τὸ ἀπ' αὐτῶν. Καὶ εἶπαν πρὸς ἀλλήλους· οὐχὶ ἡ καρδιά ἡμῶν καιομένη ἦν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διηνοιγεν
 33 ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς
 34 σὺν αὐτοῖς, λέγοντας· ὅτι ὄντως ἠγέρθη ὁ κύριος, καὶ ὥφθη Σί-
 35 μωνι. Καὶ αὐτοὶ ἐξηγούντο τὰ ἐν τῇ ὁδῷ· καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου.
 36 Ταῦτα δὲ αὐτῶν λαλούντων, αὐτὸς ἔστη ἐν μέσῳ αὐτῶν,
 37 καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. Θροηθέντες δὲ καὶ ἔμβροβοι
 38 γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς· τί τετα-
 39 ραγμένοι ἐστέ, καὶ τί διαλογισμοὶ ἀναβαίνουνσιν ἐν τῇ καρ-
 40 διᾷ ὑμῶν; Ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου· ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε· ὅτι πνεῦμα καὶ
 40 σὰρκά καὶ ὁστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα· Καὶ
 41 τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας. Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶ-
 42 πεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐ-
 43 τῷ ἰχθύος ὀπτοῦ μέρος.* Καὶ λαβὼν, ἐνώπιον αὐτῶν ἔφαγεν.
 44 Εἶπεν δὲ πρὸς αὐτούς· οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι ἅπαντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως, καὶ τοῖς προφήταις, καὶ ψαλμοῖς περὶ
 45 ἐμοῦ. Τότε διήνοιξεν αὐτῶν τὸν νοῦν, τοῦ συνιεναι τὰς γραφάς·
 46 Καὶ εἶπεν αὐτοῖς· ὅτι οὕτως γέγραπται παθεῖν τὸν Χριστόν,

* Add. καὶ ἀπὸ μελισσίου κηρίου.

30. The probability is, that on this occasion our Lord consecrated the Eucharist, as the Evangelists never speak of his blessing and breaking bread, except in reference to that, or when he worked some miracle regarding bread. Cf. Acts, ii. 42.

32. καιομένη ἦν] Here the periphrasis for the finite verb is expressive of duration.

44. ἐν τῷ νόμῳ...ψαλμοῖς] A three-

fold division of the O.T. in use among the Hebrew Jews; the first comprising the Pentateuch; the second, the Prophets, including Josue, Judges, Ruth, and Kings; the third, called also Hagiographa, in which were included the Psalms, Job, the works of Solomon, the books of Paralipomena, Daniel, Esdras, and Esther. Cf. Abp. Dixon's Gen. Intr. to the S. Scr. I. p. 60.

- 47 καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ
τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἅφεςιν ἁμαρτιῶν εἰς πάντα τὰ
48 ἔθνη, ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ. Ὑμεῖς μάρτυρες τούτων. Καὶ
49 ἰδού, ἐγὼ ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρὸς μου ἐφ' ὑμᾶς·
ὕμεις δὲ καθίσαιτε ἐν τῇ πόλει, ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.
50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν· καὶ ἐπάρας
51 τὰς χεῖρας αὐτοῦ, εὐλόγησεν αὐτούς. Καὶ ἐγένετο ἐν τῷ εὐλο-
γεῖν αὐτὸν αὐτοὺς, διέστη ἀπ' αὐτῶν, καὶ ἀνεφέρετο εἰς τὸν οὐ-
52 ρανόν. Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν, ὑπέστρεψαν εἰς Ἱε-
53 ρουσαλὴμ, μετὰ χαρᾶς μεγάλης. Καὶ ἦσαν διαπαντὸς ἐν τῷ
ιερωῖ, εὐλογοῦντες τὸν θεόν. Ἀμήν.

47. ἀρξάμενοι] Here we should expect the dat. or ὑπό with the gen. after κηρυχθῆναι. But instead of this the word before us, as referring to the principal subject, logically, of the sentence (which is the agents by whom the preaching is to take place) is put in the nom. abs. For a similar anacoluthon, see ch. xx. 27. The usual reading gives ἀρξάμενον. In expressing an action, coincident with another, and therefore defining its time, classical writers often use the acc. sing. neut. of the participle. For an example closely corresponding to this, cf. Herod, iii. 91, ἀπὸ Ποσειδητὸς πόλιος...ἀρξάμενον ἀπὸ ταύτης, πενήκοντα καὶ τριηκόσια τέλαντα φόρος ἦν.

49. τὴν ἐπαγγελίαν] i.e., "the Holy Spirit whom the Father had promised by the prophets, and whom Christ promised to send from the Father." Abp. Kenrick.

50. Βηθανίαν] And from thence to the Mount of Olives, from which he ascended into heaven. Bethania was fifteen stadia distant from Jerusalem, and the Mount of Olives was between; yet Christ first went to Bethany to bid farewell to Lazarus, Martha, and Magdalene, and to bring them with him as witnesses of his ascension, and partakers of his glory and triumph. à Lapide (Compare Acts, i. 12, Mat. xxi. 1, John, xi. 18).

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΗΝ.

ST. JOHN was a son of Zebedee and Salome, (Mat. xxvii. 56, Mar. xv. 40), and brother of St. James the Great. He was born at Bethsaida in Galilee, and was by calling a fisherman. When chosen by Christ to be his disciple, he must have been very young, as appears from the length of time which he lived after Christ's death. Christ gave to him and to his brother the name of *Boanerges*, i. e. "sons of thunder" (Mar. iii. 17). He was the beloved disciple of Christ, as he himself witnesses (xiii. 23, xix. 26, xx. 2, xxi. 20). He was present at Christ's transfiguration with his brother James and St. Peter, (Mat. xvii. 1), and with them accompanied Christ into the garden of Gethsemani, (Mat. xxvi. 37), and with the Blessed Virgin attended him to Calvary, where Christ on the cross recommended him to his mother in the words: *Mulier, ecce filius tuus*, and said to him concerning her, *Ecce, mater tua*, (John, xix. 26, 27). After this, we learn, from the Scr. that he was twice imprisoned at Jerusalem (Acts, iv. v.); visited, with St. Peter, Samaria on its conversion (ib. viii.), and was present at the council of Jerusalem (Gal. ii. 9). At a later period he founded and ruled many churches in Asia Minor. Under Domitian, he was taken to Rome, where he was immersed, unharmed, in a vessel of boiling oil; was subsequently exiled to the island of Patmos, but being set at liberty, he returned to Ephesus, where, according to universal tradition, he died and was buried. Eusebius dates his death the 3rd year of Trajan, A.D. 101.

St. John is said to have written his gospel at Ephesus after his return from Patmos. The date is uncertain, but probably subsequent to A.D. 96.

St. John's object in his gospel is to prove the divinity of Jesus of Nazareth (xx. 31, ix. 35-38, x. 30, xi. 27, xii. 44-49), which was impugned by heretics who arose in his time. The errors of the Ebionites, of Cerinthus, and also the Nicolaitans, are named as having occasioned his writing. In general, he presupposes most of the particulars stated by the other Evangelists, and adds a great number of new facts, sayings, and details; the former principally dwelling on what he did in Galilee; whilst the scene of St. John's Gospel is chiefly in Judæa.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΙΩΑΝΝΗΝ.

ΚΕΦ. Α. (1).

- 1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς
2 ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. Πάντα δι' αὐ-
3 τοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ ἐγένονεν. Ἐν αὐ-
4 τῇ ζωῇ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. Καὶ τὸ φῶς
5 ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένε-
6 το ἄνθρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης. Οὗ-
7 τος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα
8 πάντες πιστεύσωσιν δι' αὐτοῦ. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
9 μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτί-
10 ζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ
ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο· καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.

I. 1. ἐν ἀρχῇ] *In the beginning, i.e., the commencement of all duration and eternity; but this commencement is in reality without commencement, and a beginning without beginning. It signifies "from all eternity."*

ὁ λόγος] The Son is called the word of the Father, because, as the word in our minds is the expression of our thought, so the Father has generated Him from eternity, *seipsum intelligendo*, by the contemplation of Himself. And, as the word, or idea in our minds, when vocally uttered, can be perceived by others, so, when the word became incarnate, He was heard and seen by mankind. Or, He is called the word of the Father, because He is the interpreter of

the Father's will, as our words express our thoughts.

πρὸς τὸν θεόν] *apud Deum*, Vulg., *with God*, i.e., "in intimate union." Compare the use of *πρός*, Mark, ix. 19, *ἕως πότε πρὸς ὑμᾶς ἔσομαι*;

2. οὗτος] scil. ὁ λόγος.

3. δι' αὐτοῦ] *by him*. "The Father may be said to create through the word, who, being the same God, does whatever the Father does, by an inseparable operation of the divine nature." Abp. Kenrick.

6. ἐγένετο] "appeared," "made his appearance," "*exiitit*." Cf. Mar. i. 4.

8. ἀλλ' ἵνα] Here ἦλθεν must be understood from the preceding verse.

- 11 Εἰς τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ
 12 ἔλαβαν αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς
 13 πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. Οἷ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ
 14 θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ θεοῦ ἐγε-
 15 νήθησαν. Καὶ ὁ λόγος σὰρξ ἐγένετο· καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ
 16 ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,
 17 πληρῆς χάριτος καὶ ἀληθείας.
 18 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγεν, λέγων· οὗτος
 19 ἦν ὃν εἶπον· ὁ ὀπίσω μου ἐρχόμενος, ἔμπροσθεν μου γέγονεν· ὅτι
 20 βομεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη· ἡ
 21 χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. Θεὸν οὐδεὶς ἑώρα-
 22 κεν πώποτε· μονογενὴς θεός,* ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος
 23 ἐξηγήσατο. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν
 24 πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ λευεΐτας, ἵνα ἐρω-
 25 τήσωσιν αὐτόν· σὺ τίς εἶ; Καὶ ὠμολόγησεν, καὶ οὐκ ἡρνήσατο· καὶ
 26 ὠμολόγησεν, ὅτι ἐγὼ οὐκ εἰμὶ ὁ Χριστός. Καὶ ἠρώτησαν αὐτόν·
 27 σὺ οὖν τί; Ἥλειας εἶ; καὶ λέγει· οὐκ εἰμὶ. Ὁ προφῆτης εἶ σὺ;
 28 καὶ ἀπεκρίθη· οὐ. Εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισὶν ὡ-
 29 μεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; Ἐφη· ἐγὼ
 30 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνατε τὴν ὁδὸν κυρίου· καθὼς εἶπεν
 31 Ἡσαΐας ὁ προφῆτης.^(a) Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρι-

* ὁ μονογενὴς υἱός.

(a) Is. xl. 8.

14. ἐσκήνωσεν] *habitavit*, Vulg. th. σκηνή, "a tent." Cf. 2 Pet. i. 14, for the expression *σκήνωμα* applied to the body.

καὶ ἐθεασάμεθα...πατρός] This sentence is parenthetical.

15. κέκραγεν] Perf. with pres. signification; *clamat*, Vulg.

ἐρχόμενος] *He that shall come after me is preferred before me, because he was before me.* ἐρχ. may be understood of our Lord's preaching, which was subsequent to that of John, and the general sense will be, "I precede him in preaching, not because I am greater, but because I am less, as a servant goes before his master, to prepare his way." ἔμπροσθεν, *before me*, "placed in a higher degree of dignity."

πρώτος μου] *prior me*, Vulg. Because Jesus was from eternity, being himself true God, and the Son of God,

and for the same reason *before* John in nature also. Here *πρώτος* is used for *πρότερος*. Compare ch. xv. 18, and Luke, ii. 2.

16. καὶ χάριν ἀντὶ χάριτος] *καὶ* has here an exegetical force, and might be rendered: "that is to say"—*grace for grace*; here *ἀντὶ* is used of succession, "one grace after another," "an accumulation of grace" (Beelen, Gr. Gr. § 51).

18. ὁ ὢν...πατρός] Wilke thus paraphrases the passage, so as to bring out the force of the *εἰς*: "qui in gremio patris sedet ad sinum ejus conversus, h.e., qui patri est dilectissimus" (Lexicon N.T. in voce *κόλπος*).

21. οὐκ εἰμὶ] i.e., in their sense of the question, for they meant whether he really was Elias in person. ὁ προφῆτης, *the prophet* designated by Moses, Deut. xviii. 15, who therein referred to Christ.

- 25 σαίων. Καὶ ἠρώτησαν αὐτὸν, καὶ εἶπαν αὐτῷ· τί οὖν βαπτίζεις,
 26 εἰ σὺ οὐκ εἶ ὁ Χριστὸς, οὐδὲ Ἡλείας, οὐδὲ ὁ προφήτης; Ἀπε-
 κρίθη αὐτοῖς ὁ Ἰωάννης, λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος
 27 ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε, ὁπίσω μου ἐρχόμενος,* οὐ οὐκ
 28 εἰμι ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦ-
 τα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης Βα-
 πτίζων.
 29 Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ
 λέγει· ἶδε ὁ ἄμνος τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.
 30 Οὗτός ἐστιν ὑπὲρ ὃν ἐγὼ εἶπον· ὁπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμ-
 31 προσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν·
 ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδα-
 32 τι βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων· ὅτι τεθέαμαι
 τὸ πνεῦμα καταβαῖνον ὡς περιστέρα ἐξ οὐρανοῦ, καὶ ἔμεινεν
 33 ἐπ' αὐτόν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ πέμψας με βαπτίζειν
 ἐν ὕδατι, ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖ-
 νον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι
 34 ἁγίῳ. Καὶ γὰρ ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς
 τοῦ θεοῦ.
 35 Τῇ ἐπαύριον πάλιν εἰστήκει Ἰωάννης, καὶ ἐκ τῶν μαθη-
 36 τῶν αὐτοῦ δύο. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει·
 37 ἶδε ὁ ἄμνος τοῦ θεοῦ. Καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λα-
 38 λούντας, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεῖς δὲ ὁ Ἰησοῦς,
 39 καὶ θευσάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς· Τί ζητεῖ-
 40 τε; οἱ δὲ εἶπαν αὐτῷ· ῥαββεί (ὃ λέγεται μεθερμηνευόμενον, διδάσκου-
 40 λε) ποῦ μένεις; Λέγει αὐτοῖς· ἔρχεσθε καὶ ὄψεσθε. Ἦλθαν οὖν
 καὶ εἶδαν ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·
 41 ὥρα ἦν ὡς δεκάτῃ. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς
 ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων
 42 αὐτῷ. Εὗρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα,
 καὶ λέγει αὐτῷ· εὗρήκαμεν τὸν Μεσσίαν, ὃ ἐστιν μεθερμηνευσόμε-
 43 νον Χριστός. Ἦγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. Ἐμβλέψας αὐτῷ
 ὁ Ἰησοῦς, εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς,
 ὃ ἐρμηνεύεται Πέτρος.

* Add. ὃς ἐμπροσθέν μου γέγονεν.

27. ἵνα λύσω] Cf. Mat. iv. 3. αὐ-
 τοῦ, cf. Mat. iii. 12.

28. Βηθανίᾳ] Not the Bethania where
 Mary and Martha lived, which was close
 to Jerusalem, but another which is not
 otherwise known. Hence Origen con-
 tended for the reading Βηθαβαρᾶ, which
 was also adopted by Chrys., Theoph., &c.

The reading in the text is, however, that
 which is found in most MSS., and is
 followed by the Vulg.

40. δεκάτῃ] i.e., about 4 p.m., the
 day being reckoned to commence with
 sunrise.

43. Κηφᾶς] Cf. Mat. xvi. 18.

- 44 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὐρίσκει Φίλιππον, καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολουθεῖ μοι.
 45 Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιῶδα, ἐκ τῆς πόλεως Ἀνδρέου καὶ
 46 Πέτρου. Εὐρίσκει Φίλιππος τὸν Ναθαναήλ, καὶ λέγει αὐτῷ·
 47 Ἰησοῦς υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέτ. Καὶ εἶπεν αὐ-
 48 τῷ Ναθαναήλ· ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐ-
 49 τῷ ὁ Φίλιππος· ἔρχον καὶ ἴδε. Εἶδεν Ἰησοῦς τὸν Ναθαναήλ
 50 ἔρχομενον πρὸς αὐτόν, καὶ λέγει περὶ αὐτοῦ· ἴδε ἀληθῶς
 51 Ἰσραηλείτης, ἐν ᾧ δόλος οὐκ ἔστιν. Λέγει αὐτῷ Ναθαναήλ·
 52 πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· πρὸ
 53 τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ τὴν συκὴν, εἰδόν σε. Ἀπε-
 54 κρίθη Ναθαναήλ· ραββί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἰ
 55 σὺ Ἰσραὴλ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἰπὸν σοι
 56 ὅτι εἰδόν σε ὑποκάτω τῆς συκῆς, πιστεύεις; μείζω τούτων ὄψη.
 57 Καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν· ὄψεσθε τὸν οὐρανὸν ἀνεψυ-
 58 γότα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας
 59 ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

ΚΕΦ. Β. (2).

- 1 Καὶ τῇ τρίτῃ ἡμέρᾳ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας·
 2 καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ
 3 μαθηταὶ αὐτοῦ εἰς τὸν γάμον. Καὶ ὑστερήσαντος οἴνου, λέγει
 4 ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνον οὐκ ἔχουσιν. Καὶ λέγει αὕτῃ

45. Βηθσαιῶδα] Bethsaida on the W. of the Sea of Galilee. Cf. Mat. xiv. 13.

46. Ναθαναήλ] Cf. Mat. x. 3.

49. ὄντα] "when thou wast." The present participle is also used to express the participle of the imperfect, which has no form of its own.

52. τοὺς ἀγγέλους] Some refer this to our Lord's ascension, others to his coming at the day of judgment. The latter is more probable. The ascent and descent of the angels signifies their ministrations around him.

II. 1. τῇ τρίτῃ] Probably the third day from that on which Nathanael was brought to our Lord.

4. τί ἐμοὶ καὶ σοί] *What is it to me and to thee?* Many have interpreted these words: "What is to us, if the wine does fail?" The expression however, if we compare it elsewhere in Scr.

would appear to signify, "What have I in common with thee?" Cf. Mat. viii. 29, τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; and Mat. xxvii. 19. Mald., referring to our Lord's apparent reproof of his parents. Luke, ii. 49, says of the text before us: "Similarly in this place, he seemed as if he reproved his mother, though he by no means reproved her, that he might show he was doing the miracle, not from human respect, or consideration of flesh and blood, but only from charity, and to declare who he was." "The next verse plainly shows that his mother knew of the miracle that he was to perform, and that it was at her request he wrought it" (Douay). The expression γινῆναι is constantly used in the most respectful sense, e.g., Ἐσχ. Ag. 308, where a queen is addressed: θεοῖς μὲν αἰθῆς, ᾧ γύναι, προσεύχομαι.

- 5 ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. Λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· ὧ, τι ἂν λέγῃ ὑμῖν, ποιήσα-
 6 τε. Ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι ἕξ, κατὰ τὸν καθαρισμόν τῶν
 7 Ἰουδαίων κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Λέγει αὐ-
 8 τοῖς ὁ Ἰησοῦς· γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐ-
 9 ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρικλίνος
 τὸ ὕδωρ οἶνον γεγεννημένον, καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι
 ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ, φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλι-
 10 νος, καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τί-
 11 θησιν, καὶ ὅταν μεθυσθῶσι, τὸν ἐλάσσῳ· σὺ τετήρηκας τὸν κα-
 12 λὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ
 Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνέρωσεν τὴν δόξαν αὐτοῦ·
 καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
 12 Μετὰ τοῦτο κατέβη εἰς Καφαρναούμ, αὐτὸς καὶ ἡ μήτηρ αὐ-
 13 τοῦ, καὶ οἱ ἀδελφοί, καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμει-
 14 ναν οὐ πολλὰς ἡμέρας. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων,
 15 καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς. Καὶ εὔρεν ἐν τῷ ἱερῷ τοὺς
 πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερμα-
 16 τιστὰς καθήμενους. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάν-
 τας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βοὰς· καὶ
 τῶν κολλυβιστῶν ἐξέχεε τὰ κέρματα, καὶ τὰς τραπεζὰς ἀνέτρε-
 16 ψεν. Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν, εἶπεν· ἄρτα ταῦτα ἐν-
 τεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου.
 17 Ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι ἐστὶν γεγραμμένον· ὁ ζῆ-
 18 λος τοῦ οἴκου σου καταφάγεται με.^(a) Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι,
 19 καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· λύσατε τὸν ναὸν τούτον,
 20 καὶ τρισὶν ἡμέραις ἐγερῶ αὐτόν. Εἶπαν οὖν οἱ Ἰουδαῖοι· τες-
 σεράκοντα καὶ ἕξ ἔτεσιν ἡκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρι-

(a) Ps. lxxviii. 10.

6. καθαρισμόν] Cf. Mar. vii. 8. με-
 τρητὰς. The metretres or Attic am-
 phora contained 12 χόες=9 gallons
 nearly. For the constr. of ἀνὰ cf. Mat.
 xx. 9.

9. ἀρχιτρικλίνος] The person to
 whom the management of the feast was
 entrusted, συμποσιάρχος, *magister con-*
vinii. The couches in the ancient
 dining-room were three in number.
 Hence the title of the master of the
 feast.

12. κατέβη] Capharnaum being on
 the coast of the lake of Galilee, implied

a descent from the interior part of the
 country. In the next verse ἀνέβη is
 used of a journey to Jerusalem, as it
 usually is in speaking of travelling from
 a lower to a more elevated region.

ἀδελφοί] Cf. Mat. xii. 46.

13. πάσχα] This Pasch is not re-
 corded by the other Evangelists.

14. Compare the similar but distinct
 event related in Mat. xxi. 12, and the
 parallel narrative.

15. φραγέλλιον] The Latin *flagel-*
lum.

20. ὁ ναὸς οὗτος] The temple of

- 21 σὶν ἡμέραις ἐγερεῖς αὐτόν; Ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ
 22 σώματος αὐτοῦ. Ὅτε οὖν ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μα-
 23 θηταὶ αὐτοῦ, ὅτι τοῦτο ἔλεγεν· καὶ ἐπίστευσαν τῇ γραφῇ, καὶ
 24 ροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. Αὐτὸς δὲ Ἰησοῦς οὐκ ἐπί-
 25 στενευεν αὐτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας· Καὶ ὅτι
 οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ
 ἐγίνωσκεν τι ἦν ἐν τῷ ἀνθρώπῳ.

ΚΕΦ. Γ. (3).

- 1 **Ἦ**ν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικοδήμος ὄνομα αὐτῷ, ἄρ-
 2 χων τῶν Ἰουδαίων. Οὗτος ἦλθεν πρὸς αὐτὸν νυκτός, καὶ εἶ-
 3 πεν αὐτῷ· ῥαββί, οἶδμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος·
 4 οἵδεῖς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ
 5 ᾗ ὁ θεὸς μετ' αὐτοῦ. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἄμην
 6 ἄμην λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
 7 βασιλείαν τοῦ θεοῦ. Λέγει πρὸς αὐτὸν Νικοδήμος· πῶς δύ-
 8 νηται ἄνθρωπος γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν
 9 τῆς μητρὸς αὐτοῦ δευτερον εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη
 10 ὁ Ἰησοῦς· ἄμην ἄμην λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ
 11 πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. Τὸ
 12 γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ
 13 τοῦ πνεύματος, πνεῦμα ἐστίν. Μὴ θαυμάσης ὅτι εἶπόν σοι· δεῖ
 14 ὑμᾶς γεννηθῆναι ἄνωθεν. Τὸ πνεῦμα ὅπου θέλει πνεῖ· καὶ τὴν
 15 φωνὴν αὐτοῦ ἀκούεις, ἀλλὰ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπά-
 16 γει· οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος· Ἀπεκρί-
 17 θη Νικοδήμος, καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι;
 18 Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐτῷ· σὺ εἰ ὁ διδάσκαλος τοῦ

Sorobabel, rebuilt by Herod the Great, who commenced the structure sixteen years before his death, i.e., forty-six years before the words spoken in the text. The aor. ὠκοδομήθη, "it was built in forty-six years"—"its building took up, &c." implies that the Jews looked on it as practically finished, yet it was not entirely completed till the time of Herod Agrippa II., A.D. 64.

III. 1. ἄρχων] An assessor of the συνέδριον. Cf. Luke, xxiii. 13, 35, Mat. v. 21.

3. ἄνωθεν] *denovo*, Vulg. The word might mean either "from above," or

"again;" but it is plain from the answers of Nicodemus that it must here be understood in the latter sense.

5. ἐὰν μὴ...θεοῦ] By these words our Lord declares the necessity of baptism, and explains the two principles of spiritual regeneration, water and the Holy Spirit.

8. τὸ πνεῦμα] The majority of commentators understand this of the Holy Spirit.

10. ὁ διδάσκαλος] The article here might be understood as emphatic, "the master"—one especially eminent—or as the generic article, expressing one of a

- 11 Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ
 12 οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρτυροῦμεν καὶ τὴν μαρ-
 13 πιστεύετε πῶς, εἰς ἐπὶ ὑμῖν τὰ ἐπουράνια, πιστεύετε; Καὶ
 14 οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρα-
 15 νου καταβὰς, ὁ υἱὸς τοῦ ἀνθρώπου.* Καὶ καθὼς Μωϋσῆς ὕψω-
 16 σεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ
 17 ἀνθρώπου. ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ,† ἔχῃ ζωὴν αἰώνιον.
 18 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν
 19 μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολη-
 20 ται, ἀλλὰ ἔχῃ ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν
 21 υἱὸν εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ
 22 ὁ κόσμος δι' αὐτοῦ. Ὁ πιστεύων εἰς αὐτὸν, οὐ κρίνεται ὁ
 23 μὴ πιστεύων, ἥδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνο-
 24 μα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι
 25 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι
 26 μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
 27 Πᾶς γὰρ ὁ φάῦλα πράσων, μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς
 28 τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ. Ὁ δὲ ποιῶν τὴν ἀλή-
 29 θειαν, ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι
 30 ἐν θεῷ ἐστὶν εἰργασμένα.
 31 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ εἰς
 32 τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν καὶ ἐβάπτιζεν.
 33 Ἦν δὲ καὶ ὁ Ἰωάννης βαπτίζων ἐν Αἰνῶν, ἐγγὺς τοῦ Σαλεῖμ, ὅτι
 34 ὕδατα πολλὰ ἦν ἐκεῖ καὶ παρεγίνοντο καὶ ἐβαπτίζοντο. Οὐπω
 35 γὰρ ἦν βεβλημένοι εἰς τὴν φυλακὴν Ἰωάννης. Ἐγένετο οὖν ζή-
 36 τησις ἐκ τῶν μαθητῶν τῶν Ἰωάννου μετὰ ἰουδαίου περὶ καθαρισμοῦ·
 37 Καὶ ἦλθαν πρὸς τὸν Ἰωάννην, καὶ εἶπαν αὐτῷ· Ῥαββεί, ὃς ἦν με-

* Add. ὁ ὢν ἐν τῷ οὐρανῷ.

† εἰς αὐτὸν μὴ ἀπόληται, ἀλλ'.

class, a master (Rheims). Beelen (Gr. § 17) prefers the former.

12. τὰ ἐπίγεια] *earthly things*. "The spiritual birth was to be accomplished on earth, and bore an analogy to the natural birth; the divine mysteries which were still to be revealed were far more difficult of comprehension." Abp. Kenrick.

17. ἵνα κρίνῃ] "What else could sinners think on hearing that God had sent his Son into the world, but that he sent him to exact vengeance for their sins? He therefore removes from them an opinion so full of fear." Mald.

23. Αἰνῶν] According to St. Jerome,

Ænon was on the Jordan, eight miles from Scythopolis, and Salim at the same distance. The latter he describes as near Sichem (cf. iv. 5).

24. Cf. Mat. iv. 12.

25. ἰουδαίου] The reading followed by the Vulg. is Ἰουδαίων. Mald. takes the Jews with whom the disciples of John disputed to have been followers of Christ, yet not of the class of his familiar disciples. καθαρισμοῦ, *purification*, is here to be understood of baptism. The question raised was whether the baptism of John or of our Lord were the best.

τὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπ-
 27 τίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν. Ἀπεκρίθη Ἰωάννης καὶ
 εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἓν, ἂν μὴ ᾗ δεδομένον
 28 αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ἐγὼ
 οὐκ εἰμι ἐγὼ ὁ Χριστὸς, ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν
 29 ἐκείνου. Ὁ ἔχων τὴν νύμφην, νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ νυμ-
 φίου ὁ ἐστηκὼς καὶ ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν
 30 τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἣ ἐμὴ πεπλήρωται. Ἐκείνον δεῖ
 31 αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Ὁ ἄνωθεν ἐρχόμενος, ἐπάνω πάν-
 των ἐστίν· ὁ ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστίν, καὶ ἐκ τῆς γῆς
 32 λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος, ἐπάνω πάντων ἐστίν. Ὁ
 εὔρακεν καὶ ἤκουσεν, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ
 33 οὐδεὶς λαμβάνει. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν
 34 ὅτι ὁ θεὸς ἀληθὴς ἐστίν. Ὁν γὰρ ἀπέστειλεν ὁ θεὸς, τὰ ρήμα-
 τα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν* τὸ πνεῦμα.
 35 Ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν ἐν τῇ χει-
 36 ρὶ αὐτοῦ. Ὁ πιστεύων εἰς τὸν υἱόν, ἔχει ζωὴν αἰώνιον· ὁ δὲ
 ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει
 ἐπ' αὐτόν.

ΚΕΦ. Δ. (4).

1 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείο-
 2 νας μαθητὰς ποιεῖ καὶ βαπτίζει ἢ Ἰωάννης· καὶ τοιγε Ἰησοῦς
 3 αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ· ἀφῆκεν τὴν Ἰου-
 4 δαίαν, καὶ ἀπῆλθεν πάλιν εἰς τὴν Γαλιλαίαν. Ἐδεῖ δὲ αὐτόν
 5 διέρχεσθαι διὰ τῆς Συμμερείας. Ἐρχεται οὖν εἰς πόλιν τῆς Συ-
 μμερείας λεγομένην Σιχάρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ τῷ

* Add. ὁ θεός.

29. χαρὰ χαίρει] i.e., "rejoices ex-
 ceedingly." Cf. Luke, xxii. 15.

33. ἐσφράγισεν] hath set to his seal.
 He who receives the testimony of Christ,
 by that very act witnesses, as though
 by sign-manual, to his belief that God
 is true; not merely such a general be-
 lief as all men have, but as declared in
 a particular instance. The reason of
 that belief follows in the next verse, ὅν
 γὰρ, κ.τ.λ. The aor. is used of one
 single event, the time of which is inde-
 finite.

36. ἔχει] The present is not here put
 for the future. "It denotes that he who

has believed in Christ even now, as it
 were, has eternal life, because as being
 justified by faith, and therefore made an
 adoptive son of God (John, i. 12), he
 he has a right to be heir of God, and
 joint-heir with Christ (Rom. viii. 17),
 so that accordingly by the grace of jus-
 tification there is already had as it were
 a commencement of that eternal life."
 Beelen, Gr. Gr. § 41, Adn. 1.

1V. 4. ἔδει] The direct road from
 Judæa into Galilee was through Sa-
 maria.

5. Σιχάρ] Otherwise Sichem. The
 patriarch Joseph was buried there, and

- 6 Ἰωσήφ τῷ νύῳ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ· ὁ οὖν Ἰη-
 7 τοῦς κεκοπιακῶς ἐκ τῆς ὁδοιπορίας, ἐκαθέζετο οὕτω ἐπὶ τῇ πη-
 8 γῇ· ὥρα ἦν ὡς ἕκτη. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλη-
 9 σαι ὕδωρ· λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πιεῖν. Οἱ γὰρ μαθη-
 10 τὰι αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσιν.
 11 Λέγει οὖν αὐτῇ ἡ γυνὴ ἡ σαμαρεῖτις· πῶς σὺ ἰουδαῖος ὢν παρ’
 12 ἐμοῦ πιεῖν αἰτεῖς, γυναικὸς σαμαρεῖτιδος; οὐ γὰρ συνχρῶν-
 13 ται ἰουδαῖοι Σαμαρεῖταις. Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν αὐ-
 14 τῇ· εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστὶν ὁ λέγων σοι· δός
 15 μοι πιεῖν· σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. Λέ-
 16 γει αὐτῇ· κύριε, οὔτε ἀντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶν βα-
 17 θύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μεῖζων εἶ τοῦ
 18 πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐ-
 19 τοῦ ἔπιεν, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ; Ἀπε-
 20 κρίθη Ἰησοῦς, καὶ εἶπεν αὐτῇ· πᾶς ὁ πίνων ἐκ τοῦ ὕδατος
 21 τούτου, διψήσει πάλιν· Ὃς δ’ ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὐ ἐγώ
 22 δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω
 23 αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰῶ-
 24 νιον. Λέγει πρὸς αὐτὸν ἡ γυνὴ· κύριε, δός μοι τοῦτο τὸ ὕδωρ,
 25 ἵνα μὴ διψῶ, μηδὲ διέρχωμαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ·
 26 ὕπαγε, φώνησόν σου τὸν ἄνδρα, καὶ ἐλθέ ἐνθάδε. Ἀπεκρί-
 27 θη ἡ γυνὴ, καὶ εἶπεν αὐτῷ· οὐκ ἔχω ἄνδρα· λέγει αὐτῇ ὁ Ἰησοῦς·
 28 καλῶς εἶπες ὅτι ἄνδρα οὐκ ἔχω. Πέντε γὰρ ἄνδρας ἔσχες· καὶ
 29 νῦν ὃν ἔχεις, οὐκ ἐστὶν σου ἀνὴρ· τοῦτο ἀληθὲς εἶρηκας. Λέγει
 30 αὐτῇ ἡ γυνὴ· κύριε, θεωρῶ ὅτι προφήτης εἶ σὺ. Οἱ πατέρες
 31 ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς λέγετε ὅτι ἐν Ἱε-
 32 ρουσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυνεῖν δεῖ. Λέγει αὐτῇ ὁ Ἰη-
 33 σοῦς· πίστενέ μοι, γύναι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ
 34 ὄρει τούτῳ, οὔτε ἐν Ἱερουσολύμοις προσκυνήσετε τῷ πατρὶ. Ὑμεῖς
 35 προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἶδαμεν· ὅτι ἡ
 36 σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλὰ ἔρχεται ὥρα, καὶ νῦν ἐσ-

it was there that Jeroboam established himself on the separation of the ten tribes.

6. οὕτω] Some take this to mean: “as he chanced,” “carelessly;” others *δεικτικῶς*, as if the narrator imitated the gesture. More probably connect it with *κεκοπιακῶς*, and understood “accordingly”—as a wearied man would do. ἕκτη, i.e., about noon.

9. Ἰουδαῖος ὢν] Which she probably knew by his dress or accent.

συνχρῶνται] *contuntur*, Vulg., *communicate with*. The Jews might buy

from the Samaritans, as from the Gentiles, but not eat or drink with them, or, which would be the same thing, receive provisions as a gift. Cf. Mat. x. 5.

16. Ὑπαγε, κ.τ.λ.] Our Lord seems to say this to provide an occasion for what he was about to say.

21. ὄρει τούτῳ.] Mount Garizim, near Sichem, where a schismatic temple was built by Sanaballat, B.C. 409. It was destroyed by Hyrcanus, B.C. 129, yet continued to be the seat of Samaritan worship.

τίν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύ-
 ματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατήρ τοιοῦτους ζητεῖ τοὺς προσ-
 24 κυνοῦντας αὐτόν. Πνεῦμα ὁ θεός· καὶ τοὺς προσκυνοῦντας αὐτόν
 25 ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐτῷ ἡ γυνή· οἶδα
 ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκείνος, ἀναγ-
 26 γελεῖ ἡμῖν ἅπαντα. Λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμὶ, ὁ λαλῶν σοι.
 27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύ-
 μαζον ὅτι μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπε· τί ζη-
 28 τεῖς; ἢ, τί λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν τὴν ὑδρίαν αὐ-
 τῆς ἡ γυνή, καὶ ἀπῆλθεν εἰς τὴν πόλιν, καὶ λέγει τοῖς ἀνθρώ-
 29 ποις· Δεῦτε, ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἃ ἐποίησα·
 30 μήτι οὗτος ἐστὶν ὁ Χριστός; Ἐξῆλθον ἐκ τῆς πόλεως, καὶ
 31 ἤρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξὺ ἡρώτων αὐτόν οἱ μαθη-
 32 ται, λέγοντες· ῥαββεῖ, φάγε. Ὁ δὲ εἶπεν αὐτοῖς· ἐγὼ βρῶσιν
 33 ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἶδατε. Ἐλεγον οὖν σὶ μαθηταὶ πρὸς
 34 ἀλλήλους· μήτις ἤνεγκεν αὐτῷ φαγεῖν; Λέγει αὐτοῖς ὁ Ἰησοῦς·
 ἐμὸν βρῶμά ἐστιν, ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με, καὶ
 35 τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ ὑμεῖς λέγετε ὅτι ἐτι τετράμη-
 νός ἐστιν, καὶ ὁ θερισμός ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς
 ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσιν πρὸς
 36 θερισμὸν ἤδη. Ὁ θερίζων, μισθὸν λαμβάνει, καὶ συνάγει
 καρπὸν εἰς ζωὴν αἰώνιον· ἵνα ὁ σπείρων ὁμοῦ χαίρῃ, καὶ ὁ
 37 θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀληθινός, ὅτι ἄλλος
 38 ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέστειλα ὑμᾶς
 θερίζειν ὁ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς
 39 εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης
 πολλοὶ ἐπίστευσαν εἰς αὐτόν τῶν Σαμαρειτῶν, διὰ τὸν λόγον
 τῆς γυναικὸς μαρτυρούσης· ὅτι εἶπεν· μοι πάντα ἃ ἐποίησα.
 40 Ὡς ἦλθον οὖν πρὸς αὐτόν οἱ Σαμαρεῖται, ἡρώτων αὐτόν μέναι
 41 παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶν πλείους
 42 ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. Τῇ τε γυναικὶ ἔλεγον· ὅτι οὐ-
 κέτι διὰ τὴν λαλίαν σου πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ
 οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.
 43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν, εἰς τὴν Γα-
 44 λειλαίαν. Αὐτὸς γὰρ Ἰησοῦς ἐμартύρησεν, ὅτι προφήτης ἐν
 45 τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. Ὅτε οὖν ἦλθεν εἰς τὴν Γα-

80. ἤρχοντο] The impf. is here used with reference to what was taking place at the well, ἐν τῷ μεταξὺ, whilst the people were coming.

85. τετράμηνος] The harvest was towards the end of April, the sheaf of first-fruits being offered on the 16th Nisan, the second day of Azymes (Lev.

xxiii. 5-15). So that the time alluded to would seem to be the end of December.

44. αὐτὸς γάρ] The γάρ states the reason why Jesus did not go to Nazareth, his πατρίς (cf. Mat. ix. 1, xiii. 54), but into the rest of Galilee.

λειλαίων, ἰδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες ὅσα
 ἐποίησεν ἐν Ἱεροσολύμοις ἐν τῇ ἑορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς
 46 τὴν ἑορτὴν. Ἦλθεν οὖν πάλιν ἐν Κανᾷ τῆς Γαλιλαίας, ὅπου
 ἐποίησεν τὸ ὕδωρ οἶνον· καὶ ἦν τίς βασιλικὸς, οὗ ὁ υἱὸς ἦσ-
 47 θένει ἐν Καφαρναούμ. Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς
 Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπηλθεν πρὸς αὐτὸν, καὶ ἡρώ-
 τα, ἵνα καταβῇ αὐτοῦ τὸν υἱόν· ἡμελλεν γὰρ
 48 ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐὰν μὴ ση-
 49 μεῖα καὶ τέρατα ἴδῃτε, οὐ μὴ πιστεύσητε. Λέγει πρὸς αὐτόν
 ὁ βασιλικός· κύριε, κατὰβηθι πρὶν ἀποθανεῖν τὸ παιδίον μου.
 50 Λέγει αὐτῷ ὁ Ἰησοῦς· πορεύου· ὁ υἱός σου ζῇ· ἐπίστευσεν ὁ
 ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς· καὶ ἐπορεύετο.
 51 Ἦδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ὑπῆντησαν αὐ-
 52 τῷ, λέγοντες· ὅτι ὁ παῖς αὐτοῦ ζῇ. Ἐπύθετο οὖν τὴν ὥραν
 ἐκείνην, ἐν ᾗ κομψότερον ἔσχεν· εἶπον οὖν αὐτῷ· ὅτι χθές
 53 ὤραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. Ἐγὼ οὖν ὁ πατήρ
 ὅτι ἐκείνη τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὁ υἱός σου ζῇ·
 54 καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο δὲ πάλιν
 δεῦτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς, ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
 Γαλιλαίαν.

ΚΕΦ. Ε. (5).

- 1 Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς
 2 Ἱεροσόλυμα. Ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ
 κολυμβήθρα, ἣ ἐπιλεγομένη ἐβραϊστὶ Βηθσαϊδᾶ, πέντε στοᾶς
 3 ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος τῶν ἀσθενούντων, τυ-
 φλῶν, χωλῶν, ξηρῶν,* ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.

* All the words which follow as far as ἦν δὲ τις ἄνθρωπος exclusively, are wanting in the codex. Here again compare the most critical (κριτικωτάτην) edition of Scholz. MAL.

46. βασιλικός] A member of a royal household, probably a courtier of Herod Antipas. The Vulg. has *regulus*, after the reading βασιλίσκος, "a petty king," or "chieftain."

52. κομψότερον ἔσχεν] *melius habuerit*, Vulg. κομψός (th. κομέω) originally means "well-attired," (compare the Latin *comptus*), then "fine," "elegant." κομψὸς ἔχεις is used in Arrian (Diss. Epictet. iii. 10) in the sense of the text, of improvement in health.

V. 1. ἑορτῇ] What feast is uncertain. Some take it to be the second Pasch after the baptism of Christ; others Pentecost, others the Feast of Purim. Patrizi (de Evangel. lib. ii. No. 53) gives reasons for thinking it the Feast of Tabernacles.

ἐπὶ τῇ προβ.] πύλη is probably to be understood, "at the sheep-gate," or the gate through which the sheep were driven. The Vulg. has *est...probatia piscina*, following the reading προβατικῇ.

- 4 Ἀγγελος γὰρ κατὰ καιρὸν κατέβαιναν ἐν τῇ κολυμβήθρῃ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ
 5 ὕδατος, ὑγιὲς ἐγίνετο, ὥς δήποτε κατειχέτο νοσήματι. Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ.
 6 Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολλὴν ἤδη
 7 χρόνον ἔχει, λέγει αὐτῷ· θέλεις ὑγιὲς γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν· κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ,
 8 ἄλλος πρὸ ἐμοῦ καταβαίνει. Λέγει αὐτῷ ὁ Ἰησοῦς· ἐγείρε, ἄρον τὸν κράββαττόν σου, καὶ περιπάτει. Καὶ εὐθέως ἐγένετο ὑγιὲς ὁ ἄνθρωπος· καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει· ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ· σάββατόν ἐστιν, οὐκ ἔξεστίν σοι ἄραι τὸν κράββατον. Ὁς δὲ ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ὑγιή, ἐκείνός μοι εἶπεν· ἄρον τὸν κράββαττόν σου, καὶ περιπάτει. Ἠρώτησαν αὐτόν· τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι· ἄρον καὶ περιπάτει;
 13 Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὕρισκε αὐτὸν Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ· ἰδε, ὑγιὲς γέγονας· μηκέτι ἀμάρτανε, ἵνα μὴ χεῖρόν σοι τί γένηται. Ἀπήλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλεν τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτόν ὑγιή.
 16 Καὶ διὰ τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
 17 Ὁ δὲ ἀπεκρίνατο αὐτοῖς· ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. Διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτείνειν, ὅτι οὐ μόνον ἔλυσεν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίον ἔλεγεν τὸν θεόν, ἴσον ἑαυτὸν ποιών τῷ θεῷ. Ἀπεκρίνατο οὖν καὶ ἔλεγεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν, ἀν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.
 20 Ὁ γὰρ πατήρ φιλεῖ τὸν υἱόν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θανατῶσθε.
 21 Ὡς περ γὰρ ὁ πατήρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατήρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ· ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα· ὁ μὴ τιμῶν τὸν

4. κατὰ καιρόν] "from time to time."

5. ἔτη ἔχων] *annos habens* Vulg. So xi. 17, *τέσσαρας ἡμέρας ἔχοντα*.

18. ἐξένευσεν] *declinaverat*. Vulg. *went aside from*, th. *ἐκνέω*, lit. "to swim out," conveying the idea of gliding away gently.

17. ἕως ἄρτι] *until now*, i. e., though he rested from the work of creation on the seventh day, he has ever since, at all times, carried on the work of preservation.

18. Ἰδίον] "his own father," by nature, not adoption.

- 24 υἱόν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ· καὶ οἱ ἀκούσαντες ζήσουσιν.
- 26 Ὡσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ. Καὶ ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. Μὴ θυμαίξετε τοῦτο· ὅτι ἔρχεται ὥρα ἐν ἣ πάντες οἱ ἐν τοῖς μνημείοις ἀκούουσιν τῆς φωνῆς αὐτοῦ. Καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες, εἰς ἀνάστασιν ζωῆς· οἱ τὰ φαῦλα πράξαντες, εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαντοῦ οὐδέν· καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑμαντοῦ, ἡ μαρτυρία μου οὐκ ἐστίν ἀληθής. Ἄλλος ἐστίν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστίν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. Ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ. Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω· ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε. Ἐκείνος ἦν ὁ λύχνος ὁ καίόμενος καὶ φαίνων· ὑμεῖς δὲ ἐθέλησατε ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα αὐτοῦ δέδωκεν μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα αὐτοῦ ποίω, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἀπέσταλκεν. Καὶ ὁ πέμψας με πατὴρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ· οὔτε φωνὴν αὐτοῦ πώποτε ἀκηκόατε, οὔτε εἶδος αὐτοῦ ἐωράκατε. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε ἐν ὑμῖν μένοντα· ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. Ἐρευνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς

25. καὶ νῦν ἐστίν] referring to the general resurrection, which our Lord speaks of as already come, because the time of it, the ὥρα, i.e., the series of things which it terminates, was commenced by his coming upon earth.—Mald.

28. τοῦτο] Mald. takes this to refer to the preceding verse, as contrasting it with a greater wonder.

29. ἀνάστασιν ζωῆς] i.e., "the resurrection which leads to eternal life." Beelen (Gr. Gr. § 80, 2. B.) quotes this as an example coming under the principle explained, Mar. i. 4.

32. ἄλλος] Here, because of ἄλλος, you might suppose that an indefinite

person is spoken of, and that consequently the article could not be admitted. But it is not so, for he who is called ὁ μαρτυρῶν is understood as a definite witness, viz., God the Father, as is plain from verses 34, 36, and 37. It may be rendered therefore: "Another is he who witnesses of me." Beelen, § 17, 3.

35. ὁ λύχνος] "the burning and shining light." The art. is emphatic, "illa lucerna, scilicet eximia et singularis."—ά Lapide.

36. τὴν μαρτ.] i.e., "the testimony which I have is greater, &c." Understand τῆς μαρτυρίας before τοῦ Ἰωάννου.

39. ἐρευνᾶτε] search the Scriptures, Rheima. It may however be construed

- 40 ζῶν αἰώνιον ἔχειν· καὶ ἐκεῖναι εἰσὶν αἱ μαρτυροῦσαι περὶ ἐμοῦ.
 41 Καὶ οὐ θέλετε ἐλθεῖν πρὸς με, ἵνα ζῶν ἔχητε. Δόξαν παρὰ
 42 ἀνθρώπων οὐ λαμβάνω. Ἀλλὰ ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην
 43 τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι
 τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ
 44 ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε. Πῶς δύνασθε ὑμεῖς πιστεῦ-
 σαι δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν
 45 παρὰ τοῦ μόνου* οὐ ζητεῖτε; Μὴ δοκεῖτε ὅτι ἐγὼ κατηγο-
 ρήσω ὑμῶν πρὸς τὸν πατέρα· ἐστὶν ὁ κατηγορῶν ὑμῶν πρὸς τὸν
 46 πατέρα Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. Εἰ γὰρ ἐπιστεύετε
 Μωϋσεῖ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.
 47 Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασιν
 πιστεύετε;

ΚΕΦ. σ. (6).

- 1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης τῆς Γα-
 2 ληλαίας τῆς Τιβεριάδος. Ἦκολούθει δὲ αὐτῷ ὄχλος πολλὺς,
 3 ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούντων. Ἀνῆλ-
 4 θεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μα-
 5 θητῶν αὐτοῦ. Ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἑορτὴ τῶν Ἰουδαί-
 6 ων. Ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς, καὶ θεασάμενος
 ὅτι πολλὸς ὄχλος ἔρχεται πρὸς αὐτὸν, λέγει πρὸς Φίλιπ-
 7 πον· πόθεν ἀγοράσωμεν ἄρτους, ἵνα φάγωσιν οὗτοι; Τοῦτο δὲ
 8 εἶπεν πειράζων αὐτόν· αὐτὸς γὰρ ᾔδει τί ἐμελλεν ποιεῖν. Ἀπε-
 9 κρίθη αὐτῷ Φίλιππος· διακοσίων δηναρίων ἄρτοι οὐκ ἀρκοῦσιν
 10 αὐτοῖς, ἵνα ἕκαστος βραχὺ λάβῃ. Λέγει αὐτῷ εἰς ἐκ τῶν
 μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου. Ἔσ-
 11 τιν παιδάριον ᾧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ δύο
 12 ὀψάρια· ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσοῖτους; Εἶπεν δὲ ὁ Ἰη-
 σοῦς· ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν· ἦν δὲ χρότος πολλὺς

* Add. θεοῦ.

either in the ind. or imper. "Ye search the Scriptures," why? "because you think," &c.

45. ἠλπικατε] speratis, Vulg. Here the perf. is so far used for the pres. as to express the duration in the present time of an action which commenced in past time.

47. εἰ...οὐ πιστεύετε] equivalent to εἰ ἀπιστεῖτε, the negative referring to the following word and not to the con-

ditional particle. Had it referred to the latter μή would have been used.

VI. 1. θαλ.—Τιβεριάδος] Cf. Mat. iv. 15.

3. τὸ ὄρος] the mountain district of the neighbourhood of the sea just spoken of.

9. ὀψάρια] fishes; this word, like δψώνιον, meant originally anything eaten with bread as a relish. (Cf. Luke, iii. 14, ix. 13.)

10. χρότος] Cf. Mat. xiv. 19.

- ἐν τῷ τόπῳ· ἀνέπεσαν οὖν οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισ-
- 11 χίλιοι. Ἐλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς, καὶ εὐχα-
ριστήσας διέδωκεν τοῖς ἀνακειμένοις· ὁμοίως καὶ ἐκ τῶν ὀψα-
12 ρίων ὅσον ἤθελον. Ὡς δὲ ἐνεπλήσθησαν, λέγει τοῖς μαθη-
ταῖς αὐτοῦ· συναγάγετε τὰ περισσεύοντα κλάσματα, ἵνα μὴ
13 τι ἀποληται. Συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους
κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων, ἃ ἐπερίσσει-
14 σαν τοῖς βεβρωκόσιν. Οἱ οὖν ἄνθρωποι ἰδόντες ἃ ἐποίησεν ση-
μεῖα, ἔλεγον ὅτι οὗτός ἐστιν ἀληθῶς ὁ προφῆτης ὁ ἐρχόμενος εἰς
τὸν κόσμον.
- 15 Ἰησοῦς οὖν γνούς ὅτι μέλλουσιν ἔρχεσθαι, καὶ ἀρπάξαι
αὐτὸν ἵνα ποιήσῃσι βασιλέα, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐ-
16 τὸς μόνος. Ὡς δὲ ὄψια ἐγένετο, κατέβησαν οἱ μαθηταὶ αὐτοῦ
17 ἐπὶ τὴν θάλασσαν. Καὶ ἐμβάντες εἰς πλοῖον, ἤρχοντο πέραν
τῆς θαλάσσης εἰς Καφαρναοὺμ· καὶ σκοτία ἤδη ἐγεγόνει, καὶ
18 οὐπω πρὸς αὐτοὺς ἐληλύθει ὁ Ἰησοῦς. Ἡ τε θάλασσα, ἀνέμου
19 μεγάλου πνέοντος, διηγείρετο. Ἑλληκότες οὖν ὡς σταδίου
εἰκοσιπέντε ἢ τριάκοντα, θεωροῦσι τὸν Ἰησοῦν περιπατοῦντα ἐπὶ
τῆς θαλάσσης, καὶ ἐγγὺς τοῦ πλοίου γινόμενον· καὶ ἐφοβήθη-
20 σαν. Ὁ δὲ λέγει αὐτοῖς· ἐγώ εἰμι, μὴ φοβείσθε. Ἦθελον οὖν
21 λαβεῖν αὐτὸν εἰς τὸ πλοῖον· καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ
τῆς γῆς εἰς ἣν ὑπήγον.
- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης, εἶδον
ὅτι πλοιαρίον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἓν· καὶ ὅτι οὐ συνεισῆλθεν
τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον, ἀλλὰ μόνοι οἱ μαθη-
ται αὐτοῦ ἀπῆλθον. Ἀλλὰ ἦλθεν πλοῖα ἐκ τῆς Τιβεριάδος ἐγγὺς
23 τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον, εὐχαριστήσαντος τοῦ κυρίου. Ὅτε
24 οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ, οὐδὲ οἱ μαθηταὶ αὐ-
τοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοιαρία, καὶ ἦλθον εἰς Καφαρναοὺμ,
ζητοῦντες τὸν Ἰησοῦν. Καὶ εὐρόντες αὐτὸν πέραν τῆς θαλάσ-
25 σης, εἶπον αὐτῷ· ραββεῖ, πότε ὧδε γέγονας; Ἀπεκρίθη αὐτοῖς
26 ὁ Ἰησοῦς καὶ εἶπεν, ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι
εἴδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων, καὶ ἐχορτιάσθη-
τε. Ἐργάζεσθε μὴ τὴν βρώσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν
27 βρώσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου
28 ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, ὁ θεός. Εἶπον οὖν

14. ὁ προφῆτης] Cf. ch. i. 21.

21. ἠθελον λαβεῖν] "They wished to take him into the ship," and accordingly he entered into it, Mat. xiv. 32.

22. πέραν] on the other side, i.e., in respect of the disciples, the east side of the lake. The multitude had perceived that there was only one ship there the preceding evening, and that the disciples

had left in it, but without Jesus. Not finding Jesus, however, any longer on that side, they embark in the ships which had come from Tiberias, and go to Capernaum, on the west side.

26. ἐργ. μὴ τὴν βρ.] Labour not for the meat, &c. acc. of equivalent notion.

27. ἐσφράγισεν] sealed, i.e., "witnessed to men by his voice and miracles,

- πρὸς αὐτὸν· τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ.
 29 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστιν τὸ ἔργον τοῦ
 30 θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖνος. Εἶπον οὖν αὐ-
 τῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα εἰδῶμεν καὶ πιστεύσωμέν σοι;
 31 τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
 καθὼς ἐστὶν γεγραμμένον· ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φα-
 32 γεῖν. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν· οὐ
 Μωϋσῆς ἔδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ
 33 μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. Ὁ γὰρ
 ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν
 34 διδοὺς τῷ κόσμῳ. Εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε δός
 35 ἡμῖν τὸν ἄρτον τοῦτον. Εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ
 ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς ἐμέ, οὐ μὴ πεινάσῃ· καὶ ὁ
 36 πιστεύων εἰς ἐμέ, οὐ μὴ διψήσῃ πώποτε. Ἀλλ' εἶπον ὑμῖν ὅτι
 37 καὶ ἐώρακάτε με, καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσιν μοι ὁ πα-
 τὴρ, πρὸς ἐμέ ἔξει· καὶ τὸν ἐρχόμενον πρὸς με, οὐ μὴ ἐκβά-
 38 λω ἔξω. Ὅτι καταβέβηκα ἀπὸ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ
 39 θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. Τοῦτο
 δέ ἐστιν τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶν ὃ δέδωκέν
 μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ
 40 ἡμέρᾳ. Τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου, ἵνα πᾶς ὁ
 θεωρῶν τὸν υἱόν, καὶ πιστεύων εἰς αὐτόν, ἔχῃ ζωὴν αἰώνιον· καὶ
 ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρ-
 42 τος ὁ καταβάς ἐκ τοῦ οὐρανοῦ. Καὶ ἔλεγον· οὐχὶ οὗτός ἐστιν Ἰησοῦς
 ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
 43 νῦν λέγει οὗτος· ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα; Ἀπεκρίθη
 44 Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετὰ ἀλλήλων. Οὐδεὶς
 δύναται ελθεῖν πρὸς ἐμέ, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλκύσῃ
 45 αὐτόν, κἀγὼ ἀναστήσω αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστιν γε-
 γραμμένον ἐν τοῖς προφήταις· καὶ ἐσονται πάντες διδακτοὶ
 θεοῦ· πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς, καὶ μαθὼν, ἔρχε-
 46 ται πρὸς ἐμέ. Οὐχ ὅτι τὸν πατέρα ἐώρακέ τις, εἰ μὴ ὁ ὢν πα-
 47 ρὰ θεοῦ· οὗτος ἐώρακεν τὸν πατέρα. Ἀμὴν ἀμὴν λέγω ὑμῖν,
 48 ὁ πιστεύων, ἔχει ζωὴν αἰώνιον. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς.

as though by his seals, that he had sealed the humanity of Jesus by the divinity of the Word, and impressed on him the form of His divinity.—*4* Lapide.

36. καὶ οὐ πιστεύετε] The καὶ here conveys the signification of: "and yet you do not believe."

39. πᾶν] Nom. absol. Cf. Luke, xxi. 6. ἐξ αὐτοῦ, scil. τῇ.

40. θεωρῶν] "contemplating," applies especially to divine matters.

45. διδακτοὶ θεοῦ] taught of God, i.e., "by God," instead of the constr. with ὁπό or ἐκ, &c. This is generally said to be a Hebraism. Cf., however, Soph. El. 335. νουτετήματα κείνης διδακτά, *praecepta ab illa instillata*, and Jelf, Gr. Gr. § 483. 3. Cf. Mat. xxv. 34, Is. liv. 13.

49 Οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα, καὶ ἀπέ-
 50 θανον. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα
 51 τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθνήσκῃ. Ἐγὼ εἰμι ὁ ἄρτος ὁ ζῶν
 ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐὰν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,
 52 ζήσεται εἰς τὸν αἰῶνα· καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω, ἡ σὰρξ
 μου ἐστίν, ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Ἐμάχοντο οὖν πρὸς
 53 ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες· πῶς δύναται οὗτος ἡμῖν
 δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν; Εἶπεν οὖν αὐτοῖς Ἰησοῦς·
 54 ἂμην ἂμην λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ
 ἀνθρώπου, καὶ πῖντε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυ-
 55 τοῖς. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει
 56 ζωὴν αἰώνιον· κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ. Ἡ
 γὰρ σὰρξ μου ἀληθὴς ἐστίν βρώσις, καὶ τὸ αἷμά μου ἀληθὴς
 57 ποτὶς. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷ-
 μα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ. Καθὼς ἀπέστειλέν με ὁ ζῶν
 58 πατήρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖ-
 59 νος ζήσῃ δι' ἐμέ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ κατα-
 βάς· οὐ καθὼς ἔφαγον οἱ πατέρες, καὶ ἀπέθανον· ὁ τρώγων τοῦ-
 60 του τὸν ἄρτον, ζήσῃ εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν συνα-
 γωγῇ, διδάσκων ἐν Καφαρναούμ.
 61 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ, εἶπον· σκλη-
 ρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκοῦειν; Εἰδὼς δὲ ὁ
 62 Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ,
 εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει; Ἐὰν οὖν θεωρῆτε τὸν
 63 υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον· τὸ πνεῦ-
 μα ἐστίν τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδὲν· τὰ ῥήματα δ'
 64 ἐγὼ λελάληκα ὑμῖν, πνεῦμά ἐστιν καὶ ζωὴ ἐστίν. Ἀλλ' εἰσὶν ἐξ
 ὑμῶν τινες οἱ οὐ πιστεύουσιν· ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τινες
 65 εἰσὶν οἱ μὴ πιστεύοντες, καὶ τίς ἐστιν ὁ παραδώσων αὐτόν· Καὶ
 66 ἔλεγεν· διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς
 67 με, ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς. Ἐκ τούτου πολ-
 68 λοι ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω, καὶ οὐκέτι μετ'
 αὐτοῦ περιεπάτουν. Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ
 69 ὑμεῖς θέλετε ὑπάγειν; Ἀπεκρίθη αὐτῷ Σάμων Πέτρος· κύ-
 ριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις.
 70 Καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος
 71 καὶ θεός. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς
 72 δώδεκα ἐξελεξάμην, καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν; Ἐλεγεν

57. διὰ τὸν πατέρα] *propter Patrem*,
Vulg. by the Father, Rheims. "That
 eternal and divine life, which God has
 by his own nature, Christ, as man, had

by hypostatical conjunction with the
 divinity."—Mald.

62. ἐὰν οὖν] The apodosis is sup-
 pressed: "If then,"—what will ye do?

δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ ἐμέλλεν παραδιδόναι αὐτόν, εἰς ἐκ τῶν δώδεκα.

ΚΕΦ. Ζ. (7).

- 1 **Κ**αὶ μετὰ ταῦτα περιεπάτει Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτούν αὐτὸν οἱ Ἰου-
 2 δαῖοι ἀποκτείνειν. Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκη-
 3 νοπηγία. Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ· μετάβηθι ἐν-
 4 θεωρήσωσίν σου τὰ ἔργα ἃ ποιεῖς· Οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ,
 5 καὶ ζητεῖ αὐτὸ ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φα-
 6 νέρωσον σεαυτὸν τῷ κόσμῳ. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίσ-
 7 τεουν εἰς αὐτόν. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς· ὁ καιρὸς ὁ ἐμὸς
 8 οὐπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε πάρεστιν ἑτοιμος.
 9 Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρ-
 10 τυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. Ὑμεῖς ἀνά-
 11 βητε εἰς τὴν ἑορτὴν· ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύ-
 12 την, ὅτι ὁ ἐμὸς καιρὸς οὐπω πεπλήρωται. Ταῦτα δὲ εἰπὼν
 13 αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς δὲ ἀνέβησαν οἱ ἀδελ-
 14 φοὶ αὐτοῦ εἰς τὴν ἑορτὴν, τότε καὶ αὐτὸς ἀνέβη, οὐ φανερώς,
 15 ἀλλὰ ὡς ἐν κρυπτῷ. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
 16 ἑορτῇ, καὶ ἔλεγον· ποῦ ἐστὶν ἐκεῖνος; Καὶ γογγυσμὸς πέ-
 17 ρι αὐτοῦ ἦν πολλὺς ἐν τοῖς ὄχλοις· οἱ μὲν ἔλεγον, ὅτι ἀγαθὸς ἐστίν.
 18 ἄλλοι δὲ ἔλεγον· οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. Οὐδεὶς μὲντοι
 19 πᾶρρησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.
 20 Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης, ἀνέβη Ἰησοῦς εἰς τὸ ἱερὸν, καὶ
 21 ἐδίδασκεν. Ἐθαύμαζον οὖν οἱ Ἰουδαῖοι, λέγοντες· πῶς οὗτος γράμ-
 22 μματα οἶδεν, μὴ μεμαθηκώς; Ἀπεκρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶ-
 23 πεν· Ἡ ἐμὴ διδασχὴ οὐκ ἐστὶν ἐμῇ, ἀλλὰ τοῦ πέμψαντός με.
 24 Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς δι-
 25 δασχῆς, πότερον ἐκ τοῦ θεοῦ ἐστίν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.
 26 Ὁ ἀφ' ἐαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
 27 δόξαν τοῦ πέμψαντός αὐτόν, οὗτος ἀληθὴς ἐστίν καὶ ἀδικία ἐν
 28 αὐτῷ οὐκ ἐστίν. Οὐ Μωϋσῆς ἔδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς
 29 ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτείνειν; Ἀπεκρί-

VII. 2. σκηνοπηγία] The Feast of Tabernacles, commenced on 15th Tisri, answering to our September or October, and lasted seven days. Deut. xvi. 18-17.

3. οἱ ἀδελφοί] Cf. Mat. xii. 46.

4. ἐν παρρησίᾳ] *palam esse*, Vulg. "to be public." Lit. "to be in a state of open-speaking" (th. *πᾶν, ῥῆσις*.)

15. μὴ μεμαθ.] "*since he has not learned them.*" For the force of *μή* cf. Mat. i. 19.

- 21 θη ὁ ὄχλος· δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτείνει, Ἀπε-
 22 κρήθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν ἔργον ἐποίησα, καὶ πυν-
 23 τες θαυμάζετε. Διὰ τοῦτο Μωϋσῆς δέδωκεν ὑμῖν τὴν περι-
 24 τομήν· οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστίν, ἀλλ' ἐκ τῶν πατέρων.
 25 καὶ σαββάτω περιτέμνεται ἄνθρωπον. Εἰ περιτομήν λαμβάνει
 26 ὁ ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσεως, ἐμοὶ
 27 χολᾷτε ὅτι ὅλον ἄνθρωπον ὑγιῇ ἐποίησα ἐν σαββάτῳ; Μὴ κρί-
 28 νετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. Ἐλεγον οὖν
 29 τινὲς ἐκ τῶν Ἱεροσολυμειτῶν· οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκ-
 30 τεῖναι; Καὶ ἶδε, παρήρσια λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσιν·
 31 μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χρι-
 32 στός; Ἀλλὰ τοῦτον οἶδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν
 33 ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν. Ἐκραξεν οὖν ἐν τῇ ἱε-
 34 ρῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων· κἀμέ οἴδατε, καὶ οἴδατε πό-
 35 θην εἰμὶ· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστίν ἀληθινὸς ἐ-
 36 πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε. Ἐγὼ οἶδα αὐτὸν, ὅτι παρ'
 37 αὐτοῦ εἰμι, κἀκεῖνός με ἀπέστειλεν. Ἐζήτουν οὖν αὐτὸν πιπύ-
 38 σαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὕτω ἔλη-
 39 θη· καὶ οὐδεὶς ἔφη· οὗτός ἐστιν ὁ Χριστός; Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν ἐν
 40 αὐτῷ, καὶ ἔλεγον· ὁ Χριστὸς ὅταν ἔλθῃ, μὴ πλείονα ἐγ-
 41 μεία ποιήσει, ὢν οὗτος ἐποίησεν; Ἠκούσαν οἱ Φαρισαῖοι
 42 τοῦ ὄχλου γογγυζόντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν
 43 ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.
 44 Εἶπεν οὖν ὁ Ἰησοῦς· ἐτι χρόνον μικρὸν μεθ' ὑμῶν εἰμι, καὶ
 45 ὑπάγω πρὸς τὸν πέμψαντά με. Ζητήσατέ με, καὶ οὐχ εἰρήνη-
 46 σέ με· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε εἰσθῆναι. Εἶπον οἱ
 47 οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι
 48 ἡμεῖς οὐχ εὐρήσομεν αὐτόν; μὴ εἰς τὴν διασποράν τῶν ἐλλήνων·
 49 καὶ οὐκ εὐρήσεται· καὶ ὅπου εἰμι ἐγὼ, ὑμεῖς οὐ δύνασθε εἰσθῆναι;
 50 οὐχ ὅτι...πατέρων is parenthetical

21. ἐν ἔργον] The healing of the paralytic at the pond of Probatia, ch. v. 8. θαυμάζετε, wonder, i.e., are amazed and offended at its being done on the Sabbath day.

22. διὰ τοῦτο] The inference is not clear. Some (as Theophylact) avoid the difficulty by joining διὰ τοῦτο to the preceding verse. ἃ Lapidé paraphrases: "For this reason, i.e., because of your astonishment, I add an argument strong enough to meet it, drawn from circumcision, which you yourselves perform on the sabbath, by Moses' decree."

οὐχ ὅτι...πατέρων is parenthetical
 The law of circumcision was given to Abraham, Gen. xvii. 10.

27. πόθεν ἐστίν] This popular persuasion may have been founded on Is. liii. 8. *Generationem ejus quis enarrabit?*

30. πιάσαι] Th. πιάζω, the Doric form of πιάζω.

35. τὴν διασποράν τῶν Ἑλλήνων] "the dispersion of the Gentiles," i.e., "those Gentile countries where the Jewish exiles are scattered." For this sense of Ἑλλήνων compare Mar. vii. 25, and for the constr. Mat. i. 11.

37 Ἐν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσὶν ἡμεῖς
 38 καὶ πινέτω. Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφή, ποτα-
 39 μοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζώντων. Τοῦτο δὲ
 εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον λαμβάνειν οἱ πιστεύσαντες
 εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα ἅγιον δεδομένον, ὅτι Ἰησοῦς οὐπω
 40 ἐδοξάσθη. Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων, ἔλε-
 41 γον ὅτι οὗτος ἐστὶν ἀληθῶς ὁ προφήτης· Ἄλλοι ἔλεγον· οὗτος
 ἐστὶν ὁ Χριστός· οἱ δὲ ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας
 42 ὁ Χριστὸς ἔρχεται; Οὐχ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρμα-
 43 τος Δαυεὶδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν Δαυεὶδ, ἔρ-
 44 χεται ὁ Χριστός; Σχίσμα οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐ-
 45 τόν. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν· ἀλλ' οὐδεὶς ἔβα-
 46 λεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς
 τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι.
 46 Διὰ τί οὐκ ἡγάγετε αὐτόν; Ἀπεκρίθησαν οἱ ὑπηρέται· οὐ-
 47 δέποτε ἐλάλησεν οὕτως ἄνθρωπος. Ἀπεκρίθησαν οὖν οἱ Φα-
 48 ρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε; Μὴ τις ἐκ τῶν ἀρ-
 49 χόντων ἐπιστευσεν εἰς αὐτόν, ἢ ἐκ τῶν Φαρισαίων; Ἀλλὰ
 ὁ ὄχλος οὗτος ὃ μὴ γινώσκων τὸν νόμον, ἐπάρατοί εἰσιν.
 50 Λέγει Νικοδήμους πρὸς αὐτοὺς, ὃ ἐλθὼν πρὸς αὐτόν πρότερον, εἰς
 51 ὦν ἐξ αὐτῶν· Μὴ ὁ νόμος ἡμῶν κρινεῖ τὸν ἄνθρωπον, ἐὰν μὴ
 52 ἀκούσῃ πρῶτον παρ' αὐτοῦ, καὶ γινῶ τί ποιεῖ; Ἀπεκρίθησαν,
 καὶ εἶπαν αὐτῷ· Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεῖν ἡσυχάζον καὶ
 53 ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης οὐκ ἐγείρεται.* Καὶ
 ἐπορεύθη ἕκαστος εἰς τὸν οἶκόν αὐτοῦ.

* All that follows, as far as ch. viii. 12, are wanting in the codex. Compare the Catholic critics; and among them Scholz, who quotes the words of St. Augustine, saying that this passage concerning the adulteress was struck out by the enemies of salutary penance, and says that it is defended by many and weighty witnesses, and that its authenticity is confirmed by internal arguments also. MAL.

37. *ἑσχάτῃ ἡμ.*] Probably the eighth day, which was added to the seven days of which the feast strictly consisted, and regarded as especially holy (Lev. xxiii. 36). During the Feast of Tabernacles there was a rite observed of bringing water from the fountain of Siloe and pouring it out at the altar. The people sang on this occasion, Is. xii., particularly v. 3, "You shall draw waters with joy out of the Saviour's fountains." This ceremony throws great light on our Lord's allusion (cf. Alp. Dixon's Gen. Introd. to the S. Scr. ii. p. 112).

38. *ποταμοί*] The passage does not occur in so many words in the O.T., but our Lord gives the *sense* of several passages, e.g., Is. lv. 1.

51. *ἀκούσῃ*] scil. ὁ νόμος.

52. *οὐκ ἐγείρ.*] Their assertion was false, as the prophet Nahum was a Galilean, and Elias, Eliseus, and numerous other prophets arose in the kingdom of Israel, the chief part of which was Galilee (3 Kings, xviii. 4). But even had none yet arisen, it was absurd to argue that none could arise.

ΚΕΦ. Η. (8).

- 1 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ελαιῶν. Ὁρθρου δὲ πάλιν
 2 παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐτόν·
 3 καὶ καθίσας ἐδίδασκεν αὐτοὺς. Ἀγροῖαι δὲ οἱ γραμματεῖς καὶ
 οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατεilahμένην·
 4 καὶ στήσαντες αὐτήν ἐν μέσῳ, λέγουσιν αὐτῷ διδάσκαλε, αὕτη
 5 ἡ γυνὴ κατεilahφθῆ ἐπ' αὐτοφώρῳ μοιχευομένη· Ἐν δὲ τῷ νόμῳ
 Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν
 6 τί λέγεις; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατ-
 ηγορεῖν αὐτοῦ· ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν
 7 εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπεν
 πρὸς αὐτοὺς· ὁ ἀναμάρτητος ὑμῶν, πρῶτος τὸν λίθον ἐπ' αὕτη
 8 βαλέτω. Καὶ πάλιν κάτω κύψας, ἔγραφεν εἰς τὴν γῆν. Οἱ
 9 δὲ ἀκούσαντες, καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχον-
 το εἰς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχά-
 τῶν καὶ κατεilahφθῆ μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶ-
 10 σα. Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεασάμενος πλὴν τῆς
 11 οὐδεῖς σε κατέκρινεν; Ἡ δὲ εἶπεν· οὐδεὶς, κύριε· εἶπεν δὲ αὐ-
 τῇ ὁ Ἰησοῦς· οὐδὲ ἐγὼ σε κατακρίνω· πορεύου, καὶ μηκέτι ἁμαρ-
 τανε.
 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν Ἰησοῦς, λέγων· ἐγὼ εἰμι τὸ
 φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσει ἐν τῇ σκο-
 13 τίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι·
 σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἐστὶν ἀληθής.
 14 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κἂν ἐγὼ μαρτυρῶ περὶ ἑμαν-
 τοῦ, ἡ μαρτυρία μου ἀληθὴς ἐστίν· ὅτι οἶδα πόθεν ἦλθον, καὶ
 15 ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, ἢ ποῦ ὑπά-
 16 γω. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα.
 17 Καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστίν· ὅτι μόνος
 οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέψυας με πατήρ. Καὶ ἐν τῷ νό-
 μῳ δὲ τῷ ὑμετέρῳ γέγραπται, ^(*) ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀλη-

(a) Deut. xix. 15.

VIII. 5. St. Aug. and others think the object of the question was to place our Lord in a dilemma. If he answered that she should be released, they would have accused him of breaking the law of Moses; if that she should be stoned, then of being unmerciful, whilst seeking to be esteemed gentle.

9. εἰς καθ' εἷς] Cf. Mar. xiv. 19.

10. ἡ γυνή] Cf. Mar. ix. 25.

16. καὶ...δὲ] May be rendered "and then," "then too." These particles are divided (except in Epic) by the word or words in which the contrast implied in the δὲ resides.

- 18 θῆς ἐστίν. Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαυτοῦ, καὶ μαρτυρεῖ
 19 περὶ ἐμοῦ ὁ πέμψας με πατήρ. Ἐλεγον οὖν αὐτῷ· ποῦ ἐστίν ὁ
 πατήρ σου; ἀπεκρίθη Ἰησοῦς· οὔτε ἐμέ οἴδατε, οὔτε τὸν πατέρα
 μου· εἰ ἐμέ ᾔδειτε, καὶ τὸν πατέρα μου ἂν ᾔδειτε.
 20 Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ διδάσκων
 ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλυθεὶ ἡ ὥρα
 21 αὐτοῦ. Εἶπεν οὖν πάλιν αὐτοῖς· ἐγὼ ὑπάγω, καὶ ζητήσε-
 τέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπά-
 22 γω, ὑμεῖς οὐ δύνασθε ἐλθεῖν. Ἐλεγον οὖν οἱ Ἰουδαῖοι· μήτι
 ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασ-
 23 θε ἐλθεῖν; Καὶ ἔλεγεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
 τῶν ἄνω εἰμὶ· ὑμεῖς ἐκ τοῦ τούτου κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ
 24 ἐκ τοῦ κόσμου τούτου. Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς
 ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι, ἀποθανεῖ-
 25 σθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἐλεγον οὖν αὐτῷ· σὺ τίς εἶ;
 26 εἶπεν αὐτοῖς Ἰησοῦς· τὴν ἀρχὴν ὃ, τι καὶ λαλῶ ὑμῖν. Πο-
 λ-
 λὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀλη-
 θῆς ἐστίν· καὶ γὰρ ἡκουσα πυρ' αὐτοῦ, ταῦτα λαλῶ εἰς τὸν κόσ-
 27 μόν. Οὐκ ἐγνώσαν ὅτι τὸν πατέρα αὐτοῖς ἔλεγεν. Εἶπεν οὖν
 28 ὁ Ἰησοῦς· ὅτι ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνῶ-
 σεσθε ὅτι ἐγὼ εἰμι, καὶ ἅπ' ἑμαυτοῦ ποιω οὐδὲν, ἀλλὰ καθὼς
 29 ἐδίδαξέν με ὁ πατήρ μου, ταῦτα λαλῶ. Καὶ ὁ πέμψας με,
 μετ' ἐμοῦ ἐστίν· οὐκ ἀφήκεν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ
 30 ποιῶ πάντοτε. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν
 εἰς αὐτόν.
 31 Ἐλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους·
 ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου
 32 ἐστέ. Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει
 33 ὑμᾶς. Ἀπεκρίθησαν πρὸς αὐτόν σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐ-

25. τὴν ἀρχὴν... ὑμῖν] ἄ Lapidé para-
 phrases thus: "I, whereas I am the
 word which from the beginning, that is
 from eternity, the Father spoke, being
 now made man, I also the self-same
 speak and declare to you. For the Son is
 the Word by which the Father speaks:
 the Son also is himself the Word which
 speaks to us." [τὴν ἀρχὴν, taken ad-
 verbially, (or as ἄ Lapidé, understanding
 κατὰ, like the old grammarians), would
 mean, "in the beginning," or, "from
 the beginning;" it might also signify
 δλως, omnino.] The Vulg. has *princi-*
pium, qui et loquor vobis, which the same
 commentator paraphrases: "I am from

the beginning, i.e., from eternity, true
 God of true God, and therefore am the
 beginning of time and duration and of all
 things, 'who' nevertheless 'also speak
 to you,' i.e., who also announce to you
 this very thing: for I therefore took
 flesh, and was made man, that I might
 preach this gospel, and save those who
 believe it."

29. οὐκ ἀφήκεν] Beelen thus explains
 the sense, so as to bring out the force of
 the aor. *Patrem quum me mitteret, non*
solum me reliquit, sed mecum est semper.
 (Gr. Gr. § 41, 5. β. adn. 1). *ὅτι, for*,
 expresses not the *cause* but the *effect*, the
 proof that the Father left him not alone.

δενι δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, ὅτι ἐλεύθεροι γενήσ-
 34 εσθε; Ἀπεκρίθη αὐτοῖς Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς
 35 ὁ ποιῶν τὴν ἁμαρτίαν, δούλος ἐστὶν τῆς ἁμαρτίας. Ὁ δὲ δού-
 λος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει αἰς τὸν
 36 αἰῶνα. Ἐὰν οὖν ὁ υἱὸς ὑμῶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσ-
 37 θε. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεί-
 38 ναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. Ἄ ἐγὼ εἶωρακα πα-
 ρὰ τῷ πατρὶ, λαλῶ· καὶ ὑμεῖς οὖν ἂ ἡκούσατε παρὰ τοῦ
 39 πατρὸς* ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ὁ πατὴρ
 ἡμῶν Ἀβραάμ ἐστίν· λέγει αὐτοῖς Ἰησοῦς· εἰ τέκνα τοῦ Ἀβ-
 40 ραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε. Νῦν δὲ ζητεῖτέ
 με ἀποκτείνειναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν
 41 ἡκουθα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραάμ οὐκ ἐποίησεν. Ὑμεῖς
 ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. Εἶπον αὐτῷ· ἡμεῖς ἐκ
 42 πορνείας οὐκ ἐγεννήθημεν· ἓνα πατέρα ἔχομεν, τὸν θεόν. Εἶπεν
 αὐτοῖς Ἰησοῦς· εἰ ὁ θεὸς ὁ πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμέ·
 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαντοῦ
 43 ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλεν. Διὰ τί τὴν λαλίαν
 τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦναι τὸν λόγον τὸν
 44 ἐμόν. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας
 τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν· ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ'
 ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια
 ἐν αὐτῷ· ὅταν λαλή τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύ-
 45 στης ἐστίν, καὶ ὁ πατὴρ αὐτοῦ. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
 46 οὐ πιστενετέ μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ
 47 ἀλήθειαν λέγω, διὰ τί ὑμεῖς οὐ πιστενετέ μοι; Ὁ ὢν ἐκ τοῦ
 θεοῦ, τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε,
 48 ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οἱ Ἰουδαῖοι, καὶ εἶ-
 παν αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς, ὅτι σαρμαρείτης εἶ σὺ, καὶ
 49 δαιμόνιον ἔχεις; Ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλ-
 50 λὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. Ἐγὼ δὲ
 51 οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν καὶ κρίνων. Ἀμὴν
 ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ

* ἐωράκατε παρὰ τῷ πατρὶ ὑμῶν.

37. οὐ χωρεῖ] *non capit in vobis*, Vulg. *hath no place in you*; lit. "does not advance, makes no way, (th. *χωρος*) in you."

42. ἐξῆλθον καὶ ἦκω] "came forth and am arrived."

44. οὐχ ἔστηκεν] This perf. is used intransitively and with a present signification, yet arising from the past, "stands

not," (originally, "has not placed himself"); *non stetit*, Vulg. αὐτοῦ, scil. *ψεύδους*.

48. Σαρμαρείτης] The Samaritans having mixed up the Jewish religion with Gentile errors, our Lord is reproached by this epithet as a teacher of false doctrines.

- 52 μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώ-
καμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφή-
ται, καὶ σὺ λέγεις· εἴαν τις τὸν λόγον μου τηρήσῃ, θάνατον οὐ
53 μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Μὴ σὺ μεῖζων εἶ τοῦ πατρὸς ἡμῶν
Ἀβραὰμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σε-
54 αὐτὸν ποιεῖς; Ἀπεκρίθη Ἰησοῦς· εἴαν ἐγὼ δοξάσω ἑμαυτὸν, ἡ
δοξα μου οὐδὲν ἐστίν· ἐστὶν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
55 λέγετε ὅτι θεὸς ὑμῶν ἐστίν. Καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ
οἶδα αὐτόν· καὶ ἐγὼ εἶπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν,
56 ψεύστης· ἀλλὰ οἶδα αὐτόν, καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ
ὁ πατήρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, καὶ
57 εἶδεν, καὶ ἐχάρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεντήκοντα
58 ἔτη εὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; Εἶπεν αὐτοῖς Ἰη-
σοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι.
59 Ἦσαν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς ἐκρύβη, καὶ
ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

ΚΕΦ. Θ (9).

- 1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. Καὶ ἡρώ-
2 τησαν αὐτόν οἱ μαθηταὶ αὐτοῦ, λέγοντες· ραββεί, τίς ἡμαρ-
3 των, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ; Ἀπεκρίθη
Ἰησοῦς· οὔτε οὗτος ἡμαρτεν, οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φα-
4 νερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ. Ἡμᾶς* δεῖ ἐργάζεσθαι
τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε
5 οὐδεὶς δύναται ἐργάζεσθαι. Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι
6 τοῦ κόσμου. Ταῦτα εἰπὼν, ἔπτυσεν χαμῶι, καὶ ἐποίησεν πη-
λὸν ἐκ τοῦ πτύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς
7 ὀφθαλμούς. Καὶ εἶπεν αὐτῷ· ὕπαγε, νύψαι εἰς τὴν κολυμ-
βήθραν τοῦ Σιλωὰμ, ὃ ἐρμηνεύεται ἀπεσταλμένος. Ἀπῆλθεν†

* Ἑμέ.

† Add. οὐ καὶ ἐνύψατο, καὶ ἤλθε.

δδ. ἠγαλλιάσατο] rejoiced, i.e.,
"earnestly desired, in ecstasy of spirit."
—Abp. Kenrick.

εἶδεν] i.e., though in limbus, he saw,
by God's revelation, with the eyes of
his mind, by clear knowledge, the incar-
nation of Christ.

58. ἐγὼ εἰμι] is beyond all difference
of time, and alludes to the words: *I am*
who am, Exod. iii. 14.

IX. 2. οὗτος] This has been under-
stood by some to imply that the disciples

held the erroneous notion of a pre-exist-
ant state of souls, but that is hardly
credible. It is probable that the dis-
ciples asked the question by way of
stating their difficulty, as one might ask
what harm have infants done that they
should perish in war, without implying
that we suppose they have done any.

ἢ οἱ γονεῖς] The sins of parents are
often visited on their children.

3. ἵνα φαν.] sub. τοῦτο ἐγένετο.

- 8 βλέπων. Οἱ οὖν γείτονες καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν, ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθηήμενος
 9 καὶ προσαιτῶν; Ἄλλοι ἔλεγον, ὅτι οὗτός ἐστιν ἄλλοι ἔλεγον οὐχί, ἀλλ' ὅμοιος αὐτῷ ἐστίν· ἐκείνος ἔλεγεν, ὅτι ἐγὼ
 10 εἰμι. Ἐλεγον οὖν αὐτῷ πῶς ἠνεύχθησάν σου οἱ ὀφθαλμοί;
 11 Ἀπεκρίθη ἐκείνος· ὁ ἄνθρωπος, ὁ λεγόμενος Ἰησοῦς, πηλὸν ἐποίησεν, καὶ ἐπέχρισέν μου τοὺς ὀφθαλμούς, καὶ εἶπέν μοι, ὅτι ὕπαγε εἰς τὸν Σιλωὰμ, καὶ νίψαι· ἀπελθὼν οὖν καὶ
 12 νιψάμενος, ἀνέβλεψα. Καὶ εἶπαν αὐτῷ· ποῦ ἐστιν ἐκείνος; λέγει· οὐκ οἶδα.
 13 Ἀγνοοῖν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτὲ τυφλόν.
 14 Ἦν δὲ σάββατον ἐν ἡ ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ
 15 ἀνέψωξεν αὐτοῦ τοὺς ὀφθαλμούς. Πάλιν οὖν ἡρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν· ὁ δὲ εἶπεν αὐτοῖς πηλὸν ἐπέθηκέν
 16 μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνίψαμην καὶ βλέπω. Ἐλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὐκ ἐστιν οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ· ἄλλοι δὲ ἔλεγον· πῶς δύναται ἄνθρωπος ἀμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν
 17 αὐτοῖς. Λέγουσιν οὖν τῷ τυφλῷ πάλιν· Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέψωξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν· ὅτι προφήτης ἐστίν.
 18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως οὗτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀνυβλέψαντος.
 19 Καὶ ἡρώτησαν αὐτοὺς, λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; Ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη· Πῶς δὲ νῦν βλέπει, οὐκ οἶδαμεν, ἢ τίς ἡνοίξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἐαυτοῦ λαλήσει. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἡδὴ γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα εἴαν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν· ὅτι ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε.
 24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὅς ἦν τυφλὸς, καὶ εἶπαν αὐτῷ· Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλὸς ἐστίν. Ἀπεκρίθη οὖν ἐκείνος· εἰ ἀμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὦν, ἄρτι βλέπω.
 26 Εἶπον οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἡνοίξεν σου τοὺς ὀφ-

17. τί σὺ λέγεις] The σὺ is emphatic. "What sayest thou of him, since, &c."

22. ἀποσυνάγωγος] This answered to excommunication. There were two sorts of it in use among the Jews, the greater and the lesser. The former excluded from the society of all members

of the Jewish church for an unlimited time; the second from social intercourse and from the synagogue, for thirty days. Some distinguish three sorts, of varying degrees. Cf. Abp. Dixon's Gen. Intro. ii. p. 72.

27 θαλμούς; Ἀπεκρίθη αὐτοῖς· Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε
 τί οὖν πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθη-
 28 ται γενέσθαι; Καὶ ἐλοιδόρησαν αὐτὸν, καὶ εἶπον· σὺ μαθητῆς
 29 εἶ ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμέν μαθηταί· Ἡμεῖς οἶ-
 30 θεν ἐστί· Μωϋσῆϊ λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν πό-
 31 θεν ἐστίν· Ἀπεκρίθη ὁ ἄνθρωπος, καὶ εἶπεν αὐτοῖς· ἐν τούτῳ
 γὰρ τὸ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ
 32 τοῦτον ἀκούει· Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλ-
 33 μούς τυφλοῦ γεγεννημένου· Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύ-
 34 νατο ποιεῖν οὐδέν· Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ἐν ἁμαρτίαις
 35 τὸν ἐγεννήθης ὁλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐ-
 36 τὸν ἔξω· Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὐ-
 37 ρῶν αὐτὸν, εἶπεν· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;
 38 καὶ τίς ἐστιν, ἔφη, κύριε, ἵνα πιστεύσω εἰς αὐτόν; Εἶπεν
 39 αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτόν, καὶ ὁ λαλῶν μετὰ σοῦ,
 40 σεν αὐτῷ· Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κρίμα ἐγὼ εἰς τὸν κοσ-
 41 μον τοῦτον ἦλθον· ἵνα οἱ μὴ βλέποντες βλέπωσιν, καὶ οἱ
 βλέποντες τυφλοὶ γένωνται· Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦ-
 42 τα οἱ μετ' αὐτοῦ ὄντες, καὶ εἶπον αὐτῷ· μὴ καὶ ἡμεῖς τυ-
 43 φλοὶ ἐσμέν; Εἶπεν αὐτοῖς Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν
 εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, ὅτι βλέπομεν· ἡ ἁμαρτία
 ὑμῶν μένει.

ΚΕΦ. Ι. (10).

1 Ἀμὴν ἀμὴν ὑμῖν λέγω, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς
 2 τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἄλλαχόθεν, ἐκεῖ-
 3 νος κλέπτης ἐστίν καὶ ληστής· Ὁ δὲ εἰσερχόμενος διὰ τῆς θύ-
 4 ρας, ποιμὴν ἐστίν τῶν προβάτων· Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ
 τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα φω-
 5 νεῖ κατ' ὄνομα, καὶ ἐξάγει αὐτά· Ὅταν τὰ ἴδια πρόβατα ἀν-
 6 ἐβάλη, ἐμπροσθεν αὐτῶν πορεύεται· καὶ τὰ πρόβατα αὐ-

80. ἐν τούτῳ γάρ] Here γάρ is equi-
 valent to *certè* or *enim vero*.

83. οὐκ ἠδύνατο] An ellipsis of *ἂν*,
 common in such verbs as *ἔδει*, *καλῶς*
εἶχεν, *αἰσχροὺν ἦν* &c. Compare the use
 of the Latin *ind.* in *oportebat*, *sciremus*
erat, &c.

89. εἰς κρίμα] viz., to set forth the
 providence of God, by which those who

imagine they see, become more blinded,
 and those who humbly acknowledge
 their blindness, receive spiritual illumi-
 nation.

X. 1. This discourse seems to begin
 with v. 39 of the preceding chapter.
 The Pharisees, whom our Lord calls
 "blind," believed themselves to be the
 true shepherds, and him a false one.

- 5 τῷ ἀκολουθεῖ, ὅτι οἶδας τὴν φωνὴν αὐτοῦ. Ἀλλοτρίῳ δὲ οὐ
 6 μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ· ὅτι οὐκ οἶδας
 7 ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. Ἐξ-
 8 περ οὖν πάλιν Ἰησοῦς· ἀμὴν ἀμὴν ὑμῖν λέγω, ἐγὼ εἰμι ἡ θύ-
 9 ρα τῶν προβάτων. Πάντες ὅσοι ἤλθον πρὸ ἐμοῦ, κλέπται εἰ-
 10 σὶν καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. Ἐγὼ
 11 εἰμι ἡ θύρα· δι' ἐμοῦ εἰάν τις εἰσέλθῃ, σωθήσεται· καὶ εἰς-
 12 ελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὐρήσει. Ὁ κλέπτης οὐκ
 13 ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἤλθον ἵνα
 14 ζῶν ἔχωσιν, καὶ περισσὸν ἔχωσιν. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός·
 15 ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.
 16 Ὁ μισθωτὸς καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια,
 17 θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει·
 18 καὶ ὁ λύκος ἀρπάζει αὐτὰ, καὶ σκορπίζει. Ὅτι μισθωτὸς ἔστιν,
 19 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ κα-
 20 λός, καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκουσίν με τὰ ἐμὰ. Καθὼς
 21 γινώσκει με ὁ πατήρ, καὶ γὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχὴν
 22 μου τίθημι ὑπὲρ τῶν προβάτων. Καὶ ἄλλα πρόβατα ἔχω ἃ οὐκ ἔσ-
 23 τιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα, δεῖ με ἀγαγεῖν· καὶ τῆς φωνῆς μου
 24 ἀκούσουσιν, καὶ γενήσονται μία ποιμνὴ, εἰς ποιμνὴν. Διὰ τοῦτο
 25 με ὁ πατήρ ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν
 26 λάβω αὐτήν. Οὐδεὶς ἤρεν αὐτήν ἀπ' ἐμοῦ· ἀλλ' ἐγὼ τίθημι
 27 αὐτήν ἀπ' ἐμαντοῦ· ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν
 28 ἔχω πάλιν λαβεῖν αὐτήν· ταύτην ἐντολὴν ἔλαβον παρὰ τοῦ
 29 πατρὸς μου. Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ
 30 τοὺς λόγους τούτους. Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόνιον
 31 ἔχει, καὶ μαινεται· τί αὐτοῦ ἀκούετε; Ἄλλοι ἔλεγον· ταῦτα
 32 τὰ ῥήματα οὐκ ἔστιν δαιμονιζόμενον· μὴ δαιμόνιον δύναται τυφλῶν
 33 ὀφθαλμοὺς ἀνοίξει;
- 22 Ἐγένετο τότε τὰ ἐνκαινία ἐν τοῖς Ἱεροσολύμοις· χειμῶν
 23 ἦν. Καὶ περιεπάτει Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοᾷ τοῦ Σο-

6. παροιμίαν] proverb, equivalent to παραβολήν in the other gospels.

8. ὅσοι ἤλθον] that is, the ἄλλοτριοι who came, not to preach Christ, but themselves. The εἰσὶν shews that the words apply to the present, as well as the past; οὐκ ἤκουσαν, because they discovered that they did not bring with them the signs of the Messiah foretold by the prophets.

16. ἄλλα πρόβατα] The Gentiles, called here πρόβατα by anticipation.

22. τὰ ἐνκαινία] The feast of dedication, instituted to commemorate the new dedication of the temple by Judas Maccabæus, after its profanation by Antiochus Epiphanes, B.C. 163. This festival was held in the month Casleu, i.e., December.

23. στοᾷ Σολ.] A portico or cloister so called, on the east of the temple. It was a remnant of the original structure of Solomon's.

- 24 λομῶντος. Ἐκύκλευσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐ-
 25 τῷ· ἕως πότε τὴν ψυχὴν ἡμῶν αἰρεῖς; εἰ σὺ εἶ ὁ Χριστὸς, εἰ-
 26 πὲ ἡμῖν παρήρσία. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ὑμῖν καὶ
 οὐκ ἐπιστεύσατε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πα-
 27 τέρους μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ. Ἀλλ' ὑμεῖς οὐ πισ-
 28 τεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν. Τὰ πρόβα-
 29 τα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γὰρ γινώσκω αὐτὰ,
 καὶ ἀκολουθοῦσίν μοι· Καὶ γὰρ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ
 οὐ μὴ ἀπολῶνται εἰς τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ
 30 τῆς χειρὸς μου. Ὁ πατὴρ μου ὁ δέδωκέν μοι, πάντων μεῖζον
 ἐστίν· καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ πατρός.
 31 Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. Ἐβάστασαν πάλιν λίθους οἱ
 32 Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς·
 33 πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἐκ τοῦ πατρός· διὰ ποῖον αὐ-
 34 τῶν ἔργων ἐμὲ λιθάζετε; Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι·
 περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας,
 35 καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. Ἀπεκρίθη αὐ-
 36 τοῖς Ἰησοῦς· οὐκ ἐστὶν γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, (α) ὅτι ἐγὼ
 εἶπα, θεοὶ ἐστέ; Εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὐς ὁ λόγος τοῦ
 37 θεοῦ ἐγένετο, καὶ οὐ δύναται λυθῆναι ἡ γραφή; Ὃν ὁ πατὴρ ἡγία-
 38 σεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λεγετε, ὅτι βλασφημεῖς,
 39 ὅτι εἶπον, υἱὸς τοῦ θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός
 40 μου, μὴ πιστεύετε μοι· Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς
 41 ἔργοις πιστεύετε· ἵνα γνῶτε καὶ πιστεύσητε ὅτι ἐν ἐμοὶ ὁ πα-
 42 τὴρ, καὶ γὰρ ἐν τῷ πατρὶ. Ἐξήτουν πάλιν αὐτὸν πιάσαι· καὶ ἐξήλ-
 43 θεν ἐκ τῆς χειρὸς αὐτῶν. Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορ-
 44 δάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων·
 καὶ ἔμενεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς αὐτόν, καὶ ἔλεγον·
 45 ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης
 46 περὶ τούτου, ἀληθὴ ἦν. Καὶ πολλοὶ ἐπίστευσαν εἰς αὐτόν ἐκεῖ.

(a) Ps. lxxxi. 6.

24. αἰρεῖς] held in suspense—μετε-
 25. ὁ πατὴρ κ.τ.λ.] *Pater meus quod*

dedit mihi, Vulg. i.e., according to St. Aug., St. Ambr. &c. the divine nature which our Lord received from the Father is greater than all, and no one can therefore take his sheep out of his hand.

82. λιθάζετε] Here the pres. is used

of that which is just going to take place, or which persons are ready to do.

34. νόμος] Collectively the entire O.T. is called ὁ νόμος.

85. The argument is *a minori ad maius*. "If in the O.T. those are called gods who had nothing divine except that God spoke to them, how much more I, who am truly the Son of God?"

40. Cf. ch. i. 28.

ΚΕΦ. ΙΑ. (11).

- 1** Ἦν δὲ τις ἀσθενῶν Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μα-
2 ρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν δὲ Μαριάμ ἡ ἀλεί-
3 ψασα τὸν κύριον μύρω, καὶ ἐκμάζασα τοὺς πόδας αὐτοῦ ταῖς
4 θριξίν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἡσθένει. Ἀπέστειλαν οὖν
5 αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· κύριε, ἴδε, ὁ φιλεῖς, ἀσ-
6 θενεῖ. Ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν· αὕτη ἡ ἀσθενεία οὐκ ἔστιν πρὸς
7 θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ
8 θεοῦ δι' αὐτῆς. Ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελ-
9 φὴν αὐτῆς καὶ τὸν Λάζαρον. Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε
10 μὲν ἔμεινεν ἐν ᾧ ἦν τότε δύο ἡμέρας. Ἐπειτα μετὰ τοῦτο λέ-
11 γει τοῖς μαθηταῖς· ἀγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Λέγουσιν
12 αὐτῷ οἱ μαθηταί· ῥαββεῖ, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι,
13 καὶ πάλιν ὑπάγεις ἐκεῖ; Ἀπεκρίθη Ἰησοῦς· οὐχὶ δώδεκα ὥραι
14 εἰσὶν τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσ-
15 κόπτει· ὅτι τὸ φῶς τοῦ κόσμου τοῦτον βλέπει. Ἐάν δέ τις πε-
16 ριπατῇ ἐν τῇ νυκτί, προσκόπτει· ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
17 Ταῦτά εἶπεν· καὶ μετὰ τοῦτο λέγει αὐτοῖς· Λάζαρος ὁ φίλος
18 ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. Εἶπον
19 οὖν οἱ μαθηταὶ αὐτῷ· Κύριε, εἰ κεκοίμηται, σωθήσεται. Εἰ-
20 ρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐκείνοι δὲ ἔδοξαν ὅτι
21 περὶ τῆς κοιμήσεως τοῦ ὑπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ
22 Ἰησοῦς παρήρσιά· Λάζαρος ἀπέθανεν. Καὶ χαίρω δι' ὑμᾶς ἵνα
23 πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἀγωμεν πρὸς αὐτόν. Εἶπεν
24 οὖν Θωμᾶς, ὁ λεγόμενος Δίδυμος, τοῖς συμμαθηταῖς· ἀγωμεν
25 καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ. Ἐλθὼν οὖν ὁ Ἰησοῦς
26 εὑρεν αὐτὸν τέσσαρας ἡδὴ ἡμέρας ἔχοντα ἐν τῷ μνημείῳ. Ἦν δὲ
27 Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε.
28 Πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς τὴν Μάρ-
29 θαν καὶ Μαριάμ, ἵνα παραμυθῶσιν αὐτάς περὶ τοῦ ἀδελ-
30 φοῦ. Ἦ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται, ὑπήν-
31 τησεν αὐτῷ· Μαρία δὲ ἐν τῷ οἴκῳ ἑκαθέζετο. Εἶπεν οὖν ἡ
32 Μάρθα πρὸς Ἰησοῦν· εἰ ἦς ὡδε, οὐκ ἂν ἀπέθανεν ὁ ἀδελφός
33 μου. Καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι
34 ὁ θεός. Λέγει αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου. Λέ-

XI. 2. ἡ ἀλείψασα] This designation
 would tend to prove that she was the
 only woman who anointed our Lord's
 feet, and would therefore identify her
 with the one mentioned in St. Luke
 and the other evangelists. Cf. Mat.
 xxvi. 6.

6. τότε μὲν] The adversative copula
 is supplied by ἔπειτα in the next verse.

16. Δίδυμος] The Greek translation
 of the Aramaic proper name Θωμᾶς, "a
 twin." Compare Acts ix. 35, for a
 similar example.

17. ἔχοντα] Cf. ch. v. 5.

- 24 γει αὐτῷ ἡ Μάρθα· οἶδα ὅτι ἀναστήσεται ἐν ᾧ ἀναστήσει ἐν τῇ
 25 ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμὶ ἡ ἀνάστασις καὶ
 26 ἡ ζωὴ· ὁ πιστεύων εἰς ἐμέ, κὲν ἀποθάνῃ, ζήσεται. Καὶ πᾶς ὁ
 27 ζῶν καὶ πιστεύων εἰς ἐμέ, οὐ μὴ ἀποθάνῃ ἐπὶ τὸν αἰῶνα· πιστε-
 28 ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ
 29 τοῦτο εἰποῦσα ἀπῆλθεν, καὶ ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐ-
 30 τῆς Λάβρα, εἶπασα· ὁ διδάσκαλος πάρεστιν, καὶ φωνεῖ σε.
 31 Ὁπὺν ὑπήντησεν αὐτῷ ἡ Μάρθα. Οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ'
 32 αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτὴν, ἰδόντες τὴν Μα-
 33 ριὰμ ὅτι τυχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ, δό-
 34 ζαντες ὅτι ὑπάγει, εἰς τὸ μνημεῖον, ἵνα κλαύσῃ ἐκεῖ. Ἡ οὖν
 35 Μαριὰμ ὡς ἦλθεν ὅπου ἦν Ἰησοῦς, ἰδοῦσα αὐτόν, ἔπεσεν αὐτοῦ
 36 πρὸς τοὺς πόδας, λέγουσα αὐτῷ· κύριε, εἰ ἦς ὡδε, οὐκ ἂν μου
 37 ἀπέθανεν ὁ ἀδελφός. Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν,
 38 καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο
 39 τῷ πνεύματι, καὶ ἐτάραξεν ἑαυτόν. Καὶ εἶπεν· ποῦ θεοικατε
 40 αὐτόν; λέγουσιν αὐτῷ· Κύριε, ἐρχου καὶ ἴδε. Ἐδάκρυσεν ὁ Ἰη-
 41 σοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι· ἴδε πῶς ἐφίλει αὐτόν. Τινὲς
 42 δὲ ἐξ αὐτῶν εἶπον· οὐκ ἐδύνατο οὗτος, ὁ ἀνοίξας τοὺς ὀφθαλ-
 43 μούς τοῦ τυφλοῦ, ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς
 44 οὖν πάλιν ἐνεβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον· ἦν
 45 σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. Λέγει ὁ Ἰησοῦς·
 46 ἄρατε τὸν λίθον· λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα·
 47 κύριε, ἥδη ὄξει· τεταρταίος γάρ ἐστιν. Λέγει αὐτῇ ὁ Ἰησοῦς·
 48 οὐκ εἶπὸν σοι ὅτι ἐὰν πιστεύσῃς ὁψῇ τὴν δόξαν τοῦ θεοῦ; Ἦραν
 49 οὖν τὸν λίθον· Ὁ δὲ Ἰησοῦς ἤρην τοὺς ὀφθαλμούς ἄνω, καὶ εἶ-
 50 πεν· πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν
 51 ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστώτα
 52 εἶπον, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας. Καὶ ταῦτα εἶ-
 53 πὼν, φωνὴ μεγάλη ἐκραύγασεν· Λάζαρε, δεῦρο ἔξω. Ἐξῆλ-
 54 θεν ὁ τεθνήκων, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειριαῖς·
 55 καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο· λέγει Ἰησοῦς αὐτοῖς·
 56 λύσατε αὐτόν, καὶ ἄφετε αὐτόν ὑπάγειν. Πολλοὶ οὖν ἐκ τῶν
 57 Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαριὰμ, καὶ θεασάμενοι ὁ ἐποί-
 58 ησεν, ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς
 59 τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν Ἰησοῦς.

33. ἐνεβριμήσατο τῷ πν.] *groaned in the spirit*. The idea is that of anguish in the inmost soul, breaking out into some exclamation. Mald. Elsewhere

we have this verb with dat. of the person to whom the action refers, expressive of a stern command, Mat. ix. 30.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον,
καὶ ἔλεγον· τί ποιῶμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ ση-
48 μεῖα. Ἐὰν ἀφώμεν αὐτὸν οὕτως, πάντες πιστεύουσιν εἰς αὐ-
τὸν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι, καὶ ἀροῦσιν ἡμῶν καὶ τὸν τό-
49 πον καὶ τὸ ἔθνος. Εἰς δὲ τίς ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν
50 τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· ὑμεῖς οὐκ οἴδατε οὐδέν. Οὐ-
δὲ λογιζέσθε ὅτι συμφέρει ὑμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ
51 ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπολήται. Τοῦτο δὲ ἀφ'
ἑαυτοῦ οὐκ εἶπεν· ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, ἐπρο-
52 φήτευσεν ὅτι ἡμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους. Καὶ
οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλὰ ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ
53 διεσκορπισμένα συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἔβρου
54 λεύσαντο ἵνα ἀποκτείνωσιν αὐτόν. Ὁ οὖν Ἰησοῦς οὐκ ἔτι παρήρ-
σιά περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκείθεν εἰς τὴν
χώρην ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραῖμ λεγομένην πόλιν· κακεῖ
55 ἔμεινεν μετὰ τῶν μαθητῶν, Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰου-
δαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας
56 πρὸ τοῦ πάσχα, ἵνα ἀγνίσωσιν ἑαυτούς. Ἐζήτουν οὖν τὸν Ἰη-
σοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῇ ἱερῇ ἐστηκότῃ· τί δο-
57 κεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν; Δεδώκεισαν δὲ οἱ
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς, ἵνα εἰάν τις γινῶ ποῦ ἐστίν,
μηνύσῃ ὅπως πιάσωσιν αὐτόν.

ΚΕΦ. ΙΒ. (12).

1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανί-
2 αν, ὅπου ἦν Λάζαρος, ὃν ἠγείρεν ἐκ νεκρῶν Ἰησοῦς. Ἐποί-
ησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λά-
3 ζαρος εἰς ἣν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ. Ἡ οὖν Μαριάμ, λαβοῦ-
σα λίτρην μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψεν τοὺς
πόδας Ἰησοῦ, καὶ ἐξέμαζεν ταῖς θριξίν. αὐτῆς τοὺς πόδας αὐ-
4 τοῦ· ἡ δὲ οἰκία ἐπλήσθη ἐκ τῆς ὁσμῆς τοῦ μύρου. Λέγει δὲ
Ἰούδας ὁ Ἰσκαριώτης, εἰς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐ-
5 τὸν παραδιδόναί. Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τρια-

49. Cf. Mat. xxvi. 57.

54. Ἐφραῖμ] Where situated is uncertain. Perhaps Ephron, a place near Bethel in the tribe of Benjamin.

XII. 1. πρὸ ἑξ ἡμ. τοῦ πάσχα] six days before the Pasch. This constr., which belongs to later Greek, is founded on the Latin idiom in phrases like *ante paucos triumphi dies* (Vell. Pat. i. 10).

Cf. 2 Cor. xii. 2. πρὸ ἑτῶν δεκατεσσάρων. According to Patrizi's calculation, our Lord arrives at Bethany and sups after sunset on Saturday, the 9-10th Nisan; à Lapidé makes the arrival on the Friday evening, and the supper on the Saturday. Cf. ch. xiii. 1 and Mat. xxvi. 2, and 6.

3. μύρον] Cf. Mat. xxvi. 7.

- 6 κοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς; Εἶπεν δὲ τοῦτο, οὐχ ὅτι
 7 περὶ τῶν πτωχῶν ἐμελλεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν, καὶ
 8 τὸ γλωσσόκομον ἔχων, τὰ βαλλόμενα ἐβάσταζεν. Εἶπεν οὖν
 9 ὁ Ἰησοῦς· ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου
 10 τηρήσῃ αὐτό. Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἐαυτῶν,
 11 ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω οὖν ὁ ὄχλος πολλὺς ἐκ τῶν Ἰου-
 12 δαίων· ὅτι ἐκεῖ ἐστίν· καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ'
 13 ἵνα καὶ τὸν Λάζαρον ἴδωσιν, ὃν ἠγείρειν ἐκ νεκρῶν. Ἐβουλεύ-
 14 σαντο δὲ καὶ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν.
 15 Ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων, καὶ ἐπίστευον εἰς
 16 τὸν Ἰησοῦν.
 17 Τῇ ἐπαύριον ὁ ὄχλος πολλὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες
 18 ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον τὰ βατὰ τῶν φοινί-
 19 κων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἐκραύηζον· ὡσαννά, εὐ-
 20 λογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, καὶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.
 21 Εὐρῶν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστὶν γεγραμ-
 22 μένον· (α) Μὴ φοβοῦ ἡ θυγάτηρ Σειῶν· ἰδοὺ, ὁ βασιλεὺς σου ἔρχε-
 23 ται, καθημένος ἐπὶ πῶλον ὄνου. Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ
 24 μαθηταὶ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς, τότε ἐμήνησθησαν
 25 ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.
 26 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτε τὸν Λάζαρον ἐφώ-
 27 τισεν ἐκ τοῦ μνημείου, καὶ ἠγείρειν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦ-
 28 το ὑπῆντησεν αὐτῷ καὶ ὁ ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτοῦ πεποιη-
 29 κέναι τὸ σημεῖον. Οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἐαυτούς· θεω-
 30 ρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; Ἴδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπήλθεν.
 31 Ἦσαν δὲ Ἕλληνες τινὲς ἐκ τῶν ἀναβαινόντων ἵνα προσκυ-
 32 νήσωσιν ἐν τῇ ἑορτῇ. Οὗτοι οὖν προσήλθον Φιλίππῳ τῷ ἀπὸ
 33 Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν, λέγοντες· κύριε,
 34 θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἐρχεται ὁ Φίλιππος καὶ λέγει τῷ Ἀν-
 35 δρέᾳ· ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. Ὁ δὲ
 36 Ἰησοῦς ἀποκρίνεται αὐτοῖς, λέγων· ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ
 37 υἱὸς τοῦ ἀνθρώπου. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ
 38 σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
 39 πολὺν καρπὸν φέρει. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολλύει αὐ-
 40 τήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν

(a) Zach. ix. 9.

6. γλωσσόκομον] *purse*, orig. a box used by musicians for keeping the mouth-pieces of flutes.

13. τὰ βατὰ] This word means palm-branches, with or without the addition of τῶν φοινίκων. It is derived from the Coptic *bai*.

ὡσαννά] Cf. Mat. xxi. 9.

20. Ἕλληνες] *Gentiles*, Vulg. i.e., proselytes, or other Gentiles, believers in one God and attracted to Jerusalem by the fame of the temple. Cf. ch. vii. 35.

26 αἰώνιον φυλάξει αὐτήν. Ἐάν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθεῖ-
 27 τω. καὶ ὅπου εἰμι ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν
 28 τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ. Νῦν ἡ ψυχὴ μου
 29 τετάρactαι· καὶ τί εἶπω; Πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύ-
 30 της· ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ, δό-
 31 ξασόν μου τὸ ὄνομα. Ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδό-
 32 ξασα, καὶ πάλιν δοξάσω. Ὁ ὄχλος ὁ ἐστὼς καὶ ἀκούσας,
 33 ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελά-
 34 ληκεν. Ἀπεκρίθη καὶ εἶπεν Ἰησοῦς· οὐ δὲ ἐμέ ἡ φωνὴ αὕτη
 35 γέγονεν, ἀλλὰ δι' ὑμᾶς. Νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου·
 36 νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω. Καὶ γὰρ, ἂν
 37 ὕψωθῃ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἑμαυτόν. Τοῦτο δὲ ἔλε-
 38 γεν, σημαίνων πῶς θανάτῳ ἡμελλεν ἀποθνήσκειν. Ἀπεκρίθη οὖν
 39 αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει
 40 εἰς τὸν αἰῶνα· καὶ πῶς λέγεις σὺ, ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
 41 ἀνθρώπου; τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; Εἶπεν οὖν αὐ-
 42 τοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν· περι-
 43 πατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ
 44 ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ὑπάγει. Ἔως τὸ φῶς
 45 ἔχετε, πιστεῦτε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γέννησθε. Ταῦτα
 46 ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
 47 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν,
 48 οὐκ ἐπίστευον εἰς αὐτόν· ἵνα ὁ λόγος Ἡσαΐου τοῦ προφήτου
 49 πληρωθῇ, (α) ὃν εἶπεν· κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν, καὶ ὁ
 50 βραχίον κυρίου τίνι ἀπεκαλύφθη; Διὰ τοῦτο οὐκ ἠδύναντο πισ-
 51 τεύειν, ὅτι πάλιν εἶπεν Ἡσαΐας· Τετύφλωκεν αὐτῶν τοὺς ὀφ-
 52 θαλμοὺς, καὶ ἐπώρρωσεν αὐτῶν τὴν καρδίαν· ἵνα μὴ ἰδῶσιν τοῖς
 53 ὀφθαλμοῖς, καὶ νοήσωσι τῇ καρδίᾳ, καὶ στραφῶσι, καὶ ἰά-
 54 σωμαι αὐτούς. Ταῦτα εἶπεν Ἡσαΐας ὅτε εἶδεν τὴν δόξαν αὐτοῦ
 55 καὶ ἐλάλησεν περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων
 56 πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ
 57 ὠμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται. Ἠγάπησαν γάρ τὴν
 58 δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. Ἰησοῦς
 59 δὲ ἔκραξεν καὶ εἶπεν· ὁ πιστεύων εἰς ἐμέ, οὐ πιστεῖ εἰς ἐμέ,
 60 ἀλλὰ εἰς τὸν πέμψαντά με. Καὶ ὁ θεωρῶν ἐμὲ, θεωρεῖ τὸν πέμ-
 61 ψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα ὁ πῶς-
 62 τεύων εἰς ἐμέ ἐν τῇ σκοτίᾳ μὴ μείνῃ. Καὶ ἐάν τις μου ἀκούσῃ
 63 τῶν ῥημάτων, καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἡλ-

(b) Is. liii. 1.

38. [α] explained in the next verse by διὰ τοῦτο...ἔτι. It means that the prediction and fulfilment were necessa- rily connected, because the prescience of God could not be deceived.

- 48 θον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον. Ὁ ἀθε-
τῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα
αὐτὸν· ὁ λόγος ὃν ἐλάλησα, ἐκείνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ
49 ἡμέρᾳ. Ὅτι ἐγὼ ἐξ ἐμαντοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψάς με
50 πατὴρ, αὐτὸς μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. Καὶ
οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν· ἃ οὖν ἐγὼ λαλῶ,
καθὼς εἴρηκέν μοι ὁ πατὴρ, οὕτως λαλῶ.

ΚΕΦ. ΙΓ. (13)

- 1 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν
αὐτοῦ ἡ ὥρα ἵνα μετὰβῃ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέ-
ρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπη-
2 σεν αὐτοὺς. Καὶ δεῖπνου γινομένου, τοῦ διαβόλου ἡδὴ βεβλη-
κότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν Ἰούδας Σιμωνος Ἰα-
3 καριώτης· Εἰδὼς ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖ-
ρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν, καὶ πρὸς τὸν θεὸν ὑπάγει.
4 Ἐγείρεται ἐκ τοῦ δεῖπνου, καὶ τίθησιν τὰ ἱμάτια· καὶ λαβὼν
5 λεντίον, διέζωσεν ἑαυτόν. Εἶτα βάλλει ὕδωρ εἰς τὸν νικτήρα,
καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ

XIII. 1. *πρὸ δὲ τῆς ἑορτῆς*] The apparent discrepancy which here exists between St John and the other evangelists may be reconciled by understanding him to speak of the *civil* day of the feast, commencing with sunrise on the 15th Nisan; the others of the *ecclesiastical* day, which commenced, as with us, on the preceding evening.

εἰς τέλος] *unto the end*, i.e., unto death, or, to the end, that is, the extreme degree and perfection of love.

2. *δεῖπνον γινομένου*] The Vulgate has *cenā factā*, following the reading *γενομένου*, *when supper was done*, that is, after the eating of the paschal lamb and the ordinary supper which followed it, but previous to the institution of the Eucharist. This is the interpretation adopted by Mald. in support of which he points out that our Lord *rose* from supper (v. 4), whereas the paschal lamb was eaten standing, and that after the washing of the feet he sat down again (v. 12), showing that he had not concluded what he was about to do at the

supper; further, that the washing of the feet was symbolic of the purity required for the Holy Eucharist, and therefore preceded it. Patrizi, however, argues from St. Luke, xxii. 20, and the parallels, that there was no interval between the supper and the institution of the Eucharist, the latter taking place at the end, or immediately after the end of the former. He therefore interprets the first verse of this chapter as summing up the particulars of the institution which the other Evv. had given in greater detail, and places the washing of the feet after the institution (De Evang. lib. ii. Adn. 158, 160, lib. iii. Diss. 1, no. 17). *δεῖπνον γινομένου* would mean "whilst supper (see above) was taking place." But *γενομένου* might be rendered "when supper took place."

4. *τὰ ἱμάτια*] i.e., his outer garments. Cf. Mat. v. 40. *λεντίον*, the Latin *linteum*.

5. *τὸν νικτήρα*] "*the basin*," placed there according to the Jewish fashion.

- 6 λεντύῳ ᾧ ἦν διεζώσμενος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον·
 7 λέγει αὐτῷ· κύριε, σὺ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη
 Ἰησοῦς καὶ εἶπεν αὐτῷ· ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι,
 8 γνῶσθι δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς μου
 τοὺς πόδας εἰς τὸν αἰῶνα. Ἀπεκρίθη Ἰησοῦς αὐτῷ· ἐὰν μὴ νί-
 9 ψῳ σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Πέτρος Σίμων·
 κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν
 10 κεφαλὴν. Λέγει αὐτῷ Ἰησοῦς· ὁ λελουμένος οὐκ ἔχει χρειάν ἐι
 μὴ τοὺς πόδας νίψασθαι, ἀλλ' ἐστὶν καθαρὸς ὅλος· καὶ ὑμεῖς κα-
 11 θαροὶ ἐστέ, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν παραδιδόντα αὐ-
 12 τόν· διὰ τοῦτο εἶπεν· ὅτι οὐχὶ πάντες καθαροὶ ἐστέ. Ὅτε οὖν ἐνι-
 ψεν τοὺς πόδας αὐτῶν, καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ, καὶ ἀνέπε-
 13 σεν πάλιν, εἶπεν αὐτοῖς· γινώσκετε τί πεποίηκα ὑμῖν; Ὑμεῖς φω-
 νεῖτέ με· ὁ διδάσκαλος καὶ ὁ κύριος· καὶ καλῶς λέγετε· εἰμὶ
 14 γάρ. Εἰ οὖν ἐγὼ ἐνίψω ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσ-
 15 καλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Ὑπό-
 δειγμα γὰρ ἔδωκα ὑμῖν, ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς
 16 ποιήτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἐστὶ δοῦλος μεῖζων τοῦ
 κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν.
 17 Εἰ ταῦτα οἴδατε, μακάριοι ἐστέ· ἐὰν ποιήτε αὐτά. Οὐ περὶ πάν-
 18 των ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γρα-
 φὴ πληρωθῇ· (α) ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν ἐμὲ τὴν πτέρ-
 19 ναν αὐτοῦ. Ἀπάρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πισ-
 20 τεύητε ὅταν γένηται, ὅτι ἐγὼ εἰμι. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ
 λαμβάνων ἂν τινα πέμψω, ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων,
 λαμβάνει τὸν πέμψαντά με.
 21 Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρ-
 τύρησεν, καὶ εἶπεν· ἀμὴν ἀμὴν ὑμῖν λέγω, ὅτι εἰς ἐξ ὑμῶν πα-
 22 ραδώσει με. Ἐβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορού-
 23 μενοι περὶ τίνος λέγει. Ἦν ἀνακειμένος εἰς ἐκ τῶν μαθητῶν αὐ-
 24 τοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα Ἰησοῦς. Νενεί οὖν τού-
 25 τῳ Σίμων Πέτρος, καὶ λέγει αὐτῷ· εἰπέ τίς ἐστὶν περὶ οὗ λέγει.
 Ἀναπεσὼν ἐκείνους οὕτως ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ· κύριε,
 26 τίς ἐστιν; Ἀποκρίνεται οὖν Ἰησοῦς· ἐκείνός ἐστιν ᾧ ἐγὼ βάψω
 τὸ ψωμίον καὶ δώσω αὐτῷ· βάψας οὖν ψωμίον, λαμβάνει καὶ δίδωσιν
 27 Ἰούδα Σίμωνος Ἰσκαριώτου. Καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν
 εἰς ἐκεῖνον ὁ σατανᾶς. Λέγει οὖν αὐτῷ Ἰησοῦς· ὁ ποιεῖς, ποιήσον
 28 τάχιον. Τοῦτο οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐ-

(a) Ps. xl. 10

10. ὁ λελουμένος] lotus, "he who has bathed," and therefore needs only to wash his feet, which may have been soiled by walking.

18. ἐμέ] The codex omits ἐπ'.
 20. ἂν τινα] si quem; "whosoever I send."

27. τάχιον] quickly; lit., "more

- 29 τῷ Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ Ἰησοῦς· ἀγόρασον ὧν χρεῖαν ἔχομεν εἰς τὴν
 30 ἐορτήν· ἢ τοῖς πτωχοῖς ἵνα τί δῷ. Λαβὼν οὖν τὸ ψωμίον ἐκεῖ-
 31 νος, ἐξῆλθεν εὐθὺς· ἦν δὲ νύξ. Ὅτε οὖν ἐξῆλθεν, λέγει Ἰη-
 32 σοῦς· Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξά-
 33 σθη ἐν αὐτῷ.* Καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ· καὶ εὐθὺς
 34 δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσετέ
 35 με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, ὅτι ὅπου ἐγὼ ὑπάγω,
 36 ὑμεῖς οὐ δύνασθε εἰσελθεῖν· καὶ ὑμῖν λέγω ἄρτι. Ἐντολὴν και-
 37 νὴν δίδωμι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους· καθὼς ἠγάπησα
 38 ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπάτε ἀλλήλους. Ἐν τούτῳ γνώσον-
 39 ται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστέ, ἐὰν ἀγάπην ἔχητε ἐν ἀλ-
 40 λήλοις. Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπε-
 41 κρίθη Ἰησοῦς· ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθεῖ-
 42 σαι· ἀκολουθήσεις δὲ ὕστερον. Λέγει αὐτῷ ὁ Πέτρος· κύριε,
 43 διὰ τί οὐ δύναμαι σοι ἀκολουθεῖν ἄρτι; τὴν ψυχὴν μου ὑπὲρ
 44 σου θήσω. Ἀποκρίνεται Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ
 45 θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλεκτωρ φωνήσῃ ἕως οὐ ἀρνήσῃ
 46 με τρίς.

ΚΕΦ. ΙΔ. (14).

- 1 Μὴ παρασέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ
 2 εἰς ἐμὲ πιστεύετε. Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολ-
 3 λαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τό-
 4 πον ὑμῖν. Καὶ ἐὰν πορευθῶ, καὶ ἐτοιμάσω τόπον ὑμῖν, πάντων
 5 ἔρχομαι καὶ παρῆλθω· καὶ ὑμεῖς ἔρχομαι πρὸς ἐμὸν· ἵνα ὅπου εἰμι
 6 ἐγὼ, καὶ ὑμεῖς ᾗτε. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.†
 7 Λέγει αὐτῷ Θωμᾶς· κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς
 8 οἶδαμεν τὴν ὁδόν; Λέγει αὐτῷ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδός,
 9 καὶ ἡ ἀλήθεια, καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πα-
 10 τέρα μου ἂν ἤευνε· ἀπάρτι γινώσκετε αὐτόν, καὶ ἐωράκατε.
 11 Λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ
 12 ἄρκει ἡμῖν. Λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτον χρόνον μεθ' ὑμῶν

* Add. Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.

† οἴδατε, καὶ τὴν ὁδὸν οἴδατε.

quickly [than you seem about to do it]."

31. ἐδοξάσθη] i.e., by the victory of the cross, immediately impending, now that Judas had gone out to betray him.

XIV. 1. πιστεύετε] The Vulg. takes this in the incl. and the next πιστεύετε

in the imperative. The καὶ may, by a Hebrew idiom, express comparison: "As you believe in God, so believe in me."

2. εἶπον ἂν...ὅτι.] dixissem vobis: quia, &c. Vulg. which à Lapide under-stands in the sense of quod.

- εἰμι, καὶ οὐκ ἐγνωκάς με; Φίλιππε, ὁ ἑωρακὼς ἐμέ, ἐώ-
ρακεν τὸν πατέρα· πῶς σὺ λέγεις· δείξον ἡμῖν τὸν πατέρα,
10 Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοὶ ἐστίν;
τὰ ρήματα ἃ ἐγὼ λέγω ὑμῖν, ἀπ' ἐμαντοῦ οὐ λαλῶ· ὁ δὲ πα-
11 τὴρ ἐν ἐμοὶ μένων, ποιεῖ τὰ ἔργα αὐτοῦ. Πιστεῦτέ μοι ὅτι
ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μὴ, διὰ τὰ ἔρ-
12 γμα αὐτοῦ πιστεῦτέ μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστευὼν
εἰς ἐμέ, τὰ ἔργα ἃ ἐγὼ ποιῶ, καὶ κείνος ποιήσει, καὶ μείζονα
13 τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι. Καὶ
ὅ, τι ἂν αἰτῇται ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δο-
14 ξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ. Ἐάν τι αἰτήσῃτε με ἐν τῷ ὀνόματί
15 μου, τοῦτο ποιήσω. Ἐὰν ἀγαπάτε με, τὰς ἐντολὰς τὰς ἐμὰς
16 τηρήσετε. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παρά-
17 κλητον δώσει ὑμῖν, ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ. Τὸ πνεῦμα
τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐ-
18 τον, οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μέ-
19 νει, καὶ ἐν ὑμῖν ἐστίν. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι
20 πρὸς ὑμᾶς. Ἔτι μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ· ὑμεῖς
21 δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσετε. Ἐν ἐκείνῃ τῇ
ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν
22 ἐμοί, καὶ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολὰς μου, καὶ τηρῶν αὐ-
23 τὰς, ἐκεῖνος ἐστίν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με, ἀγαπηθήσε-
ται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτόν, καὶ ἐμφανίσω
αὐτῷ ἐμνυτόν.
22 Λέγει αὐτῷ Ἰούδας οὐχ ὁ Ἰσκαριώτης· κύριε, τί γέγο-
23 νεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσ-
μῳ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ με,
τὸν λόγον μου τηρήσει· καὶ ὁ πατὴρ μου ἀγαπήσει αὐτόν, καὶ
πρὸς αὐτόν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.
24 Ὁ μὴ ἀγαπῶν με, τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος
25 ὃν ἀκούετε, οὐκ ἐστίν ἐμός, ἀλλὰ τοῦ πέμψαντός με πα-
26 τρός. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων. Ὁ δὲ παρά-
κλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψῃ ἐν τῷ ὀνόμα-
τί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάν-
27 τα ἃ εἶπον ὑμῖν. Ἐγὼ εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδω-
μι ὑμῖν, οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν· μὴ τα-
28 ρασέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω. Ἠκούσατε ὅτι ἐγὼ

12. με(ζονα) According to St. Aug. the conversion of all nations, effected by the Apostles.

16. παράκλητον] *Paracletum*. Orig. "one called in to aid," then, one who pleads any one's cause before a judge, an advocate, a helper, a consoler. Here

the Holy Ghost is meant, who was to strengthen the Apostles in the faith, after the departure of Christ, and aid them with his inspirations. As our Lord says ἄλλον, he calls himself also by the same name. Cf. 1 John, ii. 1.

- εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς· εἰ ἡγαπᾷτέ με, ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατὴρ μείζων μου ἐστίν. Καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται, πιστεῦσητε. Οὐκέτι πολλά λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν.
- 31 Ἀλλ' ἵνα γινῶ ὁ κόσμος ὅτι ἀγαπᾷ τὸν πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ πατὴρ, οὕτως ποιῶ.* Ἐγείρεσθε, ἀγνοομεν ἐντεῦθεν.

ΚΕΦ. ΙΕ. (15).

- 1 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατὴρ μου ὁ γεωργός 2 ἐστίν. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα καρπὸν πλείονα φέρῃ. Ἦδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν. 4 Μείνατε ἐν ἐμοί, καὶ γὰρ ἐν ὑμῖν· καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, εἰ μὴ μένῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, εἰ μὴ ἐν ἐμοὶ μένητε. Ἐγὼ εἰμι ἡ ἀμπελος, ὑμεῖς τὰ κλήματα· ὁ μένων ἐν ἐμοί, καὶ γὰρ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολλόν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδὲ ἓν. Ἐὰν μὴ τις μένῃ ἐν ἐμοί, ἐβλήθη· ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη· 7 καὶ συνάγουσιν αὐτὰ, καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται. Ἐὰν μείνητε ἐν ἐμοί, καὶ τὰ ῥήματά μου ἐν ὑμῖν μένῃ, ὃ ἂν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν. Ἐν τούτῳ ἔδοξάσθη ὁ πατὴρ μου, ἵνα καρπὸν πολλόν φέριτε· καὶ γενήσθε ἐμοὶ μαθηταί. Καθὼς ἡγάπησέν με ὁ πατὴρ, καὶ γὰρ ὑμᾶς ἡγάπησα· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τοῦ πατρὸς τὰς ἐντολάς τηρήκα, καὶ μενῶ αὐτοῦ ἐν τῇ ἀγάπῃ. 11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾗ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, 13 καθὼς ἡγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπην οὐδὲ εἰς ἔχει, ἵνα 14 τίς τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. Ὑμεῖς φίλοι μου 15 ἐστέ, εἰ μὴ ποιῇτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκέτι λέγω ὑμᾶς δοῦ-

* Here there is a space, i.e., the largest sort of pause (*pausa maxima*) in the codex, so that it appears the chapter should begin from hence. ΜΑΙ.

XV. 6. [ἐβλήθη] *mittetur*. The aor. here may be very well translated by the future, yet it is not used for the future, but of a single event, the time of which is indefinite. Similarly *ἔδοξάσθη* in v. 8, has strictly neither the force of the pres. nor the fut. Cf. Beelen, Gr. Gr. § 41. 5.

8. ἐν τούτῳ...[ἵνα] The rel. pron. is often thus used before *ἵνα*, *ὅτι*, &c., especially in St. John and St. Paul, when these introduce a sentence emphatically put. Ibid, § 23. 5.

- λους, ὅτι ὁ δούλος οὐκ οἶδεν τί ποιῇ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου, ἐγνώ-
 16 ρισα ὑμῖν. Οὐχ ὑμεῖς με ἐξελεξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθγκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε, καὶ καρπὸν φέριητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὁ, τι ἂν αἰτήητε τὸν πατέρα ἐν
 17 τῷ ὀνόματί μου, δῶ ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγα-
 18 πᾶτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμέ
 19 πρῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξε-
 λεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
 20 Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μεί-
 ζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ
 21 τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. Ἀλλὰ
 ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου ὅτι οὐκ οἶδασι
 22 τὸν πέμψαντά με. Εἰ μὴ ἦλθον, καὶ ἐλάλησα αὐτοῖς, ἀμαρ-
 τίαν οὐκ εἶχσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας
 23 αὐτῶν. Ὁ ἐμὲ μισῶν, καὶ τὸν πατέρα μου μισεῖ. Εἰ τὰ ἐρ-
 24 γα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἀμαρτίαν οὐκ εἶχσαν· νῦν δὲ καὶ ἐωράκασιν, καὶ μεμισήκασιν καὶ ἐμὲ καὶ
 25 τὸν πατέρα μου· Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῇ νόμῳ αὐτῶν
 26 γεγραμμένος·^(*) ὅτι ἐμίσησάν με ὥρεάν. Ὅταν ἔλθῃ ὁ παρά-
 κλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμά τῆς ἀλη-
 27 θείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ
 ἐμοῦ. Καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἂπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.

ΚΕΦ. Ις. (16).

- 1 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῆτε. Ἀποσυναγώ-
 2 γους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρι, ἵνα πᾶς ὁ ἀποκτεί-
 3 νας, δόξῃ λατρεῖάν προσφέρειν τῷ θεῷ. Καὶ ταῦτα ποιήσου-
 4 σιν, ὅτι οὐκ ἐγνώσαν τὸν πατέρα οὐδὲ ἐμέ. Ἀλλὰ ταῦτα λελά-
 ληκα ὑμῖν, ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν, μνημονεύητε αὐτῶν, ὅτι
 ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ'
 5 ὑμῶν ἦμην. Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς
 6 ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεις; Ἀλλ' ὅτι ταῦτα λελάληκα

(a) Ps. xxiv. 19.

18. πρῶτον] Cf. ch. i. 15.

22. εἶχσαν] Alexandrine form for εἶχον.

XVI. 2. ἀλλ'] Here equivalent to "sed et." "imo."

5. ἐρωτᾷ] Literally speaking they had asked; yet had not urged the question so as to understand his answer (xiii. 36, xiv. 5).

- 7 ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω· ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευ-
 8 θῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης, καὶ περὶ κρίσεως.
 9 Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ. Περὶ δικαιοσύ-
 10 νης δὲ, ὅτι πρὸς τὸν πατέρα ὑπάγω, καὶ οὐκέτι θεωρεῖτέ
 11 με. Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.
 12 Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βιασάσθαι ἄρτι.
 13 Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς
 14 εἰς τὴν ἀλήθειαν πᾶσαν· οὐ γὰρ λαλήσει ἀφ' ἐαυτοῦ, ἀλλ' ὅσα
 15 ἀκούσει, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖ-
 16 νος ἐμέ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται, καὶ ἀναγγελεῖ
 17 ὑμῖν. Πάντα ὅσα ἔχει ὁ πατήρ, ἐμά ἐστίν· διὰ τοῦτο εἶπον
 18 ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει, καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν, καὶ
 19 οὐκέτι θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με. Εἴ-
 20 παν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστί τοῦ-
 21 το ὃ λέγει ἡμῖν· μικρὸν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν
 22 μικρὸν, καὶ ὄψεσθέ με· καὶ ὅτι ὑπάγω πρὸς τὸν πατέ-
 23 ρα; Ἐλεγον οὖν· τί ἐστί τοῦτο ὃ λέγει μικρὸν, οὐκ οἶδαμεν.
 24 Ἐγὼ ἴησους ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· πε-
 25 ρὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· μικρὸν, καὶ οὐ
 26 θεωρεῖτέ με· καὶ πάλιν μικρὸν, καὶ ὄψεσθέ με; Ἀμὴν ἀμὴν
 27 λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος
 28 χαρήσεται· ὑμεῖς λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χα-
 29 ράν γενήσεται. Ἡ γυνὴ ὅταν τίκτη, λύπην ἔχει, ὅτι ἤλ-
 30 θεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημο-
 31 νεύει τῆς θλίψεως, διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς
 32 τὸν κόσμον. Καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψο-
 33 μαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν
 34 οὐδεὶς ἀρεῖ ἀφ' ὑμῶν. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐγὼ οὐκ ἐρωτή-
 35 σετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἂν τι αἰτήσητε τὸν πα-
 36 τέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. Ἔως ἄρτι οὐκ ἠτήσατε
 37 οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήμψεσθε, ἵνα ἡ χαρὰ
 38 ὑμῶν ᾗ πεπληρωμένη.
 39 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε
 40 οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρῆρσία περὶ
 41 τοῦ πατρὸς ἀπαγγελῶ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνό-
 42 ματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν

8. ἐλέγξει] convince, i.e., convict by irrefragable arguments. The δικαιοσύνη is probably to be understood of the condemnation of the world in the false justice of the Jews and Gentiles,

founded on their legal observances or mere natural virtue; the κρίσις of the condemnation of the world in the overthrow of its chief.

- 27 πατέρα περὶ ὑμῶν· Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι
 28 ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ
 29 πατρὸς ἐξῆλθον. Ἐξῆλθον ἐκ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς
 τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν
 30 πατέρα. Λέγουσιν οἱ μαθηταὶ αὐτοῦ· Ἴδε, νῦν ἐν παρρησίᾳ
 31 λαλεῖς, καὶ παροιμίαν οὐδὲ μίαν λέγεις. Νῦν οἶδαμεν ὅτι οἶδας
 πάντα, καὶ οὐ χρειᾶν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύο-
 32 μεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς Ἰησοῦς· ἄρτι
 33 πιστεύετε; Ἰδοὺ, ἔρχεται ὥρα καὶ ἐλήλυθεν, ἵνα σκορπισ-
 θῇτε ἕκαστος εἰς τὰ ἴδια, καὶ μόνον ἀφήτε· καὶ οὐκ εἰμι
 34 μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστιν. Ταῦτα λελάληκα ὑμῖν ἵνα
 ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλίψιν ἔχετε· ἀλλὰ θαρσεύετε,
 ἐγὼ νενίκηκα τὸν κόσμον.

ΚΕΦ. ΙΖ. (17).

- 1 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ
 εἰς τὸν οὐρανόν, εἶπεν· πάτερ, ἀλήλυθεν ἡ ὥρα, δόξασόν σου
 2 τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σε· Καθὼς ἔδωκας αὐτῷ ἐξου-
 3 σίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς
 4 ζωὴν αἰώνιον. Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα ἰνῶσκωσί
 σε τὸν μόνον ἀληθινόν θεόν, καὶ ὃν ἀπέστειλας Ἰησοὺν Χρισ-
 5 τόν. Ἐγὼ σε ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας ὃ δέδω-
 6 κας μοι ἵνα ποιήσω. Καὶ νῦν δόξασόν με σὺ πάτερ παρὰ σεναν-
 7 τῷ τῇ δόξῃ ἣ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφα-
 8 νέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσ-
 9 μου· σοὶ ἦσαν, καὶ μοὶ αὐτοῖς ἔδωκας, καὶ τὸν λόγον σου τε-
 10 τηρήκων. Νῦν ἔγνωκαν ὅτι πάντα ὅσα ἔδωκες μοι, παρὰ σοῦ
 11 εἰσιν. Ὅτι τὰ ῥήματα ἃ ἔδωκες μοι, δέδωκα αὐτοῖς· καὶ αὐ-
 12 τοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ
 13 ἐπίστευσαν ὅτι σὺ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ
 14 περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰ-
 15 σιν. Καὶ τὰ ἐμὰ πάντα σα ἐστίν, καὶ τὰ σὰ ἐμὰ· καὶ δεδόξασ-

32. εἰς τὰ ἴδια] *every man to his own*. A usual signification of the phrase is one's own house, compare ch. xix. 27, and Acts, xxi. 6. Mald., however, understands this place of their flying in different directions, each man his own way, as the App. had not now houses.

XVII. 2. πάν...αὐτοῖς] Cf. Luke xxi. 6.

6. τετηρήκων] Alexandrine form for τετηρήκασιν.

7. ἔδωκες] So in codex, instead of ἔδωκας.

9. οὐ περὶ τοῦ κόσμου] On this occasion he prayed for his apostles and disciples only, to whom he was bidding farewell, though on the cross he prayed even for those who crucified him.

10. δεδόξασμαι] *I am glorified in them*. The perf. here need not be taken as anticipating the future event. "As those who did not believe in him, in a

- 11 **μαὶ ἐν αὐτοῖς. Καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσιν, κἀγὼ πρὸς σε ἔρχομαι. Πατὴρ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὡσιν ἐν κα-**
 12 **θῶς καὶ ἡμεῖς, ὅτε ἦμεν μετ' αὐτῶν.* Ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας· ἵνα ἡ γραφὴ πληρωθῇ.^(a) Νῦν δὲ πρὸς σέ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχῃσι τὴν χυρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.**
 14 **Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσιν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τήρῃσιν αὐτοὺς ἐκ τοῦ πονηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσιν, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. Ἀγιάσον αὐτοὺς ἐν ἀληθείᾳ· ὁ λόγος ὁ σὸς ἡ ἀλήθεια ἐστίν. Καθὼς ἐμέ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον.**
 19 **Καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτὸν, ἵνα ὡσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ. Ἵνα πάντες ἐν ὧσιν, καθὼς σὺ πατὴρ ἐν ἐμοὶ, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὡσιν· ἵνα ὁ κόσμος πιστεύῃ ὅτι σὺ με ἀπέστειλας.**
 22 **Κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς· ἵνα ὡσιν ἐν, καθὼς ἡμεῖς ἐν. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὡσιν τετελειωμένοι εἰς ἔν· ἵνα γινώσκῃ ὁ κόσμος ὅτι σὺ με ἀπέστειλας, καὶ ἡγάπησας αὐτοὺς, καθὼς ἐμέ ἡγάπησας.**
 24 **Πατὴρ, ὃ δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὡσιν μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με πρὸ καταβολῆς κόσμου, πατὴρ δίκαιε. Καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας. Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω ἵνα ἡ ἀγάπῃ ἣν ἡγάπησάς με, ἐν αὐτοῖς ᾗ, κἀγὼ ἐν αὐτοῖς.**

* 12. "Οτε ἦμεν μετ' αὐτῶν.

(a) Ps. cviii. 8.

manner cast a shade on him, by rejecting him as a mere and abject man, so those who believed in him, glorified him, by showing they had an exalted and divine opinion of him." Mald.

11. *ᾧ δέδωκάς*] By attraction for *δ*. The sense is: "Keep them in the profession of thy name—in that knowledge concerning thee—which I have received

from thee and delivered to my disciples." (note of the Abbé Crampon on *ἡ Λαπίδ* in this place). The reading followed by the Vulg. here, in the next verse, and in verse 24 is *οὖς*.

13. *τὴν ἐμὴν*] i.e., the joy which I have, or which I have communicated and given to them.

ΚΕΦ. ΙΗ. (18).

- 1 **Τ**αῦτα εἰπὼν Ἰησοὺς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ πέ-
 2 ραν τοῦ χειμάρρου τῶν κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλ-
 3 θεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. Ἦιδει δὲ καὶ Ἰούδας ὁ πα-
 4 ραδιδοὺς αὐτὸν, τὸν τόπον· ὅτι πολλάκις συνήχθη Ἰησοὺς μετὰ
 5 τῶν μαθητῶν αὐτοῦ ἐκεῖ. Ὁ οὖν Ἰούδας λαβὼν τὴν σπείραν,
 6 καὶ ἐκ τῶν ἀρχιερέων καὶ τῶν Φαρισαίων ὑπηρέτας, ἔρχεται ἐκεῖ
 7 μετὰ φυνῶν καὶ λαμπάδων καὶ ὕπλων. Ἰησοὺς οὖν εἰδὼν πάν-
 8 τα τὰ ἐρχόμενα ἐπ' αὐτὸν, ἐξῆλθε καὶ λέγει αὐτοῖς· τίνα ζητεῖ-
 9 τε; Ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. Λέγει αὐτοῖς·
 10 ἐγὼ εἰμι Ἰησοὺς· εἰστήκει δὲ καὶ Ἰούδας ὁ παραδιδὼς αὐτὸν,
 11 μετ' αὐτῶν. Ὡς οὖν εἶπεν αὐτοῖς· ἐγὼ εἰμι, ἀπήλθαν εἰς τὰ
 12 ὀπίσω, καὶ ἔψααν χαμαί. Πάλιν οὖν ἐπηρώτησεν αὐτούς· τίνα
 13 ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον. Ἀπεκρίθη Ἰη-
 14 σοὺς· εἶπον ὑμῖν ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμε ζητεῖτε, ἀφετε του-
 15 τούς ὑπάγειν. Ἰνα πληρωθῇ ὁ λόγος ὃν εἶπεν· ὅτι οὗς δέδωκάς
 16 μοι, οὐκ ἀπωλεσα ἐξ αὐτῶν οὐδένα. Σίμων οὖν Πέτρος ἔχων μά-
 17 χαιραν, εἴλκυσε αὐτήν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον,
 18 καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν· ἦν δὲ ὄνομα τῷ δούλῳ
 19 Μάλχος. Εἶπεν οὖν ὁ Ἰησοὺς τῷ Πέτρῳ· βάλε τὴν μάχαιραν
 20 εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ οὐ μὴ πῖω
 21 αὐτό;
 22 Ἡ οὖν σπείρα καὶ ὁ χιλιάρχος καὶ οἱ ὑπηρέται τῶν Ἰου-
 23 δαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτόν. Καὶ ἤγαγον
 24 πρὸς Ἀννᾶν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὅς ἦν ἀρ-
 25 χιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου. Ἦν δὲ Καϊάφας ὁ συμβουλευ-
 26 σας τοῖς Ἰουδαίοις ὅτι συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ
 27 τοῦ λαοῦ. Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, καὶ ἄλ-
 28 λος μαθητῆς· ὁ δὲ μαθητῆς ἐκεῖνος γνωστὸς ἦν τῷ ἀρχιερεῖ, καὶ
 29 συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως. Ὁ δὲ Πέ-
 30 τρος εἰστήκει πρὸς τῇ θύρᾳ ἔξω· ἐξῆλθεν οὖν ὁ μαθητῆς ὁ ἄλ-
 31 λος ὁ γνωστὸς τοῦ ἀρχιερέως, καὶ εἶπεν τῇ θυρωρῷ, καὶ εἰσῆ-
 32 γαγε τὸν Πέτρον. Λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρὸς·

XVIII. 1. τῶν κέδρων] The brook Cedron flows between the valley of the same name and the Mount of Olives into the Dead Sea. The name is derived from a Hebrew word signifying "dark." The more probable reading in this place is τοῦ κεδρών. (Cf. Wilke's Lex. N.T. i. v. and Scholz).

κῆπος. Cf. Mat. xxvi. 36.

3. τὴν σπείραν] Probably Roman soldiers from the garrison of the fortress Antonia. The art. indicates that it was the detachment on duty. Cf. Mat. xxvii. 27.

12. χιλιάρχος] *tribunus*, Vulg., the Roman officer in command.

13. Cf. Mat. xxvi. 57, 69.

μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖ-
 18 νοι· οὐκ εἰμί. Εἰστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρα-
 19 κινὰν πεποικότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν δὲ καὶ ὁ Πέ-
 20 τρος μετ' αὐτῶν ἐστὼς καὶ θερμαινόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώ-
 21 τησεν τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδουχῆς
 22 αὐτοῦ. Ἀπεκρίθη αὐτῷ Ἰησοῦς· Ἐγὼ παρῆρσία λελάληκα
 23 τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ,
 24 ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλη-
 25 σα οὐδέν· τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας, τί ἐλά-
 26 λησα αὐτοῖς· ἴδε, οὗτοι οἶδασιν ἃ εἶπον ἐγώ. Ταῦτα δὲ αὐ-
 27 τοῦ εἰπόντος, εἰς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκε ράπισμα τῷ
 28 Ἰησοῦ, εἰπὼν· οὕτως ἀποκρίνη τῷ ἀρχιερεῖ; Ἀπεκρίθη αὐτῷ
 29 Ἰησοῦς· εἰ κακὸς ἐλάλησα, μάρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ
 30 καλῶς, τί με ἔρεῖς; Ἀπέστειλεν οὖν αὐτὸν ὁ Ἄννης δεδεμένον
 31 πρὸς Καϊάφαν τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἐστὼς καὶ
 32 θερμαινόμενος· εἶπον οὖν αὐτῷ· μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐ-
 33 τοῦ εἶ; ἡρνήσατο ἐκεῖνος, καὶ εἶπεν· οὐκ εἰμί. Λέγει εἰς ἐκ
 34 τῶν δούλων τοῦ ἀρχιερέως, συγγενῆς ὦν οὐ ἀπέκαψε Πέτρος τὸ
 35 ὠτίον· οὐκ ἐγὼ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ; Πάλιν οὖν ἡρ-
 36 νήσατο Πέτρος, καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.
 37 Ἀγούσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώ-
 38 ριον· ἦν δὲ πρῶτ' καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον,
 39 ἵνα μὴ μιανθῶσιν, ἀλλὰ φάγωσιν τὸ πάσχα. Ἐξῆλθεν οὖν
 40 ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς, καὶ φησὶν· τίνα κατηγορίαν φέρε-
 41 τε τοῦ ἀνθρώπου τούτου; Ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· εἰ μὴ
 42 ἦν οὗτος κακὸν ποιῶν, οὐκ ἂν σοι παρεδώκαμεν αὐτόν. Εἶπεν οὖν
 43 αὐτοῖς Πειλᾶτος· λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν
 44 κρίνατε αὐτόν. Εἶπον αὐτῷ οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν
 45 ἀποκτείνειν οὐδένα. Ἴνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπεν,
 46 σῆμαίνων ποῖον θανάτῳ ἤμελλεν ἀποθνήσκειν. Εἰσῆλθεν οὖν πάλιν
 47 εἰς τὸ πραιτώριον ὁ Πειλᾶτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ
 48 εἶπεν αὐτῷ· σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ἀπεκρίθη Ἰη-

26. *συγγενῆς ὦν οὗ*] for *τούτου*, *οὗ*.
 28. *πραιτώριον*] Cf. Mat. xxvii. 27.
 οὐκ εἰσῆλθον. Lest, by entering the house of the heathen governor, they should contract legal defilement, and so be unable *φαγεῖν τὸ πάσχα*, which expression is probably here to be understood of the victims offered throughout the Paschal week. The Paschal lamb had been eaten the night before.

31. *οὐκ ἔξεστιν*] Judæa having been reduced into a Roman province on the deposition of Archelaus, the Jews had

not the power of life and death. It has been inferred from Acts vii. 57, that they were allowed to retain it in religious cases, but it is more probable the stoning of St. Stephen was tumultuary. "The Jewish tribunals retained still the right of pronouncing sentence: but for the execution of the sentence, they should have recourse to the Roman procurator." (Abp. Dixon's *Introd. to the Scr. ii.* p. 52.)

32. *ποῖον θανάτῳ*] Cf. Mat. xxvii. 22.

σοὺς· ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι εἶπον σοι περὶ
 35 ἐμοῦ; Ἀπεκρίθη ὁ Πειλᾶτος· μή τι ἐγὼ Ἰουδαῖος εἰμὶ; τὸ ἔθνος
 36 τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας; Ἀπε-
 κρίθη Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τού-
 του· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρε-
 ται οἱ ἐμοὶ ἡγωνίζοντο ἅν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν
 37 δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πει-
 λᾶτος· οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς· σὺ λέγεις
 ὅτι βασιλεὺς εἰμὶ· ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦ-
 το ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ· πᾶς ὁ
 38 ὢν ἐκ τῆς ἀληθείας, ἀκούει μου τῆς φωνῆς. Λέγει αὐτῷ ὁ Πει-
 λᾶτος· τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθεν πρὸς
 τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς· ἐγὼ οὐδὲ μίαν εὐρίσκω ἐν αὐ-
 39 τῷ αἰτίαν. Ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν τῷ
 πάσχᾳ· βούλεσθε οὖν ἀπολύσω τὸν βασιλεῦ τῶν Ἰουδαίων;
 40 Ἐκραύγασαν οὖν πάλιν λέγοντες· μὴ τοῦτον, ἀλλὰ τὸν Βαραβ-
 βᾶν· ἦν δὲ ὁ Βαραββᾶς ληστής.

ΚΕΦ. ΙΘ. (19).

1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν, καὶ ἐμαστίgewσεν. Καὶ
 2 οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ
 3 κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περίεβαλον αὐτόν. Καὶ ἤρχοντο
 πρὸς αὐτόν, καὶ ἔλεγον· χαίρε ὁ βασιλεὺς τῶν Ἰουδαίων, καὶ ἐδίδο-
 4 σαν αὐτῷ ραπίσματα. Καὶ ἐξῆλθε πάλιν ἔξω ὁ Πειλᾶτος, καὶ
 λέγει αὐτοῖς· ἴδε, ἄγω ὑμῖν αὐτόν ἔξω, ἵνα γινώτε ὅτι οὐδὲ μίαν αἰ-
 5 τίαν εὐρίσκω ἐν αὐτῷ. Ἐξῆλθεν οὖν Ἰησοῦς ἔξω, φορῶν τὸν ἀκαν-
 θινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον, καὶ λέγει αὐτοῖς· ἰδοὺ
 6 ἄνθρωπος. Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται,
 ἐκραύγασαν, λέγοντες· σταύρωσον, σταύρωσον· λέγει αὐτοῖς ὁ
 Πειλᾶτος· λάβετε αὐτόν ὑμεῖς, καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ
 7 εὐρίσκω ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς
 νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι
 8 νιὸν θεοῦ ἑαυτὸν ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦ-
 9 τον τὸν λόγον, μᾶλλον ἐφοβήθη. Καὶ εἰσῆλθεν εἰς τὸ πραι-
 τῆριον πάλιν, καὶ λέγει τῷ Ἰησοῦ· πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς
 10 ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. Λέγει οὖν αὐτῷ ὁ Πειλᾶτος· ἐμοὶ
 οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι σε, καὶ
 11 ἐξουσίαν ἔχω σταυρώσαι σε; Ἀπεκρίθη αὐτῷ Ἰησοῦς· οὐκ ἔχεις
 ἐξουσίαν κατ' ἐμοῦ οὐδὲ μίαν, εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ

XIX. 11. διὰ τοῦτο] As urging him which he otherwise would not have done.
 to exercise the power permitted to him, ὁ παραδούς. ch. xviii. 85.

- 12 τοῦτο ὁ παραδούς με σοὶ μείζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ὁ Πειλᾶτος ἐζήτει ἀπολύσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύησαν, λέγοντες· ἂν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς
- 13 ὁ βασιλέα εὐατόν ποιῶν, ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πειλᾶτος ἀκούσας τῶν λόγων τούτων, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος, εἰς τόπον λεγόμενον λιθόστρωτον, ἐβραϊστὶ 14 δὲ γαββαθᾶ. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἣν ὡς ἔκτη·
- 15 καὶ λέγει τοῖς Ἰουδαίοις· ἴδε ὁ βασιλεὺς ὑμῶν· Ἐκραύησαν οὖν ἐκεῖνοι· ἄρον, ἄρον, σταύρωσον αὐτόν. Λέγει αὐτοῖς ὁ Πειλᾶτος· τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.
- 16 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῇ· παρέλαβον 17 οὖν τὸν Ἰησοῦν. Καὶ βαστάζων αὐτῷ τὸν σταυρὸν ἐξήλθεν εἰς τὸν 18 λεγόμενον κρανίου τόπον, ὅς λέγεται ἐβραϊστὶ Γολγοθ. Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο, ἐντεῖθεν καὶ ἐν- 19 τεῦθεν, μέσον δὲ τὸν Ἰησοῦν. Ἐγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος, καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἣν δὲ γεγραμμένον· Ἰησοῦς ὁ 20 Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων. Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πό- 21 λεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον ἐβραϊστὶ, 21 ῥωμαϊστὶ, ἑλληνιστί. Ἐλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ γράφῃ· ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖ- 22 νος εἶπε, βασιλεὺς τῶν Ἰουδαίων εἰμί. Ἀπεκρίθη ὁ Πειλᾶτος· ὁ 23 γέγραφα, γέγραφα. Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, ἔλαβον τὰ ἱμάτια αὐτοῦ, καὶ ἐποίησαν τέσσαρα μέρη, 24 ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα· ἣν δὲ ὁ χιτῶν ἄρρη- 24 φος, ἐκ τῶν ἡνώθεν ὑφαντὸς δι' ὅλου. Εἶπον οὖν πρὸς ἀλλή- 24 λους· μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ, τίνος

12. τῷ Καίσαρι] This was Tiberius, whose dark and suspicious character Pilate would doubtless dread.

13. λιθόστρωτον] A tessellated pavement, constructed with sections of different-coloured marbles; on this rested the tribunal (βῆμα) or raised platform, where the chair of the governor was placed. Γαββαθᾶ is connected with the Hebrew term *gabah*, "lofty."

14. παρασκευὴ τοῦ Πάσχα] Probably explained as the Parasceve (Cf. Mat. xxvii. 62) of the Paschal Sabbath, which, as it fell within the octave of the Pasch, was more solemn than the other sabbaths, and was therefore called *great* (v. 31).

ὡς ἔκτη] St. Mark (xv. 29) says *τρίτη*. The narratives may be reconciled, by understanding St. Mark to speak of the crucifixion in its *commencement*, when the Jews clamoured for it, and Pilate ordered our Lord to be scourged; St. John, of its *completion*, when Pilate pronounced the judicial sentence, and it was carried into effect. Some, however, have supposed an error of the copyists, by which the numeral letters for 3 and 6, which are closely similar in form, have been changed. Vid. Patrizi, de Evangel. lib. ii adn. 195.

19. τίτλον] The Latin titulus.

- ἔσται ἵνα ἡ γραφή πληρωθῇ·^(a) διμερίσαντο τὰ ἱμάτιά μου
 25 οὖν στρατιῶται ταῦτα ἐποίησαν. Εἰστήκεισαν δὲ πρὸς τῷ σταυ-
 ρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐ-
 26 τοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς
 οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὄν. ἡγάπα,
 27 λέγει τῇ μητρί· γύναι, ἴδε ὁ υἱός σου. Εἶτα λέγει τῷ μα-
 θητῇ· ἴδε ἡ μήτηρ σου· καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ
 28 μαθητὴς αὐτὴν εἰς τὰ ἴδια. Μετὰ τοῦτο Ἰησοῦς εἰδὼς ὅτι
 ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή,^(b) λέγει· διγνώ.
 29 Σκεύους ἕκειτο ὄξους μεστόν· σπόγγον οὖν μεστόν τοῦ ὄξους ὑπ-
 σῶπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. Ὅτε οὖν
 30 ἔλαβεν τὸ ὄξος Ἰησοῦς, εἶπεν· τετέλεσται· καὶ κλίνας τὴν κεφαλὴν,
 παρέδωκεν τὸ πνεῦμα.
 31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
 σταυροῦ· τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέ-
 ρα ἐκείνου τοῦ σαββάτου, ἠρώτησαν τὸν Πειλάτον ἵνα κατεαγῶσιν
 32 αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ
 τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συν-
 33 σταυρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη
 34 αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη. Ἄλλ' εἰς
 τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν

(a) Ps. xxi. 19.

(b) Ps. lxxviii. 22.

26. ἡ τοῦ Κλωπᾶ] Cf. Mat. xxvii. 56.

27. εἰς τὰ ἴδια] Cf. ch. xvi. 32. Wilke (Lex. N.T. i. v. ἴδιος) renders τὰ ἴδια "domus, quam habet aliquis," referring to these passages. Cf. Esth. v. 10. εἰσελθὼν εἰς τὰ ἴδια, reversus in domum suam, V. The Vulg. renders the text before us, accepit...in sua. à Lapide remarks: "sons are wont to take their aged parents into their house and to nourish them; and those whom we take into our care, we take also into our house." He quotes, among others, St. Aug. as follows: "Suscepit eam in sua, non prædia, quæ propria possidebat; sed officia, quæ propria dispensatione curabat," but adds: "All these views come to the same thing. Hence St. John when he departed to Ephesus, took thither the B. Virgin with him."

29. ὑσώπῳ] Mat. and Mark have

καλᾶμφ, a general term, applicable to a plant like the hyssop. It has long stalks of about one and a-half foot.

31. μεγάλη] As occurring in the Paschal week. See above, v. 14.

κατεαγῶσιν] The *crurifragium* was inflicted as an additional torture, or, as some think, to accelerate death.

34. ἐξῆλθεν] Although the pericardium contains a sort of liquid, with reference to which some have attempted to explain this passage, it does not resemble water in such a manner, as at all to justify such an hypothesis. The flow was doubtless preternatural. Cf. St. Ambrose, Exp. in Luc. x. 185. "Utique post mortem sanguis in nostris corporibus congelascit: ex illo autem incorrupto licet corpore, sed defuncto, omnium vita manabat. Aqua enim et sanguis exhibit: illa quæ diluat, iste qui redimat."

- 35 εὐθὺς αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρτύρηκε, καὶ ἀλη-
 36 θινῇ αὐτοῦ ἐστὶν ἡ μαρτυρία καὶ ἐκεῖνος οἶδεν ὅτι ἀληθὴ λέ-
 37 γει, ἵνα ὑμεῖς πιστεῦητε. Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ
 38 πληρωθῇ^(c) ὅσοτον οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν ἑτέρα γρα-
 39 φὴ λέγει^(d) ὅφονται εἰς ὃν ἐξεκέντησαν.
 40 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσήφ ἀπὸ Ἀρει-
 41 μαθαίας, ὢν μαθητὴς Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φό-
 42 βον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψεν ὁ
 43 Πειλᾶτος· ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα αὐτοῦ. Ἦλθεν δὲ καὶ
 44 Νικοδήμος, ὁ ἐλθὼν πρὸς αὐτὸν νυκτὸς τὸ πρῶτον, φέρων
 45 ἔλιγμα σμύρνης καὶ ἀλός ὡς λίτρας ἑκατόν. Ἐλαβον οὖν τὸ
 46 σῶμα τοῦ Ἰησοῦ, καὶ ἔδεσαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων,
 47 καθὼς ἔθος ἐστὶ τοῖς Ἰουδαίοις ἐνταφιάζειν. Ἦν δὲ ἐν τῷ τόπῳ
 48 ὅπου ἔσταυρωθῇ κήπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
 49 οὐδέπω οὐδεὶς ἦν τεθειμένος. Ἐκεῖ οὖν διὰ τὴν παρυσκευὴν τῶν
 50 Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

ΚΕΦ. Κ. (20).

- 1 Τῇ δὲ μιᾷ σαββάτων Μυρία ἡ Μαγδαληνὴ ἔρχεται πρῶ-
 2 τῇ σκοτίας ἔτι οὔσης, εἰς τὸ μνημεῖον· καὶ βλέπει τὸν λίθον ἡρμέ-
 3 νον ἐκ τοῦ μνημείου. Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνι
 4 Πέτρῳ, καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ
 5 λέγει αὐτοῖς· ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδα-
 6 μεν ποῦ ἔθηκαν αὐτόν. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μα-
 7 θητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον. Ἐτρεχον δὲ οἱ δύο ὁμοῦ,
 8 καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχιον τοῦ Πέτρου, καὶ ἦλθε
 9 πρῶτος εἰς τὸ μνημεῖον. Καὶ παρακύνψας βλέπει κείμενα τὰ
 10 ὀθόνια· οὐ μέντοι εἰσῆλθεν. Ἐρχεται οὖν καὶ Σίμων Πέτρος ἀκο-
 11 λουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθό-
 12 νια κείμενα. Καὶ τὸ σουδάριον ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ
 13 οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς

(c) Exod. xii. 46.

(d) Zach. xii. 10.

36. Said of the Paschal lamb, in the passage referred to.

39. ἔλιγμα] "a roll," th. ἐλίσσω. The Vulg. has *mixturem*, μίγμα.

λίτρα] *libras*, Vulg., with which the Greek word is probably connected. If the λίτρα equalled the Roman *libra*, it was rather less than 3lb. avoirdupois. The large quantity used may have been partly applied in perfuming the sepul-

chre. Cf. 2 Paral. xvi. 14, where the funeral of Asa is described.

XX. 1. τῇ μιᾷ] Cf. Mat. xxviii. 1, Mar. xvi. 9.

τὸν λίθον] The large stone which had been placed at its mouth. Of this no mention is previously made by St. John, but he speaks of it as known to his readers from the other evangelists, Abq. Kenrick.

- 8 ἓνα τόπον. Τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶ-
 9 τος εἰς μνημεῖον, καὶ εἶδεν, καὶ ἐπίστευσεν. Οὐδέπω γὰρ
 10 ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Ἀπῆλ-
 11 θον οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί. Μαρίᾱ δὲ εἰστήκει, πρὸς
 12 τῷ μνημεῖῳ ἔξω κλαίονσα· ὡς οὖν ἔκλαιεν, παρέκτυψεν εἰς τὸ μνη-
 13 μα τοῦ Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· γύναι, τί κλαίεις;
 14 καὶ λέγει αὐτοῖς· ὅτι ἤραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθικαν
 15 αὐτόν. Ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεω-
 16 ρεῖ τὸν Ἰησοῦν ἐστῶτα· καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστιν. Λέγει
 17 αὐτῇ Ἰησοῦς· γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη, δοκού-
 18 σα ὅτι ὁ κηπουρὸς ἐστιν, λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας
 19 αὐτόν, εἰπέ μοι ποῦ ἔθικας αὐτόν· κἀγὼ αὐτὸν ἀράω. Λέγει αὐ-
 20 τῇ Ἰησοῦς, Μαριάμ· στραφεῖσα ἐκείνη λέγει αὐτῷ ἐβραϊστί· ῥαβ-
 21 βουνεῖ, ὃ λέγεται, διδάσκαλε. Λέγει αὐτῇ Ἰησοῦς· μὴ ἄπτου μου·
 22 οὐπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου· πορεύου δὲ πρὸς τοὺς
 ἀδελφούς μου, καὶ εἰπέ αὐτοῖς· ἀναβυῖναι πρὸς τὸν πατέρα μου
 καὶ πατέρα ὑμῶν, καὶ θεόν μου καὶ θεὸν ὑμῶν. Ἐρχεται Μα-
 ρίαμ ἡ Μαγδαληνὴ, ἀγγέλλουσα τοῖς μαθηταῖς, ὅτι εὗρεκα
 τὸν Κύριον, καὶ ταῦτα εἶπεν αὐτῇ.
- 19 Οὕτως οὖν ὁψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ συββάτων,
 καὶ τῶν θυρῶν κεκλεισμένων, ὅπου ἦσαν οἱ μαθηταί διὰ τὸν
 φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς, καὶ ἔστη εἰς τὸ μέ-
 20 σον καὶ λέγει αὐτοῖς· εἰρήνῃ ὑμῖν. Καὶ τοῦτο εἰπὼν, ἔδειξε
 καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. Ἐχάρησαν οὖν οἱ μα-
 21 θηταί ἰδόντες τὸν Κύριον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν·
 εἰρήνῃ ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω ὑμᾶς.
 22 Καὶ τοῦτο εἰπὼν, ἐνεφύσησε, καὶ λέγει αὐτοῖς· λάβετε πνεῦμα

10. πρὸς αὐτοὺς] *ad semetipsos*.
 Vulg., *to their home*, i.e., their tempo-
 rary abode. Cf. ch. xvi. 32.

12. λευκοῖς] *scil. iuxta locis*.

16. ῥαββουνεῖ] Cf. Mark, x. 51.

17. μὴ ἄπτου] St. Leo's exposition
 is: "I will not have you come to me
 corporally, or recognize me by carnal
 sense...I prepare greater things for you;
 when I shall have ascended to my Fa-
 ther, then shall you touch me more
 truly, when you shall apprehend what
 you do not touch, and believe what you
 do not see." à Lapide, however, prefers
 the following explanation, that St. Mary
 Magd. falling joyfully at his feet, and

desiring to cling there, not being able
 to satiate herself with kissing them, our
 Lord forbids her to delay; he has not
 yet ascended, nor will ascend so soon;
 there are yet forty days during which
 he will show himself to be seen and
 touched by them, let her then hasten to
 the rest and acquaint them with the
 joyful news.

19. κεκλεισμένων] It is plain that
 this fact is mentioned to signify that
 our Lord penetrated the closed doors—
 thus showing the omnipotence of his
 divinity and the gifts of resurrection
 and of his glorified body.

- 23 ἄξιον. Ἄν τινος ἀφῆτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινος κρατῆτε, κεκρατήνται.
- 24 Θωμᾶς δέ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. Ἐλεγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐωράκαμεν τὸν Κύριον· ὁ δὲ εἶπεν αὐτοῖς· ἐὰν μὴ ἴδω ἐν ταῖς χερsaὶν αὐτοῦ τὸν τύπον τῶν ἥλων, καὶ βάλῃ τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλῃ μου τὴν χεῖρα εἰς τὴν
- 26 πλευράν αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω οἱ μαθηταί αὐτοῦ· καὶ Θωμᾶς μετ' αὐτῶν· ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔσθη εἰς τὸ μέσον, καὶ εἶπεν·
- 27 εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾷ· Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τὰς χεῖράς μου· καὶ φέρε τὴν χεῖρα σου, καὶ βάλε εἰς τὴν
- 28 πλευράν μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Ἀπεκριθὼς Θωμᾶς, καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου. Λέγει αὐτῷ Ἰησοῦς· ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι, οἱ μὴ ἰδόντες, καὶ πιστεύσαντες.
- 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνὶ ὄπτιον τῶν μαθητῶν, ὃ αὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ.
- 31 Ταῦτα δὲ γέγραπται, ἵνα πιστεύητε, ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

23. κρατῆτε] *retinere*, i.e., hold, do not let go, in other words, do not forgive; equivalent to *δήσητε*, Mat. xviii. 18. It is of faith that this passage must be understood of the sacrament of penance, which Christ here specially instituted, giving to the apostles and to their lawful successors the judiciary power of forgiving and retaining sins.

26. ὀκτώ] "that is, on the eighth (not the ninth) day from our Lord's resurrection, at its close, towards night, on Low Sunday, in the octave of the Pasch, when we celebrate this mystery and read this Gospel in the mass." à Lapide.

28. ὁ κύριός μου καὶ ὁ θεός] By these words St. Thomas most plainly confessed that Jesus Christ was God. They are addressed to Jesus, the evangelist saying *καὶ εἶπεν αὐτῷ*, not *καὶ εἶπεν* simply; and our Lord immediately

praises the faith of Thomas, because he had professed it in these words. Beelen (Gr. Gr. § 29, Adn. 1), who takes the nom. with the art. to be here used for the voc., as in Mat. xi. 26. It is safer, however, to adopt Maldonatus' view, who says: "He confessed, therefore, that Christ himself was God: *Because thou hast seen me, Thomas, thou hast believed*. Why, then, did he not say, with the substantive verb: Thou art my Lord and my God? That he might say the self-same thing better; for the sentence as it were broken short off has more weight and vehemence, as though he broke out into a confession with such an impetus, that he had not time enough to complete his sentence." Suarez says that by these words St. Thomas rendered to Christ the adoration of latria.

ΚΕΦ. ΚΑ. (21).

- 1 Μετὰ ταῦτα ἐφάνέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς
 2 ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνέρωσεν δὲ οὕτως. Ἦσαν
 3 ὁμοῦ Σίμων Πέτρος, καὶ Θωμᾶς ὁ λεγόμενος Δίδυμος, καὶ Να-
 4 θαναῆλ ὁ ἀπὸ Κανὰ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου, καὶ
 5 ἄλλοι ἐκ τῶν μαθητῶν αὐτοῦ δύο. Λέγει αὐτοῖς Σίμων Πέτρος·
 6 ὑπάγω ἀλιεύειν. Λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
 7 ἔξηλθον, καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκ-
 8 τὶ ἐπιάσαν οὐδέν. Πρωῖτας δὲ ἤδη γινομένης ἔσθη Ἰησοῦς εἰς
 9 τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
 10 Λέγει οὖν αὐτοῖς Ἰησοῦς· παῖδιά, μὴ τι προσφάγιον ἔχετε ;
 11 ἀπεκρίθησαν αὐτῷ· οὐ. Ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δε-
 12 ξιά μερῇ τοῦ πλοίου τὸ δίκτυον, καὶ εὐρήσετε· ἔβαλον οὖν, καὶ
 13 οὐκέτι αὐτὸ ἐλκύσαι ἴσχυον ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
 14 Λέγει οὖν ὁ μαθητὴς ἐκείνος ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· ὁ
 15 Κύριος ἐστίν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ Κύριος ἐστίν, τὸν
 16 ἐπενδύτην διεξώσατο, ἦν γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν
 17 θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ
 18 ᾔσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλὰ ὥς ἀπὸ πηχῶν διακοσίων σύρου-
 19 ρες τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ὑπέβησαν εἰς τὴν γῆν, βλέ-
 20 πουσιν ἀνθρακίαν κειμένην, καὶ ὄψαριον ἐπικείμενον, καὶ ἄρτον.
 21 Λέγει αὐτοῖς Ἰησοῦς· ἐνέγκατε ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.
 22 Ἀνέβη οὖν Σίμων Πέτρος, καὶ εἴλκυσεν τὸ δίκτυον εἰς τὴν γῆν,
 23 μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν· καὶ τοσούτων
 24 ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. Λέγει αὐτοῖς Ἰησοῦς· δεῦτε,
 25 ἀριστήσατε. Οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτὸν, σὺ
 26 τίς εἶ ; εἰδότες ὅτι ὁ Κύριος ἐστίν. Ἐρχεται Ἰησοῦς, καὶ λαμ-

XXI. 1. ἐφάνέρωσεν] St. Chrys., Theoph. &c. note that the word implies that the now-glorified body of Christ could not have been seen, unless Christ had willed it; and accordingly that as before his resurrection his body was, by its nature, visible, but he, by his divine power, made it invisible when he willed, so after his resurrection, though it was invisible by its nature, because of its subtlety and glory, he rendered it visible by his power to his disciples. This word, at least, certainly shews that he was not always seen by the disciples after the resurrection, but at certain intervals, when he willed. Mald. Cf. Mat. xxviii. 16.

4. ἀλιεύειν] They appear to have returned to Galilee, their country, and there, whilst waiting for Christ, exercised their former calling of fishermen.

5. προσφάγιον] *pulmentarium*, Vulg. anything eaten with bread, for which purpose fish in particular was used. It is equivalent to ὄψαριον. Cf. infra, v. 9. and ch. vi. 9.

7. ἐπενδύτην] *tunicam*, Vulg. i.e., the upper tunic, opposed to that worn next the skin (*ὑποδύτης, χιτωνίσκος*, the Latin *subucula*).

γυμνός] Cf. Mar. xiv. 52.

- βάνει τὸν ἄρτον, καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὄψάριον ὁμοίως·
 14 Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς, ἐγερθεὶς ἐκ νεκρῶν.
 15 "Οτε οὖν ἡρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου, ἀγαπᾷς με πλεόν τούτων; λέγει αὐτῷ· ναὶ Κύριε·
 16 σὺ οἶδας, ὅτι φιλῶ σε· Λέγει αὐτῷ· βόσκει τὰ ἀρνία μου. Λέγει αὐτῷ· πάλιν δευτερον· Σίμων Ἰωάννου, ἀγαπᾷς με; λέγει αὐτῷ· ναὶ Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· ποιμαίνει τὰ
 17 προβάτιά μου. Λέγει αὐτῷ τὸ τρίτον· Σίμων Ἰωάννου, φιλεῖς με; ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον· φιλεῖς με; καὶ εἶπεν· Κύριε, πάντα σὺ οἶδας;· γινώσκεις ὅτι φιλῶ σε· Λέ-
 18 γει αὐτῷ Ἰησοῦς· βόσκει τὰ προβάτιά μου. Ἀμὴν ἀμὴν λέγω σοι, ὅτε ἥς νεώτερος, ἐξώνυνυς σεαυτὸν, καὶ περιεπάτεις ὅπου ἠθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος
 19 ζώσει σε, καὶ οἶσει ὅπου οὐ θέλεις. Τοῦτο δὲ εἶπεν, σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. Καὶ τοῦτο εἰπὼν, λέγει αὐτῷ·
 20 ἀκολούθει μοι. Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δειπνῶ ἐπὶ τὸ στήθος αὐτοῦ, καὶ εἶπεν· Κύριε, τίς ἐστιν ὁ παραδιδούς
 21 σε; Τοῦτον οὖν ἰδὼν ὁ Πέτρος, λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί;
 22 Λέγει αὐτῷ ὁ Ἰησοῦς· εἰάν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί

15. Ἰωάννου] Mai remarks in the margin: "So here and below. So also ch. i. 43, which reading I had rather I had retained there." [The *prima manus* in that place has Ἰωάννου].

πλεόν τούτων] *more than these, i.e., more than these love me.* "Christ took occasion of asking Peter whether he loved him more than the other disciples did, from his recent action, because he, alone of all, leaving the rest in the ship, when he heard it was Christ who was appearing on the shore, had thrown himself into the sea, which was a proof of singular love." Mald.

16. ποιμαίνει τὰ προβάτιά μου] Here the Vulg. has *agnos*, and *oves* in the following verse. For ποιμαίνει cf. Mat. ii. 6. The spiritual supremacy here given to St. Peter had been promised by our Lord, Mat. xvi. 18. "my sheep," signifies "my flock," "my church," in which the other apostles also are included, and the supremacy therefore extended over them, as well as the rest of the faithful.

Is, 19. The sense is, that in his

youth he girded himself, as he had just done, when, with youthful alacrity, he had thrown himself into the water, and went whither he would; in his old age, when men need rest, he should have greater toil, and should be bound by others, and led to the cross. In "stretching forth his hands," there seems a double allusion to the action of the aged when they are being assisted in putting on their clothes, and also to the stretching forth the arms to be nailed to the cross.

21. οὗτος δὲ τί;] scil. πείσεται, or ποιήσει.

22. εἰάν...θέλω] The Vulg. has *sic eum volo*, (in St. Jer. adv. Jov. i, the reading is *si sic*); which & Lap. interprets: "I will have thee, O Peter, follow me by the cross, but I will have John remain so, that is, without the cross and a violent death, until I come." He understands the period named, to signify the destruction of Jerusalem; Mald., the second advent of Christ, which should arrive without St John's undergoing a violent death.

- 23 πρὸς σέ; σύ μοι ἀκολουθεῖ. Ἐξῆλθον οὖν οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει· οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει· ἀλλ' εἰς αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ;
- 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ καὶ μαρτυρῶν περὶ τούτων, καὶ ὁ γράψας ταῦτα· καὶ οἶδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.
- 25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα εἰς γράφῃται καθ' ἓν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρῆσειν τὰ γυμνάζοντα βιβλία.
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ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ.

THE Acts of the Apostles, by internal evidence, completely bear out the undoubted tradition which assigns their authorship to St. Luke. The work is dedicated to the same person, Theophilus, to whom the gospel is inscribed. The purpose of St. Luke may be stated as an historical illustration of the execution of the precept of Christ to his apostles : *Euntes in mundum universum, prædicate Evangelium omni creaturæ* (Mar. xvi. 15). He relates the events connected with the foundation of the primitive church, the descent of the Holy Ghost, the multitude of conversions effected by St. Peter's preaching, the manners of the earliest Christians, the martyrdom of St. Stephen; the preaching of St. Philip in Samaria; the conversion of St. Paul; the reception of the Gentiles into the Church; the rise of the Church at Antioch; the imprisonment and delivery of St. Peter. With the last-mentioned event he breaks off from the history of the rest, and confines himself to a record of the apostolic labours of St. Paul and his companions, and of the transactions connected with that apostle, with whom he became associated at Troas, as we have already mentioned. The work therefore forms, not a statement of the acts of each of the apostles, but a narrative of leading facts, turning at first chiefly on the actions of St. Peter, and afterwards, in great detail, on those of St. Paul. The time at which the work terminates, would prove that St. Luke wrote it at Rome, about the end of the second year St. Paul spent in that city, a prisoner in his hired lodging (Acts, xxviii. 30). Its date is about A.D. 63; the narrative comprises a period of about 34 years.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

ΚΕΦ Α. (1).

- 1 **Τ**ὸν μὲν πρῶτον λόγον ἐποιήσαμην περὶ πάντων, ὦ Θεόφιλε,
 2 ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ διδάσκειν, ἄχρι ἧς ἡμέρας
 3 ἐντελεάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου, οὗς ἐξελέ-
 4 ξατο, ἀνελημφθῇ. Οἷς καὶ παρέστησεν ἐναντὶν ζῶντα μετὰ τὸ
 5 παθεῖν αὐτόν, ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαεράκοιντα
 6 ὁπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
 7 Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ὑπὸ Ἱεροσολύμων μὴ χω-
 8 ρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἡκού-
 9 σατέ μου. Ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύ-
 10 ματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. Οἱ

I. 1. μὲν] Used here without the corresponding δέ. ἤρξατο ποιεῖν. With this idiom Beelen compares the French *il se mit à faire*, where the verb *se mettre* is used almost pleonastically with the other verb, and would render, "which he did," yet so as to understand the phrase to imply also something continuous in the action indicated. Cf. Luke, v. 21, vii. 24, xii. 45, &c.

2. διὰ πνευμ. ἁγ.] Constr. with ἐν-τελεάμενος.

3. ἐν] Expresses here the instrument.

4. συναλιζόμενος] *convalescens*, Vulg. *eating together with them*, an interpretation which is given by St. Chrys. Œcum., and the Syriac version, as if deriving the word from ἅλς, implying the partaking of the common salt. Undoubtedly the ordinary sense is "assem-

bling together," (th. ἀλής), but Casaubon (ad Ath. Deipn. ii. 3) observes: "Although ἀλίζεσθαι and συναλίζεσθαι, in their general notion, signify assembling together without distinction of the purpose; yet there were those who thought they were strictly used of such as assemble together to an appointed meal. So Ath. uses the word here." He goes on to refer to the text before us.

ἦν ἡκούσατε] Here the writer passes from the oblique to the direct construction.

5. οὐ μετὰ πολλὰς] *not many days hence*. More literally, "after not many of these days," which are now current. Compare the Latin idiom "ante hos quinque dies," &c.

6. οἱ...συνελθόντες] *qui convenerant*,

- μὲν οὖν συνελθόντες, ἡρώτων αὐτὸν, λέγοντες· κύριε, εἰ ἐν
 7 τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ. Εἴ-
 πεν οὖν πρὸς αὐτοὺς· οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς
 8 οὗς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λημψέσθε δύνά-
 μιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς· καὶ ἔσεσθέ μου
 9 μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμα-
 ρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς. Καὶ ταῦτα εἰπὼν, αὐτῶν
 10 βλεπόντων ἐπήρθη, καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλ-
 μῶν αὐτῶν. Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν, πορευο-
 μένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν
 11 ἑσθήσεσι λευκαῖς. Οἱ καὶ εἶπαν· ἄνδρες Γαλιλαῖοι, τί ἐσθήκα-
 τε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημφθεὶς
 ἀφ' ὑμῶν εἰς τὸν οὐρανόν, οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε
 αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.
 12 Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλου-
 μένου Ἐλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ, σαββάτου ἔχον
 13 ὁδόν. Καὶ ὅτε εἰσῆλθον εἰς τὸ ὑπερῶν, ἀνέβησαν οὗ ἦσαν κα-
 ταιόμενοι, ὃ τε Πέτρος, καὶ Ἰωάνης, καὶ Ἰάκωβος, καὶ Ἀν-
 δρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Μαθθαῖος,
 14 Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτῆς, καὶ Ἰούδας Ἰα-
 κύβου. Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ
 15 προσευχῇ, σὺν γυναίξιν, καὶ Μαρίας τῇ μητρὶ Ἰησοῦ, καὶ
 16 σὺν τοῖς ἀδελφοῖς αὐτοῦ. Καὶ ἐν ταῖς ἡμέραις ταύταις ἀνασ-
 τὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν, εἶπεν· ἦν τε ὄχλος ὀνομά-
 17 των ἐπὶ τὸ αὐτὸ ὡς ἑκατὸν εἰκοσι. Ἄνδρες ἀδελφοί, ἔδει πλη-
 ρωθῆναι τὴν γραφὴν ἣν προείπε τὸ πνεῦμα τὸ ἅγιον διὰ στό-
 ματος Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦ-
 18 σιν Ἰησοῦν. Ὅτι κατηριθιμμένος ἦν ἐν ἡμῖν, καὶ ἔλαχεν τὸν
 κλῆρον τῆς διακονίας ταύτης. Οὗτος μὲν οὖν ἐκτίσαστο χωρίον

Vulg. the same referred to in v. 4, viz., the eleven apostles.

7. καιροῖς] *momenta*, Vulg. Abp. Kenrick remarks: "It seems here to mean favourable opportunities, in which sense it is used by Cic. 'omnia momenta observabimus, neque ullam prætermissum tui juvandi et levandi locum.'" Ep. Fam. vi. 10.

10. καὶ ὡς...καὶ ἰδοὺ] An anacoluthon. Compare Mat. ix. 10.

12. Ἐλαιῶνος] Cf. Mat. xxvi. 30. Luke xix. 29.

σαββάτου...ἔχον] Like *ἐτη ἔχων*, John v. 5. The syntax would require *ἔχοντος*. The Sabbath day's journey was 2,000 cubits. Cf. Luke, xxiv. 50.

14. σὺν γυναίξιν, καὶ Μαρίας] Beelen remarks (Gr. Gr. § 57, 2. δ.): "Where the particle *καί* connects a part with a whole, it gives by this means a certain excellence to the part," quoting this passage, and ch. v. 29, ὁ Πέτρος καὶ οἱ ἀπόστολοι.

15. ταύταις] viz., the days after our Lord's ascension, whilst they were expecting the coming of the Holy Ghost. *ὀνομάτων*] *persons*, lit. "names" as in Apoc. iii. 4.

18. ἐκτίσαστο] "acquired," it having been purchased with his money, and therefore in a sense said to have been acquired by him." Cf. Mat. xxvii. 6-9.

- ἐκ μισθοῦ τῆς ἀδικίας· καὶ πρηνὴς γενόμενος ἐλάκησεν μέσος,
 19 καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκείνο τῇ διαλέκτῳ αὐτῶν, ἀκελδαμαχ, τουτέστιν χω-
 20 ρίον αἵματος. Γέγραπται γὰρ ἐν βίβλῳ ψαλμῶν· (*) γεννηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος, καὶ μὴ ἔστω ὁ κυτοικὼν ἐν αὐτῇ, καὶ
 21 τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος. Δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ, ᾧ εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς
 22 ὁ κύριος Ἰησοῦς, ἀρξάμενος ἀπὸ τοῦ βαπτίσματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐ-
 23 τοῦ σὺν ἡμῖν γενέσθαι ἓνα τούτων. Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλοῦμενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Μαθθίαν.
 24 Καὶ προσευξάμενοι εἶπαν· σὺ κύριε καρδιογνώστα πάντων, ἀνά-
 25 δεῖξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἓνα. Λαβεῖν τὸν τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας, πο-
 26 ρευθῆναι εἰς τὸν τόπον τὸν ἴδιον. Καὶ ἔδωκαν κληροῦς αὐτοῖς, καὶ ἔπεσεν ὁ κληρὸς ἐπὶ Μαθθίαν, καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

ΚΕΦ. Β. (2).

- 1 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς, ἦσαν
 2 πάντες ὁμοῦ ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν
 3 οἶκον οὗ ἦσαν καθήμενοι. Καὶ ᾠφθῆσαν αὐτοῖς διαμερίζομε-
 4 ναι γλῶσσαι ὡσεὶ πυρὸς, καὶ ἐκάθισεν ἐφ' ἓνα ἕκαστον αὐτῶν.
 4 Καὶ ἐπλήσθησαν πάντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐ-

(a) Ps. lxxviii. 26, cviii. 8.

[ἐλάκησεν] St. Mat. xxvii. 5, says he hanged himself. Several explanations have been suggested, among which Mald. thinks it the most probable that Judas hung himself from some high place, and that he fell in consequence of the rope breaking, and burst asunder; or that he burst asunder some time after, the inflation of the body being a phenomenon which always attends this kind of death.

21. εἰσῆλθεν καὶ ἐξῆλθεν] A Hebraism, expressive of the daily life and conversation of any one. Observe the

brachylogia for εἰσῆλθεν ἐφ' ἡμᾶς καὶ ἐξῆλθεν ἀφ' ἡμῶν.

26. αὐτοῖς] "for them," *dat. commodi*.

II. 1. ἐν τῷ συμπλ.] In the imperfect sense, "whilst the day was being completed." πεντηκοστῆς scil. ἡμέρας, i.e., the fiftieth day after the second day of the Pasch.

3. ἐκάθισεν] The singular is used in a distributive sense.

4. ἐτέραις γλώσσαις] *with diverse tongues*. Compare *infra*, 7-12.

ἀποφθέγγεσθαι] Conveys the idea of solemnly uttering.

- 5 τοῖς. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐ-
 6 λαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ
 7 τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος, καὶ συνεχύθη* ὅτι ἤκουσεν
 8 εἰς ἑκάστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο
 9 δὲ* καὶ ἐθαύμαζον, λέγοντες· οὐχὶ ἰδοὺ πάντες οὗτοί εἰσιν
 10 οἱ λαλῶντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἑκαστὸς
 11 τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; Πάρθοι καὶ Μῆδοι
 12 καὶ Αἰλαμεῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰου-
 13 δαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν
 14 τε καὶ Παμφυλίαν, Αἴγυπτον, καὶ τὰ μέρη τῆς Λιβύης τῆς
 15 κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ
 16 προσήλυτοι, Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν
 17 ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ. Ἐξίσταντο
 18 δὲ πάντες καὶ διηποροῦντο, ἄλλος πρὸς ἄλλον λέγοντες· τί θέ-
 19 λει τοῦτο εἶναι; Ἕτεροι δὲ διαχλευάζοντες ἔλεγον· ὅτι γλεῦκους
 20 μεμεστωμένοι εἰσίν.
 21 Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἑνδεκα, ἐπῆρεν τὴν φωνὴν αὐ-
 22 τοῦ, καὶ ἀπεφθέγγετο αὐτοῖς· ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοι-
 23 κούντες Ἱερουσαλὴμ πάντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνω-
 24 τίσασθε τὰ ῥήματά μου. Οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, οὗ-
 25 τοι μεθύουσιν· ἔστιν γὰρ ὥρα ταύτῃ τῆς ἡμέρας· Ἀλλὰ τοῦτο

* Add. πάντες.

(a) Joel, ii. 28-32.

6. διαλέκτῳ] This term here applies to both languages and dialects. Some of the nations mentioned below used different dialects of the same language.

9. Αἰλαμεῖται] Inhabitants of Elymais, N. of the Persian gulf.

Ἀσίαν] Usually taken to signify *proconsular* Asia, with the exclusion of Phrygia, comprising therefore Mysia, Caria and Lydia. But the exclusion of Phrygia seems a difficulty. Hence it has been suggested that it means the west of the two divisions into which Agrippa divided *Asia propria*, and which was bounded on the E. by Phrygia and Lycaonia, on the W by the Ægean, on the S. by the Egyptian sea, and on the N. by Paphlagonia.

οἱ ἐπιδ. Ῥωμαῖοι] i.e., Roman Jews sojourning in Jerusalem at the time.

προσήλυτοι] Proselytes were those who had passed from Gentilism to the

Jewish religion. There were two classes of them: "proselytes of justice," and "proselytes of the gate," the former having been circumcised, and observing the whole Mosaic law; the latter, not circumcised, and observing certain laws only, in particular what were called the seven Noachic precepts, about avoiding idolatry, blasphemy, and other grievous sins, and abstaining from the use of blood.

13. γλεῦκους] This is strictly, sweet new wine, produced from the juice which exudes from the grape before it is trodden.

14. ἐνωτίσασθε] *auribus percipite*, Vulg. (th. ἐν, ὠτίον). Probably an Alexandrine word.

15. ὥρα τρίτῃ] i.e., about 9 a.m., before which hour, especially on Sabbath and festival-days, the Jews were not accustomed to taste anything.

- 17 ἔστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ. (*) Καὶ ἔσται μετὰ ταῦτα, λέγει ὁ θεὸς, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεῦσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. Καὶ γε ἐπὶ τοῖς δούλους μου καὶ ἐπὶ τὰς δούλαις μου ἐν ταῖς ἡμέραις ἐκείναις
- 19 ἐκχεῶ ἀπὸ τοῦ πνεύματός μου, καὶ προφητεῦσουσιν. Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα τοῦ πυρὸς καὶ ἀτμίδια καπνοῦ. Ὁ ἥλιος μεταστραφήσεται εἰς σκοτός, καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἢ ἔλθῃν ἡμέραν κυρίου τὴν μεγάλην καὶ ἐμφανῇ. Καὶ ἔσται, πᾶς ὃς ἐὰν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται.
- 22 *Ἄνδρες Ἰσραηλείται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδοδεδειγμένον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημεῖοις οἷς ἐποίησεν δι' αὐτοῦ
- 23 ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε. Τούτου τῇ ὥρισ-
24 μένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδοτον διὰ χειρὸς ἀνθρώπων προσπήξαντες ἀνείλατε. *Ὁν ὁ θεὸς ἀνέστησε, λύσας τὰς
- 25 ὠδύνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. Δαυεὶδ γὰρ λέγει, εἰς αὐτόν· (b) προωρώμην τὸν
- 26 κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. Διὰ τοῦτο ὑψοφάνθη μου ἡ καρδιά, καὶ ἡγαλ-
27 λιάσατο ἡ γλῶσσά μου· ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει
- 28 ἐπ' ἐλπίδι, ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδην, οὐδὲ δώσεις τὸν ὀσιόν σου ἰδεῖν διαφθοράν. Ἐγνώρισάς μοι
- 29 ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου. *Ἄνδρες ἀδελφοί, ἔξον εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου Δαυεὶδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη, καὶ τὸ μῆμα αὐτοῦ ἐστίν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης. Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὄρκω ὤμοσεν αὐτῷ ὁ θεός, ἐκ καρ-

(b) Ps. xv. 8-11.

17. πᾶσαν σάρκα] *all flesh*, a Hebraism for "all mankind." Cf. Mat. xvi. 17.

22. Ναζωραῖον] Cf. Mat. ii. 23. These accusatives depend on προσπήξαντες ἀνείλατε in v. 24.

23. τούτου] Used by way of emphasis, though not necessary for the syntax. ἀνθρώπων] i.e., Gentiles, strangers to the law of Moses. Cf. 1 Cor. ix. 21.

25. ὠδύνας] *sorrows*, lit. pains of travail, and thence any grievous suffering. The allusion is to Ps. xvii. 6, *proaccu-*

paverunt me laquei mortis, where the Hebrew word *chable* literally signifying "cords," is rendered ὠδύνας by the LXX.

25. εἰς αὐτόν] *concerning him*; that is, the prophetic words which follow were said of Christ, and apply to him.

28. δώσεις] The term "give" is used in Hebrew, of granting or permitting. Wilke (N.T., i. v. διδωμι) quotes Homer, II. vii. 203. *δὸς νίκην Ἀλάντι καὶ ἀγλαὴν εὖχος ἔρυσθαι*.

29. ἔξον] *scil. ἔστω*.

- 31 πού τῆς ὁσφύος αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ. Προϋδὼν ἐλάλησεν περὶ τῆς ἀναστάσεως τοῦ Χριστοῦ, ὅτι οὔτε ἐνκατελείφθη εἰς 32 ᾗδην, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. Τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμέν μάρτυρες. Τῇ δεξιᾷ οὖν 33 τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεεν τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ 34 ἀκούετε. Οὐ γὰρ Δαυεὶδ ἀνέβη εἰς τοὺς οὐρανούς· λέγει δὲ αὐτός·^(c) εἶπεν ὁ κύριος τῷ κυρίῳ μου· κάθου ἐκ δεξιῶν μου, ἕως 35 ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ θεὸς τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε. 37 Ἀκούσαντες δὲ κατενύγησαν τὴν καρδίαν, εἰπὼν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· τί ποιήσωμεν, ἄνδρες ἀδελφοί; Πέτρος δὲ πρὸς αὐτούς· μετανοήσατε, καὶ βαπτισθήτω 38 ἕκαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν· καὶ λήψετε τὴν δωρεάν τοῦ ἁγίου πνεύματος· Ὅτι γὰρ ἐστὶν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς 39 εἰς μακρὰν, ὅσους ἂν προσκαλέσεται κύριος ὁ θεὸς ὑμῶν. Ἐτέροις τε λόγοις πλείοσιν διεμαρτύρητο, καὶ παρεκάλει αὐτούς, 40 λέγων· σωθῆτε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης. Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ, ἐβαπτίσθησαν· καὶ προστεθήσαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὥσει τρισχίλιαι. 42 Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων, καὶ τῇ κοινωνίᾳ τῇ κλάσει τοῦ ἄρτου, καὶ ταῖς προσευχαῖς. Ἐγένετο δὲ πάσῃ ψυχῇ φόβος· πολλὰ δὲ τέρατα καὶ σημεῖα 43 διὰ τῶν ἀποστόλων ἐγίνετο. Πάντες δὲ οἱ πιστεύσαντες ἐπὶ 44

(c) Ps. cix. 1, 2.

33. τὴν ἐπαγγ. τοῦ πνεύματος] Gen. of the object; equivalent to: "the promised Holy Spirit," the Holy Spirit which Jesus had promised to his disciples (Beelen).

ἐξέχεεν τοῦτο] *effudit hunc quæ vos videtis*, Vulg. referring τοῦτο to τοῦ πνεύματος τοῦ ἁγίου preceding.

36. πᾶς οἶκος Ἰσρα.] *all the house of Israel*. The article is omitted, *οἶκος Ἰσραὴλ* being treated as a proper name.

40. σωθῆτε ἀπὸ] "Be saved from." The constr. has a pregnant force: "Separate yourselves, through the profession of the Christian faith and baptism, from this perverse generation, and so, be saved."

42. τῇ κοινωνίᾳ τῇ κλάσει] The

Vulgate rendering is, *communione fractionis panis*; τῇ κλάσει is thus in apposition to τῇ κοινωνίᾳ. "The breaking of bread," is to be understood of the Holy Eucharist. Cf. 1 Cor. x. 16.

44. οἱ πιστεύσαντες] The Vulg. has, *omnes...qui credebant, erant pariter*, following the reading: *πάντες οἱ πιστεύοντες ἦσαν ἐπὶ τὸ αὐτό*, "were together," i.e., were at the same place, which we may understand of their assembling at stated hours in the temple, or of most of them living in its neighbourhood. Beelen, however, refers it to the close intimacy in which they lived. The reading in the text might signify: "all who believed in the same thing."

- 45 τὸ αὐτὸ εἶχον ἅπαντα κοινά. Καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσιν, καθότι ἂν τις
 46 χρεῖαν εἶχεν. Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντες τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν
 47 ἁγαλλιάσει καὶ ἀφελότητι καρδίας. Αἰνοῦντες τὸν θεόν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

ΚΕΦ. Γ. (3).

- 1 Πέτρος δὲ καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν
 2 τῆς προσευχῆς τὴν ἐνάτην. Καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων, ἐβαστάζετο· ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὠραίαν, τοῦ αἰτεῖν
 3 ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερὸν. Ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν, ἡρώτα ἐλεη-
 4 μοσύνην λαβεῖν. Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάν-
 5 νῃ, εἶπεν· βλέψον εἰς ἡμᾶς. Ὁ δὲ ἐπέειχεν αὐτοῖς, προσ-
 6 δόκων τί παρ' αὐτῶν λαβεῖν. Εἶπεν δὲ Πέτρος· ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου περιπάτει. Καὶ πιά-
 7 σας αὐτὸν τῆς δεξιᾶς χειρὸς ἡγείρεν αὐτόν· παραχρῆμα δὲ ἐσ-
 8 τερεώθησαν αἱ βάσεις αὐτοῦ καὶ τὰ σφύρα. Καὶ ἐξαλλόμενος ἔστη, καὶ περιεπάτει· καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν, πε-
 9 ριπατῶν καὶ ἀλλόμενος, καὶ αἰνῶν τὸν θεόν. Καὶ εἶδεν πᾶς ὁ
 10 λαὸς αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν· Ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθημένος ἐπὶ τῇ ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.
 11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάννην, συνέ-

45. κτήματα...ὑπάρξεις] The former term here applies to immovable property, as land or houses (cf. ch. v. 1), the latter to any other kind of property, as moveables.

46. κλῶντες] Depends on μετελάμβανον. The allusion here is probably to the *Agapæ*, for which, cf. 1 Cor. xi. 20. κατ' οἶκον] *circa domos*, Vulg., *from house to house*. Cf. Luke viii. 1. Beelen thinks the force of κατ' οἶκον here should rather be "at home," that is, privately, as opposed to the temple, where all were assembled together.

47. προσετίθει] "kept adding." τοὺς σωζομένους, *qui salvi fiunt*, Vulg. i.e., who should be saved, if they persevered in the faith they had professed. Cf. Luke, xiii. 23. ἐπὶ τὸ αὐτό, "together." The constr. resembles that in v. 40. The faith brought them together.

III. 2. ἐτίθουν] "were in the habit of placing." ὠραίαν, said to be the Eastern or Nicanor's gate, made of Corinthian bronze.

11. Χολομῶντος] John, x. 23, ἐκθαμβοί plural, *laos* being a noun of multitude.

- δραμεν πῶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ
- 12 Σολομῶντος, ἐκθαμβοί. Ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· ἄνδρες ἰσραηλείται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί ἀτενίζετε, ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ
- 13 περιπατεῖν αὐτόν; Ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων ἡμῶν ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε, καὶ ἡρνήσασθε κατὰ πρόσωπον Πειλάτου, κρί-
- 14 ναντος ἐκείνου ἀπολλύειν. Ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ἠτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν. Τὸν δὲ ἀρχηγόν τῆς ζωῆς ἀπεκτείνετε, ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν, οὗ
- 16 ἡμεῖς μαρτυρῶμεν ἐσμέν· Καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον, ὃν θεωρεῖτε καὶ οἴδατε, ἐστερέωσεν τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἢ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναν-
- 17 τι πάντων ὑμῶν. Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπρά-
- 18 ξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. Ὁ δὲ θεὸς ἂν προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν, παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν οὕτως. Μετανοήσατε οὖν καὶ ἐπιστρέψατε, πρὸς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας· ὥπως ἂν ἔλθωσιν και-
- 20 ροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, καὶ ἀποστείλῃ τὸν
- 21 προκεχειρισμένον ὑμῖν Χριστὸν Ἰησοῦν, ὃν δεῖ οὐρανὸν μὲνδέεσθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶνος αὐτοῦ προφη-

12. ἡμῖν] "why gaze you upon us," dat. of direction.

τοῦ περιπατεῖν] The inf. with τοῦ is thus used in Hellenistic Greek, not only with verbs of asking, commanding &c., to express an end (cf. ch. xxvii. 1.) but also to express the result or effect of an action. Cf. vii. 19.

15. ἀρχηγὸν τῆς ζωῆς] *auctorem vitæ*, Vulg. Observe the antithesis between Barabbas the Malefactor, and Jesus the Holy One and the Just; also between the murderer and the Author of Life. "This last antithesis seems to require that we understand Jesus to be here called by Peter the author of physical life, i.e., the Creator, and therefore that in passing, the divinity of Christ is here hinted at by him." Beelen.

16. τῇ πίστει τοῦ ὀνόματος] Gen. of the object, meaning our faith in his name. ἢ δι' αὐτοῦ, which is by him, that is given us by him.

18. ἡ προκατήγγειλεν] The rel. ἃ depends on προκατήγγειλεν, not on

παθεῖν: "the things which God before had shown, viz. that his Christ should suffer." His sufferings being manifold, the rel. is put in the plural.

20. ὥπως ἂν ἔλθωσιν] The Vulg. rendering is *ut cum venerint*, apparently taking ἂν as contracted from ἐάν. In this way, the apodosis of the sentence requires to be supplied, thus: "that when the times of refreshment shall come, &c., [you also may partake of the refreshment]." We certainly should ordinarily render ὥπως ἂν "in order that," or, "that perhaps," but this would not yield a satisfactory sense, in connexion with what goes before. The καιροὶ ἀναψύξεως mean eternal blessedness, as it were a cooling from the heat of this life's temptations and afflictions.

21. ὃν...δέεσθαι] *quem oportet cælum quidem suscipere*, Vulg., making οὐρανὸν the subject.

ἀποκαταστάσεως] the restitution of all things, i.e., the day of judgment, when God will restore fallen man to

- 22 τῶν. Μωϋσῆς μὲν εἶπεν· ^(a) ὅτι προφῆτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκουσεσθε κα-
- 23 τὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς· Ἔσται δὲ, πᾶσα ψυ-
χή, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθή-
- 24 σεται ἐκ τοῦ λαοῦ. Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σα-
μουὴλ καὶ τῶν καθεξῆς, ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς
- 25 ἡμέρας ταύτας. Ὑμεῖς ἐστέ υἱοὶ τῶν προφητῶν καὶ τῆς δια-
θήκης ἣς ὁ θεὸς διέθετο πρὸς τοὺς πατέρας ὑμῶν, λέγων πρὸς
- 26 Ἀβραάμ· ^(b) καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πα-
τριαὶ τῆς γῆς. Ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐ-
τοῦ, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς, ἐν τῷ ἀποστρέφειν ἕκαστον
ἀπὸ τῶν πονηρῶν.

ΚΕΦ. Δ. (4).

- 1 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν, ἐπέστησαν αὐτοῖς οἱ ἄρ-
2 χιερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι. Διαπο-
νοῦμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, καὶ καταγγέλλειν ἐν
- 3 τῷ Ἱησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. Καὶ ἐπέβαλον αὐτοῖς
τὰς χεῖρας, καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσ-
- 4 πέρα ἡδὴ. Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν·
5 καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν ὥσει χιλιάδες πέντε. Ἐγένετο
δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ τοὺς πρεσ-
- 6 βυτέρους καὶ τοὺς γραμματεῖς ἐν Ἱερουσαλὴμ· Καὶ Ἄννας ὁ ἄρ-
χειρεὺς καὶ Καϊάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος, καὶ ὅσοι
- 7 ἦσαν ἐκ γένους ἀρχιερατικοῦ. Καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ,
ἐπυνθάνοντο· ἐν ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦ-
- 8 το ὑμεῖς; Τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς

(a) Dent. xviii. 18, 19.

(b) Gen. xii. 8.

giory, and so repair the fall of the angels, restoring at the same time the whole world to its primitive incorruption and splendour.

ὡν ἐλάλησεν] The ὡν (by attr. for οὗς) refers to χρόνων.

23. ἐξολοθρεύσεται] shall be destroyed. This word occurs nowhere in Attic writers, but frequently in the LXX. and later Greek.

24. καὶ...ἐλάλησαν] "and all the prophets too, from Samuel and those who followed him as many as have

spoken," &c. A redundant expression—the τῶν καθεξῆς being already included in the πάντες.

IV. 1. ἐπέστησαν] Cf. Luke, ii. 38.

δ στρατηγός] Cf. Mat. xxvi. 14.

3. τήρησιν] Equivalent to φυλακήν, or, "in prison," as in v. 18.

5. αὐτῶν] scil. Ἰουδαίων. The persons described are the members of the Sanhedrim, or συνέδριον. Cf. Mat. ii. 4, v. 21.

6. For Annas and Caiphas, cf. Mat. xxvi. 57.

- 9 αὐτοὺς· ἄρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται· Γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἡγείρεν ἐκ νεκρῶν, ἐν τούτῳ τῷ οὗτῳ παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. Οὗτός ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων, ὁ γενόμενος εἰς κεφαλὴν γωνίας·^(a) Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία· οὐδὲ γὰρ ὄνομα ἔστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ὑμᾶς.
- 13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. Τόν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστώτα τὸν τεθεραπευμένον, οὐδὲν εἶχον ἀντειπεῖν. Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν, συνέβαλλον πρὸς ἀλλήλους. Λέγοντες· τί ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν, πᾶσιν τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνεῖσθαι. Ἄλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. Καὶ καλέσαντες αὐτοὺς, παρήγγειλαν καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες εἶπαν πρὸς αὐτούς· εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ, ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ, κρίνατε. Οὐ δυνόμεθα γὰρ ἡμεῖς, ἀ οἶδαμεν καὶ ἡκούσαμεν, μὴ λαλεῖν. Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς, μηδὲν εὐαίσκοντες τὸ πῶς κολάσωσιν αὐτοὺς, διὰ τὸν λαόν· ὅτι πάντες

(a) Ps. cxvii. 22 : Mat. xxi. 42.

9. *εὐεργ. ἀνθρ. ἀσθενούς*] "kindness done to," gen. of the object.

11. *γενόμενος εἰς*] Matt. xxi. 42.

12. *ὄνομα*] name, here used for the person named (Cf. i. 15), Christ, whom we invoke by his name, hoping for, and obtaining, salvation from him. τὸ δεδομένον, "which is given." The art. is here used with the predicate, because it implies a definite object; "no other name is the [name] given."

13. *ἀγράμματοί εἰσι... ἦσαν*] Observe here the use of the pres. and imperfect respectively, the first referring to what the council had found out as existing at the time the action de-

scribed takes place; the second to what they recognised as having previously observed

ἰδιῶται] Means private, as opposed to public, men, persons without cultivation as opposed to the educated

20. *δυνόμεθα*] So in codex, instead of *δυνάμεθα*.

21. *μηδὲν εὐρίσκοντες*] Conveys here the notion of the cause, "since they did not find." τὸ πῶς, cf. Luke, i. 62. *κολάσωσιν*. The conj. is used, as referring to the direct question they proposed: πῶς κολάσωμεν αὐτούς; (coni. delib.)

- 22 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι. Ἐτῶν γὰρ ἦν πλείονων τεσσσεράκοντα ὁ ἄνθρωπος ἐφ' ὃν γηγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
- 23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοῖς ἰδίους, καὶ ἀπήγγειλαν
- 24 ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπαν. Οἱ δὲ ἀκούσαντες, ὁμοθυμαδὸν ἤρυν φωνὴν πρὸς τὸν θεόν, καὶ εἶπαν·
- 25 δέσποτα, σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν,
- 26 καὶ πάντα τὰ ἐν αὐτοῖς· Ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δαυεὶδ παιδὸς σου εἰπῶν·^(b) ἵνα τί ἐφρύαξαν ἔθνη, καὶ λαοὶ
- 27 ἐμελέτησαν κενά; Παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἀρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ κατὰ τοῦ Χρισ-
- 28 τοῦ αὐτοῦ. Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος
- 29 Πειλᾶτος, σὺν ἔθνεσιν καὶ λαοῖς Ἰσραὴλ. Ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή προώρισεν γενέσθαι. Καὶ τὰ νῦν κύριε ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πά-
- 30 σης λαλεῖν τὸν λόγον σου, ἐν τῷ τὴν χεῖρα ἐκτείνειν σε εἰς ἡμῖν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παι-
- 31 δὸς σου Ἰησοῦ. Καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.
- 32 Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγον ἴδιον εἶ-
- 33 ναι, ἀλλ' ἦν αὐτοῖς πάντα κοινά. Καὶ δυνάμει μεγάλη ἀπε-
- 34 δίδουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς ἀνασ-

(b) Ps. ii. 1, 2.

ἐδόξαζον...γεγονότι] The Vulg. has *clarificabant id quod factum fuerat in eo quod acciderat*.

22. πλείονων τεσσσεράκοντα] With the neuter words πλεόν, πλείω, ἔλαττον, if joined with a numeral, ἦ is, in general, omitted, without any change in the case following; so in Latin, *decem amplius homines*. Jelf. § 780, Obs. 1.

23. πρὸς τοὺς ἰδίους] *ad suos*, Vulg. i.e., those intimately associated with them, as their fellow-apostles.

25. τοῦ πατρὸς] Constr. with Δαυεὶδ παιδὸς σου. Mai remarks in the margin: "sic se habet syntaxis in cod."

27. συνήχθησαν γάρ] The force of the γάρ is to signify that David prophe-

sied as he did, truly, for there actually assembled together, &c.

28. προώρισεν] Refers to both the preceding nouns by the grammatical figure *zeugma*.

30. ἐν τῷ] "whilst thou stretchest forth thy hand unto healing (εἰς here indicates the object of the action) and that signs, &c., may be done," as though εἰς were repeated. (For ἐν τῷ compare Luke ii. 43, viii. 5.) The Vulg. version is slightly different: *in eo quod manum tuam extendas*, &c.

33. τοῦ κυρίου...ἀναστάσεως] These genitives depending on τὸ μαρτύριον, would come immediately after it, in regular order, but are placed at the end of the sentence as explanatory. This verse appears parenthetical.

- δεῆς ἦν τις ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ οἰκιῶν ὑπῆρ-
 35 χον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων, καὶ
 ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδετο δὲ ἐκάστω
 36 καθότι ἂν τις χρειὰν εἶχεν. Ἰωσήφ δὲ, ὁ ἐπικληθεὶς Βαρνάβας
 ἀπὸ τῶν ἀποστόλων, ὃ ἐστὶν ἑρμηνευόμενον, υἱὸς παρακλήσεως
 37 λευεΐτης, κύπριος τῷ γένει, ὑπάρχοντος αὐτῷ ἀγροῦ, πωλή-
 σας ἡνεγκεν τὸ χρῆμα, καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀπο-
 στόλων.

ΚΕΦ. Ε. (5).

- 1 Ἄνῃρ δέ τις Ἀνανίας ὀνόματι, σὺν Σαπφείρᾳ τῇ γυναικὶ αὐ-
 2 τοῦ ἐπώλησεν κτῆμα· Καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυί-
 3 ης καὶ τῆς γυναικός· καὶ ἐνέγκας μέρος τι, παρὰ τοὺς πό-
 4 δας τῶν ἀποστόλων ἔθηκεν. Εἶπεν δὲ ὁ Πέτρος· Ἀνανία, διὰ
 τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦ-
 5 μα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; Οὐ-
 χὶ μένον, σοὶ ἔμενεν, καὶ πρᾶθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί
 ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώ-
 6 ποις, ἀλλὰ τῷ θεῷ. Ἀκούων ἐὶ ὁ Ἀνανίας τοὺς λόγους τούτους,
 πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκού-

85. παρὰ τοὺς πόδας] Beelen, refer-
 ring to ch. vii. 58, xxii. 20, takes this
 to signify, merely, committing to their
 care. Rather, with a Lap. and others,
 they reverentially placed the money at
 the feet of the App.

86. λευεΐτης] Cf. Luke, x. 32.. The
 Levites were forbidden to possess lands
 in Judæa (Num. xviii. 20, 23), except
 pasture-lands, to a limited extent, in the
 suburbs of their cities (ib. xxxv. 8-4).

τῷ γένει] Dat. of reference.

τὸ χρῆμα] Rarely used in the sing.
 for money. An instance occ. Her. iii.

88. ἐπὶ κοσφῷ ἂν χρῆματι βουλοίατο
 τοὺς πατέρας ἀπονησκοντας ἀποσιτέ-
 εσθαι.

V. 2. ἐνοσφίσατο] *fraudavit*, Vulg.
 The word conveys the notion of fraud-
 ulently keeping back, of appropriating
 what is not one's own. It is generally
 understood by the fathers that Ananias
 had consecrated his property by vow,
 and that his guilt, therefore, was not
 merely falsehood, but sacrilege. ἀπὸ

τῆς τιμῆς. *part of the price*. This
 constr. (with ἀπὸ or ἐκ) is always used
 in the N.T. with verbs of taking of, or
 from, as also with verbs of eating and
 drinking.

ἐπλήρωσεν] The reading foll. by the
 Vulg. is ἐπέραςεν, *tentavit*.

ψεύσασθαι κ.τ.λ.] *mentiri te Spiritui
 Sancto*, Vulg. a Lap. understands this:
 to deny to the Holy Ghost a thing he
 had promised him under vow, to break
 faith with him. Others: to seek to
 deceive the App. who were filled with
 the Holy Ghost. For this constr., with
 the acc., cf. Deut. xxxiii. 29. ψεύσον-
 ται σε οἱ ἐχθροὶ σου.

4. μένον] *whilst it remained* [unsold]
 refers to χωρίον.

τί θτι] scil. ἦν θτι.

τῷ θεῷ] This passage, compared with
 v. 3, affords a proof of the divinity of
 the Holy Ghost, "to lie to God," and "to
 lie to the Holy Ghost," being used as
 equivalent.

6 οντας. Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ
 7 ἐξενέγκαντες ἔθαψαν. Ἐγένετο δὲ ὡς ὥρων τριῶν διάστημα,
 8 καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονός ἐισήλθεν. Ἀπεκρίθη
 9 δὲ πρὸς αὐτὴν Πέτρος· εἰπέ μοι, εἰ τοσούτου τὸ χωρίον ἀπέ-
 10 δοσθε; ἡ δὲ εἶπεν· ναι, τοσούτου. Ὁ δὲ Πέτρος πρὸς αὐ-
 11 τήν· τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ πνεῦμα κυρίου; ἰδοὺ
 οἱ πόδες τῶν θαψάντων τὸν ἄνδρα σου, ἐπὶ τῇ θύρᾳ, καὶ ἐξοί-
 12 σουσίν σε. Ἐπεσεν δὲ παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ, καὶ
 ἐξέγυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι, εὗρον αὐτὴν νεκράν, καὶ
 11 ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος
 μέγας ἐφ' ὅλην τὴν ἐκκλησίαν, καὶ ἐπὶ πάντας τοὺς ἀκούοντας
 12 ταῦτα. Διὰ τε τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα καὶ
 13 τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν τῇ
 14 στοᾷ Σολομῶνος. Τῶν δὲ λοιπῶν οὐθεὶς ἐτόλμα κολλᾶσθαι
 αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός. Μᾶλλον δὲ προσετί-
 15 θεντο πιστεύοντες τῷ κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν.
 16 Ὅστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς, καὶ τιθέναι
 ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου Πέτρου κἄν ἡ σκιά
 17 ἐπισκιάσει τινὲς αὐτῶν. Συνήρχετο δὲ καὶ τὸ πλῆθος τῶν περὶ
 18 πόλεω Ἱερουσαλὴμ, φέροντες ἀσθενεῖς καὶ ὄχλουμένους ὑπὸ πνευ-
 μάτων ἀκαθάρτων· οἳ τινες ἐθεραπεύοντο ἅπαντες.
 19 Ἀνυστάς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὐ-
 20 σα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου. Καὶ ἐπέβα-
 λον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τη-
 21 ρήσει δημοσίᾳ. Ἄγγελος δὲ κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύ-
 ρας τῆς φυλακῆς· ἐξαγαγὼν δὲ αὐτοὺς, εἶπεν· Πορεύεσθε, καὶ
 σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς
 ταύτης. Ἀκούσαντες δὲ εἰσῆλθόν ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν,
 καὶ ἐδίδασκον. Παραγενόμενοι δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ,
 συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσ-

6. οἱ νεώτεροι.] Apparently young men appointed for such offices. συνέστει-
 λαν, "swathed" him, in grave-clothes.

8. ἀπεκρίθη] Cf. Mat. xi. 25.

12. Σολομῶνος] Cf. John, x. 23.

13. τῶν δὲ λοιπῶν] Probably to be understood of the inhabitants of Jeru-
 salem, as yet non-Christian, as opposed
 to πάντες of the preceding verse, which
 signifies the App. and the rest of the
 faithful.

14. πλήθη] In apposition to πιστεύ-
 οντες.

15. ὥστε] This may be probably
 taken as depending on the former part
 of v. 12, and what intervenes as paren-

thetical, though it also connects itself
 with ἐμεγάλυνεν αὐτοὺς ὁ λαός.

κραβάττων] Cf. Mark, ii. 4.

αὐτῶν] The Vulg. adds: et libera-
 rentur ab infirmitatibus suis. A reading
 occ. καὶ ῥυσθῶσις ἀπὸ πάσης ἀσθενείας
 ἥς εἶχον.

20. σταθέντες] standing, i.e., "tak-
 ing your stand," aor. pass. in reflexive
 sense.

(ωῆς] i.e., salvation, compare ch. xiii.
 26, so Mat. vii. 14. ταύτης is empha-
 tic, this life, for preaching which they had
 been imprisoned.

21. γερουσίαν] Probably the great
 council or Sanhedrim. Thus, καὶ would

- 22 ραήλ· καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον, ἀχθῆναι αὐτούς. Οἱ
 23 δὲ παραγενόμενοι ὑπνέται οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ· ἀνα-
 24 τας ἐπὶ τῶν θυρῶν· ἀνοιξάντες δὲ, ἔσω οὐδένα εὗρομεν. Ὡς
 25 δὲ ἤκουσαν τοὺς λόγους τούτους ὁ τε στρατηγὸς τοῦ ἱεροῦ
 καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦ-
 26 το. Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς, ὅτι ἰδοὺ, οἱ
 ἄνδρες οὗς ἐθεσθε ἐν τῇ φυλακῇ, εἰσιν ἐν τῷ ἱερῷ ἐστῶτες,
 27 καὶ διδάσκοντες τὸν λαόν. Τότε ἀπελθὼν ὁ στρατηγὸς σὺν
 τοῖς ὑπνέταις, ἤγεν αὐτοὺς, οὐ μετὰ βίας· ἐφοβοῦντο γάρ
 28 τὸν λαόν, μὴ λιθασθῶσιν. Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν
 τῷ συνεδρίῳ· καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς· Λέγων·
 παραγγελία παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ ὀνόμα-
 τι τούτῳ· καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδα-
 29 χῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἁν-
 30 θρώπου τούτου. Ἀποκριθεὶς δὲ Πέτρος καὶ οἱ ἀπόστολοι, εἶ-
 παν· πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις. Ὁ θεὸς τῶν
 πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε κρεμά-
 31 σαντες ἐπὶ ξύλου. Τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτήρα ὕψωσεν
 τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ, καὶ ἄφεσιν
 32 ἁμαρτιῶν. Καὶ ἡμεῖς ἐν αὐτῷ μάρτυρες τῶν ῥημάτων τούτων·
 καὶ τὸ πνεῦμα τὸ ἅγιον* ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν
 33 αὐτῷ. Οἱ δὲ, ἀκούσαντες διεπρίοντο, καὶ ἐβούλοντο ἀνελεῖν
 αὐτούς.
 34 Ἀναστὰς δὲ τις ἐν τῷ συνεδρίῳ φαρισαῖος, ὀνόματι Γα-
 35 μαλιήλ, νομοδιδάσκυλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν

* Add. 8.

be exegetical, "even all the senate," &c. The Vulg. rendering is *et omnes seniores filiorum Israel*.

25. εἰσιν...ἐστῶτες] Here the participle, with the subst. verb, indicates a continuous act.

26. μὴ λιθασθῶσιν] "Here the conjunctive may signify, that the historian doubted not but that the officer and his ministers would have been stoned by the people, if they had brought the App. with violence. But if he had used the opt. instead of the conj., he would have signified that he regarded it as uncertain whether or no that would have taken place." Beelen, Gr. Gr. § 42, p. 213.

28. παραγγελία παρ.] A Hebraism for, "we strictly commanded you."

29. Cf. ch. i. 14.

31. ἀρχηγόν] Acc. of the predicate. *Him hath God exalted with his right hand to be prince and saviour.* δεξιᾷ dat. of instr.

33. διεπρίοντο] *dissecabantur*, Vulg. "were cut asunder," (lit. "sawn asunder,") "cut to the heart" (Douay). The phrase is completed, ch. vii. 54, by the addition of ταῖς καρδίαις.

34. Γαμαλιήλ] He was St. Paul's teacher (ch. xxii. 3), afterwards became a Christian, and is honoured among the saints on Aug. 3rd.

- ἔγω βραχὺ τοὺς ἀνθρώπους ποιῆσαι. Εἰπέ τε πρὸς αὐτοὺς·
- 36 ἄνδρες ἰσραηλείται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις, τί μέλλετε πράσσειν. Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσεκλήθη ἀν-
- 37 δρῶν ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνθρώπη, καὶ πάντες ὅσοι ἐπέειθοντο αὐτῷ, διελύθησαν, καὶ ἐγένοντο εἰς οὐδέν. Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ γαλιλαῖος, ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς,
- 38 φῆς, καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ· κἀκεῖνος ἀπώλετο, καὶ πάντες ὅσοι ἐπέειθοντο αὐτῷ, διεσκορπίσθησαν. Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ
- 39 ἄφετε αὐτούς· ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἢ βουλή αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται. Εἰ δὲ ἐκ θεοῦ ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτοὺς, μήποτε καὶ θεομάχοι εὐρεθῇτε. Ἐπεισθῆσαν δὲ αὐτῷ καὶ προσκαλεσάμενοι τοὺς ἀποστόλους, δείραντες
- 41 παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν. Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ
- 42 συνεδρίου, ὅτι κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος* ἀτιμασθῆναι. Πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι τὸν Χριστὸν Ἰησοῦν.

ΚΕΦ. ῞. (6).

- 1 **Ε**ν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν ἐλληνιστῶν πρὸς τοὺς ἐβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπαν· οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ θεοῦ, διακονεῖν τραπέζαις. Ἐπισκεψώμεθα δὲ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτά, πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. Ἡμεῖς δὲ τῇ προσευ-

* Add. τοῦ Ἰησοῦ.

86. Θεοδᾶς] Josephus (Antt. xx. v. 1.) mentions a false prophet of this name as having deceived many, and been put to death by Cuspius Fadus, procurator of Judæa. But this was in the fourth year of Claudius, A.D. 44, about fourteen years after the time referred to in the text. It is therefore, and for other reasons, probable, that Josephus and St. Luke speak of two different persons of the same name, and of distinct events.

87. Ἰούδας] This sedition is also

mentioned by Josephus (Antt. xviii. 1. 1). The ἀπογραφὴ referred was that of Quirinus (Luke, ii. 2) which this Judas inveighed against, as bringing flat slavery on the nation.

VI. 1. Ἐλληνιστῶν] By the Hellenists is meant converts of Jewish or proselyte origin, but using the Greek language, as opposed to the Ἑβραῖοι, natives or others, using the Aramaic. παρεθεωροῦντο were neglected, "overlooked."

- 5 *χῆ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν.* Καὶ ἤρ-
 σεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέ-
 φανον, ἄνδρα πλήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φί-
 λιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ
 6 Παρμενᾶν, καὶ Νικόλαον προσήλυτον ἀντιοχείᾳ. Οὗς ἔστησαν ἐνώ-
 πιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς
 7 χεῖρας. Καὶ ὁ λόγος τοῦ θεοῦ ἠύξανεν, καὶ ἐπληθύνετο ὁ ἀριθ-
 μὸς τῶν μθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολλὺς τε ὄχλος τῶν
 8 ἱερέων ὑπήκουον τῇ πίστει. Στέφανος δὲ πλήρης χάριτος καὶ
 δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ.
 9 Ἀνέστησαν δὲ τινες τῶν ἐκ τῆς συναγωγῆς τῆς λεγομέ-
 νης Λιβερτινῶν, καὶ Κυρηναίων, καὶ Ἀλεξανδρέων, καὶ τῶν
 10 ἀπὸ Κιλικίας καὶ Ἀσίας, συζητοῦντες τῷ Στεφάνῳ. Καὶ
 οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι ᾧ ἔλαλε.
 11 Τότε ὑπέβαλον ἄνδρας λέγοντας, ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦν-
 12 τος ῥήματα βλάβημα εἰς Μωϋσῆν καὶ τὸν θεόν. Συνεκίνη-
 σάν τε τὸν λαόν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμ-
 ματεῖς· καὶ ἐπιστάντες συνήρπασαν αὐτὸν, καὶ ἤγαγον εἰς τὸ
 13 συνέδριον. Ἐστησάν τε μάρτυρας ψευδεῖς, λέγοντας· ὁ ἡν-
 θρωπος οὗτος οὐ παύεται λαλῶν ῥήματα, κατὰ τὸν τόπον τοῦ
 14 ἁγίου τούτου καὶ τοῦ νόμου. Ἀκηκόαμεν γὰρ αὐτοῦ λέγον-
 τος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τούτον
 15 καὶ ἀλλάξει τὰ ἔθνη ᾧ παρέδωκεν ἡμῖν Μωϋσῆς. Καὶ ἀτενί-
 σαντες εἰς αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ, εἶδον
 τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.

5. ἐνώπιον παντὸς τοῦ πλήθους] A Hebrew idiom. The classical construction would be: παντὶ τῷ πλήθει. All the names which follow are of Greek origin. On Philip (who is to be distinguished from Philip the Apostle) cf. ch. viii., and on Nicolas, cf. Apoc. ii. 6. Beelen remarks that "Perrone (*Tract. de Ordine*, c. ii. prop. 2.) and Liebermann (*Demonstrat. Cathol.* P. 1, c. i. art. iv. § 1), clearly prove that the deacons instituted by the App. received not only the ministration of tables, but were also bound to the divine public worship, as sacred ministers of the Church."

9. Λιβερτινῶν] The descendants of

Jews who had been in slavery, but had obtained their freedom. A manumitted slave was called *libertus*, with reference to his master, *libertinus* with reference to the class to which he belonged, after manumission. The synagogue referred to may have been built by persons of this class, who had been enslaved in Pompey's wars, and now held by their descendants. Multitudes of Jews, of the same class, had been expelled from Italy by Tiberius, A.D. 19 (Tacit. Ann. ii. 85). Ἀσίας, i.e., proconsular Asia, cf. ch. ii. 9. The synagogues in Jerusalem were very numerous.

ΚΕΦ. Ζ. (7).

- 1 Εἶπεν δὲ ὁ ἀρχιερεὺς, εἰ ταῦτα οὕτως ἔχει. Ὁ δὲ ἔφη.
 2 Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε· ὁ θεὸς τῆς δόξης ὡφθῇ
 τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατ-
 3 οικήσαι αὐτὸν ἐν Χαρρὰν. Καὶ εἶπεν πρὸς αὐτόν· ἔξελθε ἐκ
 τῆς γῆς σου καὶ τῆς συγγενείας σου, καὶ δεῦρο εἰς τὴν γῆν ἣν
 4 ἂν σοι δείξω. Τότε ἔξελθὼν ἐκ γῆς Χαλδαιῶν, κατήκτισεν ἐν
 Χαρρὰν· κἀκεῖθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, με-
 τήκτισεν αὐτὸν εἰς τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε.
 5 Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός·
 καὶ ἐπηγγέλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν, καὶ τῷ
 6 σπέρματι αὐτοῦ μετ' αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. Ἐλάλησεν
 δὲ οὕτως ὁ θεός·^(*) ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ
 7 ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακό-
 8 σια. Καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσιν, κρινῶ ἐγὼ, ὁ θεὸς
 εἶπεν· καὶ μετὰ ταῦτα ἐξελεύσονται, καὶ λατρεύουσίν μοι ἐν τῷ
 8 τόπῳ τούτῳ. Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως

(a) Gen. xv. 13, 14, xvii. 7, 8.

VII. 1. c[.] For examples of εἰ in direct questions, cf. Mat. xii. 10, Luke, xxii. 49, Acts, i. 6, xix. 2.

2. Ἄνδρες ἀδ.] Addressed to the audience generally; πατέρες to the members of the Sanhedrim. ὁ θεὸς τῆς δόξης, i.e., the origin, fountain, and cause of glory, the most glorious God, to whom belongs all honour and glory, divine and immeasurable, and who communicates to angels and men all the glory they have. à Lap. In several passages of this speech, St. Stephen seems, at first sight, to be inconsistent with the book of Genesis. We notice the solutions in passing.

Μεσοποταμίᾳ] In Gen. xii. 1-5, Abraham is said to have been called from Haran. The text before us relates to his earlier call, out of Ur of the Chaldees, i.e., Mesopotamia. That call may be collected from Gen. xv. 7, xi. 31, Jos. xxiv. 2, 3, 2 Esd. ix. 7.

4. μετὰ τὸ ἀποθ.] It might be inferred from Gen. xi. 26, 32, and xii. 4,

that Thare survived Abraham's departure, from Haran, sixty years, but this entirely depends on the assumption that Abraham was Thare's eldest son, which is not proved by his being first-mentioned. Cf. 1 Par. i. 28, where Ismael, though older than Isaac, is put after him.

6. τετρακόσια.] This prophecy is taken from Gen. xv. 13, 14, and partly from Gen. xvii. 7, 8. There is a difficulty in reconciling it with Exod. xii. 40, where the abode of the Israelites in Egypt is said to be 430 years. It is supposed, however, that this 430 years includes the whole period from the promise made to Abraham to the end of the Egyptian bondage, and that for this the round number of 400 is used in the text. This solution is borne out by the LXX. in the above passage of Exodus, who read, ἐν γῇ Αἰγύπτῳ καὶ ἐν γῇ Χαναάν, and by Gal. iii. 17. The residence of the Israelites in Egypt alone was probably 215 years.

- ἐγέννησεν τὸν Ἰσαὰκ, καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ. καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακώβ τοὺς δώδεκα πατριάρχας.
- 9 Καὶ οἱ πατριάρχαι ζηλώσαντες, τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ. Καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
- 11 Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον καὶ Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν.
- 12 Ἀκούσας δὲ Ἰακώβ ὄντα σιτία εἰς Αἴγυπτον, ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον. Καὶ ἐν τῷ δευτέρῳ ἐνενωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ.
- 14 Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο Ἰακώβ τὸν πατέρα αὐτοῦ, καὶ πᾶσαν τὴν συγγένειαν, ἐν ψυχαῖς ἐβδομήκοντα πέντε. Κατέβη δὲ Ἰακώβ· καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν.
- 16 Καὶ μετετέθησαν εἰς Συχέμ, καὶ ἐτέθησαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἑμῶρ ἐν Συχέμ. Καθὼς δὲ ἡγγίζεν ὁ χρόνος τῆς ἐπαγγελίας ἥς ὠμολόγησεν ὁ θεὸς τῷ Ἀβραὰμ, ἠύξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ. Ἀχρὶ οὐκ ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν, ἐκάκωσεν τοὺς πατέρας, τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν, εἰς τὸ μὴ ζωογονεῖσθαι.

9. ἀπέδοντο εἰς Αἴγ.] "sold Joseph [to be taken] into Egypt." In the active voice this verb means to give back or deliver; in the middle, to sell.

10. ἐξείλατο] An Alexandrine form for the 2 aor. mid. of ἐξαίρω.

18. ἐν τῷ δευτέρῳ] scil. χρόνῳ, i.e., on their second visit to Egypt. Gen. xlv. 3.

14. συγγένειαν ἐν] his kindred [consisting] in, &c., a Hebraising idiom. The number stated in Gen. xlv. 27, is 70, where, however, the LXX. give 75, including five descendants of Manasses and Ephraim, born in Egypt. St. Stephen follows this version as commonly received among those whom he addressed.

16. Jacob was buried in the double cave over against Mambre, which Abraham purchased of Ephron the Hethite (Gen. l. 13); the bones of Joseph were removed by the Israelites on leaving Egypt, and buried at Sichem, in the

field purchased by Jacob of the sons of Hemor (Josue, xxiv. 32; Gen. xxxiii. 19, 20). The O. T. does not say where the other eleven patriarchs were buried. St. Jerome says the tombs of the twelve were shown at Sichem in his time; μετετέθησαν therefore seems to refer to οἱ πατέρες only. Of the apparent discrepancy, as to the purchase, there are many explanations; the simplest, perhaps, is that of Beelen, who concludes that St. Stephen here refers to some purchase not mentioned in the O.T., but known to him by tradition, and therefore that the Hemor here spoken of is distinct from that in Gen. xxxiii. 19, 20.

19. τοῦ ποιεῖν] Gen. of the effect or consequence of the preceding action. The sense is, that the crafty dealing and tyranny of the king drove the Israelites to expose their children, so that they were not kept alive. For this sense of ζωογονεῖσθαι compare Luke, xvii. 33.

- 20 Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς, καὶ ἦν ἀστείος τῷ θεῷ,
 21 ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς. Ἐκτεθέν-
 22 τος δὲ αὐτοῦ, ἀνείλατο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέ-
 23 νησεν αὐτὸν ἐαυτῇ υἱόν. Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ
 24 Αἰγυπτίων· ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις αὐτοῦ. Ὡς
 25 δὲ ἐπληροῦτο αὐτῷ τεσσαρεκονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
 26 καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ, υἱοὺς Ἰσ-
 27 ραήλ. Καὶ ἰδὼν τινὰ ἀδικούμενον, ἡμύνατο, καὶ ἐποίησεν
 28 ἐκδίκησιν τῷ καταπονομένῳ, πατάξας τὸν αἰγύπτιον. Ἐνόμι-
 29 ζον δὲ συνιέναι τοὺς ἀδελφούς, ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ
 30 δίδωσιν σωτηρίαν αὐτοῖς· οἱ δὲ οὐ συνήκαν. Τῇ τε ἐπιούσῃ
 31 ἡμέρᾳ ὤφθη αὐτοῖς μαχομένοις, καὶ συνήλλασεν αὐτοὺς εἰς εἰρή-
 32 νην, εἰπὼν· ἀνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους;
 33 Ὁ δὲ ἀδικῶν τὸν πλησίον, ἀπώσατο αὐτὸν, εἰπὼν· τίς σε κατ-
 34 ἔστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; Μὴ ἀνελεῖν με σὺ
 35 θέλεις, ὃν τρόπον ἀνείλες χθές τὸν αἰγύπτιον; Ἐφωγεν δὲ
 Μωϋσῆς ἐν τῷ λόγῳ τούτῳ, καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ,
 οὐ ἐγέννησεν υἱοὺς δύο. Καὶ πληρωθέντων ἐτῶν τεσσαράκοντα,
 ὤφθη αὐτῷ ἐν τῇ ἐρήμῳ τοῦ ὄρους Σεινᾶ ἄγγελος ἐν φλο-
 γῇ πυρὸς βάτον. Ὁ δὲ Μωϋσῆς ἰδὼν, ἐθύμασεν τὸ ὄραμα προσ-
 κειμένου δὲ αὐτοῦ κατανοήσαι, ἐγένετο φωνὴ κυρίου. Ἐγὼ ὁ
 θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραάμ, καὶ Ἰσαὰκ, καὶ Ἰα-
 κώβ. Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοήσαι.
 Εἶπεν δὲ αὐτῷ ὁ κύριος· λῦσον τὸ ὑπόδημά σου τῶν ποδῶν· ὁ
 γὰρ τόπος ἐφ' ᾧ ἔστηκας, γῆ ἁγία ἐστίν. Ἰδὼν εἶδον τὴν κά-
 κωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ
 ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστείλω
 σε εἰς Αἴγυπτον.
 Τοῦτον τὸν Μωϋσῆν ὃν ἠρνήσαντο, εἰπόντες· τίς σε κατέστησεν

20. ἀστείος τῷ θεῷ] *gratus Deo*, V. The word ἀστείος comes from ἄστυ, and therefore answers, literally, to the Latin *urbanus*; and then, "elegant," "beautiful." It is a Hebrew form of expression, in speaking of whatever is most excellent, in its kind, to add the name of God, as though, "God being the judge."

21. υἱόν] *for her own son*. Acc. of the predicate.

24. ἡμύνατο] *vindicavit*, Vulg. he defended him.

26. συνήλλασεν] *reconciliabat*, Vulg. "he attempted to reconcile." ἵνα τί, scil., γένηται.

29. ἐν τῷ λόγῳ] Here ἐν is used of the matter which gives an occasion to that which takes place.

30. ἐν φλογὶ πυρός] A Hebraizing constr. *πῦρος* is equivalent to an adjective, "in a fiery flame."

34. ἰδὼν εἶδον] A Hebraism, conveying emphasis, equivalent to: "I have indeed seen."

δεῦρο, ἀποστείλω] *veni et mittam te*, Vulg. ἀποστείλω is aor. subj. "Come hither, let me send thee."

35. ὁφθέντος αὐτῷ] For ὅπ' αὐτοῦ. The angel spoken of, is interpreted by St. Chrys., St. Ambr., and other fathers, to be, not any created celestial spirit, but

- ἄρχοντα καὶ δικαστὴν; τοῦτον ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῃ.
- 36 Οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ, καὶ ἐν ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ, ἕτη τεσσέράκοντα.
- 37 Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἶπας τοῖς υἱοῖς Ἰσραὴλ·^(b) προφήτην
- 38 ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ. Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ, μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ, καὶ τῶν πατέρων
- 39 ἡμῶν, ὃς ἐξελέξατο λόγια ζῶντα δοῦναι ὑμῖν. Ὡς οὐκ ἠθέλησαν ὑπῆκοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπόωσαντο, καὶ
- 40 ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν εἰς Αἰγυπτὸν. Εἰπόντες τῷ Ἀαρὼν παῖσιν ἡμῖν θεοὺς οἱ προπορεύουσιν ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδμεν τί
- 41 ἐγένετο αὐτῷ. Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδῶλι, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν
- 42 χειρῶν αὐτῶν. Ἔστρεψεν δὲ ὁ θεός, καὶ παρέδωκεν αὐτοὺς λατρεῖν τῇ στρατείᾳ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν·^(c) μὴ σφάγια καὶ θυσίας προσσηνέγκατέ μοι ἕτη τεσσε-
- 43 ράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ; Καὶ ἀνελάβετε τὴν σκη-

(a) Deut. xviii. 18, 19.

(c) Amos, v. 25.

the Son of God, himself, μεγάλης βουλῆς ἄγγελος, as he is called by Isaiah, ix. 6 (LXX).

38. ἐν τῇ ἐκκλησίᾳ] in ecclesia, Vulg. refers to the assembly of the Israelitish people, at the foot of mount Sinai, mentioned Exod. xix.

39. εἰς Αἰγυπτὸν] i.e., to its idolatries.

40. ὁ γὰρ Μωϋσῆς] Nom. abs. used for emphasis, at the beginning of the sentence: as for this Moses.

42. ἐστρεψεν] turned, used intransitively. παρέδωκεν, gave them up. On this Beelen remarks: "The regular signification of the verb, παραδίδωμι, of 'giving up' must here be retained. The withdrawal of grace, in punishment of preceding sin, is, in reality, a certain action of God. God does not give up men to sin directly, though he does so, according to St. Thomas, indirectly, when he justly withdraws the grace, by which men were restrained from sinning... In this way, the first sin is the cause of the following sin, and the following is the punishment of the former."

τῇ στρατείᾳ.] i.e., the sun, moon, and stars.

μὴ σφάγια] μὴ is used in interrogatives, where the answer would be in the negative. It would be neg. in this case, by hyperbole. Sacrifices were, indeed, offered in the desert (Exod. xxiv. 5, Num. vii. 15,) but rarely, and the idolatry into which the people fell is contrasted with them in the next verse.

43. ἀνελάβετε] suscepistis, Vulg. By the "tabernacle," or tent of Moloch, may be meant, small, portable cases, in that form, for carrying images of the idol. Compare Acts, xix. 24. The Hebrew word corresponding to ἀνελάβετε, is used, not only of public carrying about, but of any kind. Moloch is identified with Saturn; Rempham (so in Vulg.) or Παράν, the LXX. rendering of the Hebrew Chiun, is said to be a Coptic word for the planet Saturn. ἐπέκεινα, trans, V. for ἐπ' ἐκείνα, i.e., 'on yonder side of.' In Amos it is "beyond Damascus," for which Stephen substitutes Babylon, giving the sense rather

- νὴν τοῦ Μολόχ, καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά, τοὺς τύ-
 44 κους οὓς ἐποίησατε προσκυνεῖν αὐτοῖς· καὶ μετοικῶ ὑμᾶς ἐπέ-
 45 κεινα Βαβυλῶνος. Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατρά-
 45 σιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ,
 45 ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐωράκει. Ἄν καὶ εἰσηγαγόν
 διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν
 ἐθνῶν, ὧν ἔξωσεν ὁ θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν, ἔως
 46 τῶν ἡμερῶν Δανεῖδ, ὃς εὔρεν χάριν ἐνώπιον τοῦ θεοῦ, καὶ ἡτή-
 47 σατο εὐρεῖν σκῆνωμα τῷ οἴκῳ Ἰακώβ. Σολομῶν δὲ ὑποδόμη-
 47 σεν αὐτῷ οἶκον. Ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατ-
 49 οικεῖ, καθὼς ὁ προφήτης λέγει.^(a) Ὁ οὐρανὸς μοι θρόνος, καὶ ἡ
 49 γῆ ὑποπόδιον τῶν ποδῶν μου· ποῖον οἶκον οἰκοδομήσετε μοι, λέ-
 50 γει κύριος; ἢ τίς τόπος τῆς καταπαύσεώς μου; Οὐχὶ ἡ χεὶρ
 51 μου ἐποίησεν ταῦτα πάντα; Σκληροτράχηλοι, καὶ ἀπερίτμητοι
 51 καρδίας καὶ τοῖς ὤσιν, ὑμεῖς ἅει τῷ πνεύματι τῷ ἁγίῳ ἀν-
 52 τιπίτετε, ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς. Τίνα τῶν προφη-
 τῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ὑπέκτειναν τοὺς προκα-
 ταγαγείλαντας περὶ τῆς ἐλευσεως τοῦ δικαίου, οὗ νῦν ὑμεῖς προ-
 53 δόται καὶ φονεῖς ἐγένεσθε. Οἷτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
 ἀγγελῶν, καὶ οὐκ ἐφύλαξατε.
 54 Ἀκούοντες δὲ ταῦτα, διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ
 55 ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. Ὑπάρχων δὲ πληρῆς πνεύ-
 ματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανόν, εἶδεν δόξαν θεοῦ, καὶ
 56 Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ θεοῦ. Καὶ εἶπεν· ἰδοὺ, θεωρῶ τοὺς
 οὐρανοὺς διανοιγμένους, καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν
 57 ἐστῶτα τοῦ θεοῦ. Κράζαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ

(a) Is. lxxi. 1, 2.

than the words, the Jews having been carried away beyond Babylon, at the time they were carried beyond Damascus into Assyria. Cf. 4 Kings, xvii.

44. So far, St. Stephen had indirectly replied to one part of the accusation, viz.: his having ceased not to speak against the law; he now similarly meets the other, respecting the temple. He appears also to have desired to withdraw his hearers from that superstitious homage they paid to the temple of Jerusalem, and to lead them to recognise in Jesus of Nazareth the promised Messiah, whom Moses had predicted would be like to himself. Hence, he tacitly warns them against the example of their forefathers. Beelen.

ἡ σκηνὴ τοῦ μαρτ.] The tabernacle or

tent, in which the tables of the law, &c. were deposited. Exod. xxv. 16.: Heb. ix. 4.

ὁ λαλῶν] Vulg. add. *Deus*. διαδεξάμενοι...ἐθνῶν, "having received by succession...under Josue (μετὰ Ἰησοῦ), introduced into the possession of the Gentiles," i.e., Canaan. The prep. of rest conveys the idea of "depositing in."

53. εἰς διαταγὰς] *in dispositione*. Vul. Beelen would render *coram agminibus*, or *inter agmina angelorum*; διατάσσω is used of military arrangement; examples are wanting of the corresponding sense of διαταγή. Rather understand with Abp. Kenrick: "the text is equivalent to the law promulgated by angels, διαταγὰς δι' ἀγγελῶν Gal. iii. 19." We may then render it, "at the order-

- 58 ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν. Καὶ ἐκβαλόν-
τες ἔξω τῆς πόλεως, ἐλιθοβολοῦν· καὶ οἱ μάρτυρες ἀπέθεντο τὰ
59 καὶ ἐλιθοβολοῦν τὸν Στέφανον, ἐπικαλούμενον καὶ λέγοντα·
60 κύριε Ἰησοῦ, δέξαι τὸ πνεῦμα μου. Θεὸς δὲ τὰ γόνατα, ἔκραζεν
φωνῇ μεγάλῃ· κύριε, μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν· καὶ
τοῦτο εἰπὼν, ἐκοιμήθη.

ΚΕΦ. Η. (8).

- 1 Σαῦλος δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν
ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱερο-
2 καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων. Συνεκόμισαν δὲ τὸν Στέ-
φανον ἄνδρες εὐλαβεῖς, καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ.
3 Σαῦλος δὲ ἐλυμαίνεται τὴν ἐκκλησίαν, κατὰ τοὺς οἴκους εἰσπο-
4 ρεύμενος, σύρων τε ἄνδρας καὶ γυναῖκας, παρεδίδου εἰς φυλα-
5 κήν. Οἱ μὲν οὖν διασπαρέντες διήλθον, εὐαγγελιζόμενοι τὸν λό-
6 ρυσσεν αὐτοῖς τὸν Χριστόν. Προσεῖχον δὲ οἱ ὄχλοι τοῖς λεγο-
7 μένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν, ἐν τῷ ἀκούειν αὐτοὺς καὶ
8 βλέπειν τὰ σημεῖα ἃ ἐποίει. Πολλοὶ γάρ τῶν ἐχόντων πνεύμα-
9 τα ἀκάθαρτα, βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο· πολλοὶ δὲ πα-
10 ραλελυμένοι καὶ χωλοὶ ἐθεραπεύθησάν. Ἐγένετο δὲ πολλὴ χαρὰ
ἐν τῇ πόλει ἐκείνῃ.
9 Ἄνῃρ δὲ τις ὀνόματι Σίμων, προὔπῃρχεν τῇ πόλει μα-
γεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναι τινα
10 ἐαυτὸν μέγαν. Ὅτι προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου,
λέγοντες· οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη.
11 Προσεῖχον δὲ αὐτῷ, διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξε-
12 τακέναι αὐτούς. Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζο-
13 μένῳ περὶ τῆς βασιλείας τοῦ θεοῦ, καὶ τοῦ ὀνόματος Ἰησοῦ Χρισ-
τοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. Ὁ δὲ Σίμων καὶ

ing of angels." For the constr. with
eis compare Mat. xii. 41.

58. οἱ μάρτυρες] By the Jewish law
the witnesses were obliged to be the first
to assist in the execution of persons sen-
tenced on the charge of introducing
strange gods. Deut. xvii. 7.

59. στήσῃς] lay not...to their charge.
Compare ἰστάναι σταθμᾶ, to weigh in
a balance.

VIII. 5. Φίλιππος] The deacon, not
the apostle.

7. πολλοί] nom. absol.

9. προὔπῃρχεν] i.e., "had been pre-
viously [to Philip's arrival] in the city,
exercising magical arts."

11. ἐξετακέναι] A later perf. of
ἐξίστημι, with trans. force, propter quod
...dementasset eos, Vulg.

- αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίπ-
 14 τω· θεωρῶν τὰ σημεῖα καὶ δυνάμεις μεγάλας γινόμενας, ἐξίσ-
 15 τατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκ-
 16 ται ἡ Σαμάρεια τὸν λόγον τοῦ θεοῦ, ἀπέστειλαν πρὸς αὐτοὺς
 17 Πέτρον καὶ Ἰωάννην. Οἵτινες καταβάντες προσήγγαξαν περὶ αὐ-
 18 τῶν, ὅπως λάβωσιν πνεῦμα ἅγιον. Οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ
 19 αὐτῶν ἐπιτεπτικός, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνο-
 20 μα τοῦ κυρίου Ἰησοῦ. Τότε ἐπετίθουσιν τὰς χεῖρας ἐπ' αὐτοὺς,
 21 καὶ ἐλάβανον πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς
 22 ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων δίδεται τὸ πνεῦμα, προσ-
 23 ἤνεγκεν αὐτοῖς χρήματα, λέγων· δότε καὶ μοι τὴν ἐξουσίαν
 24 ταύτην, ἵνα ὡς ἐὰν ἐπίθω τὰς χεῖρας, λαμβάνῃ πνεῦμα ἅγι-
 25 ον. Πέτρος δὲ εἶπεν πρὸς αὐτόν· τὸ ἀργύριόν σου σὺν σοὶ εἴη
 26 εἰς ἀπώλειαν, ὅτι τὴν δωρεάν τοῦ θεοῦ ἐνόμισας διὰ χρημά-
 27 των κτᾶσθαι. Οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ
 28 τούτῳ· ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐναντί τοῦ θεοῦ.
 29 Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ δεηθῇτι τοῦ
 30 κυρίου, εἰ ἄρα ἀφεθήσεται σοὶ ἡ ἐπίνοια τῆς καρδίας σου. Εἰς
 31 γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρῶ σε ὄντα. Ἀπο-
 32 κριθεὶς δὲ ὁ Σίμων εἶπεν· δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύ-
 33 ριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὡς εἰρήκατε. Οἱ μὲν οὖν, δια-
 34 μαρτυράμενοι, καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου, ὑπέστρε-
 35 φον εἰς Ἱεροσόλυμα, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγ-
 36 γελίζοντο.
 37 Ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον, λέγων· ἀνάσ-
 38 τηθι καὶ πορεύου κατὰ μεσημβρίαν, ἐπὶ τὴν ὁδὸν τὴν κατα-
 39 βαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. Καὶ
 40 ἀναστὰς ἐπορεύθη· καὶ ἰδοὺ, ἀνὴρ εὐνοῦχος, δυνάστης
 41 Κανδάκης βασιλίσσης Αἰθιοπίων, ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐ-
 42 τῆς, ὃς ἐηλλύθει προσκυνήσων εἰς Ἱερουσαλὴμ. Ἦν δὲ ὑποστρέ-
 43 φων, καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ, καὶ ἀνεγίνωσκεν τὸν
 44 προφήτην Ἠσαΐαν. Εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ· πρόσελθε,
 45 καὶ κολλήθητι τῷ ἅρματι τούτῳ. Προσδραμὼν δὲ ὁ Φίλιππος
 46 ἤκουσεν αὐτοῦ ἀναγινώσκοντος Ἠσαΐαν τὸν προφήτην, καὶ εἶπεν·
 47 ἀρά γε γινώσκεις ἃ ἀναγινώσκεις; Ὁ δὲ εἶπεν· πῶς γὰρ ἂν

17. ἐπετίθουσιν] Alexandrine form
 for ἐπετίθουν.

19. ἐάν] For ἂν, as often after re-
 latives in the N. T.

21. λόγῳ] in this matter. Cf. Luke,
 i. 37.

26. αὐτῇ] According to Hug, this
 refers to Gaza, which was razed by the
 Jews shortly before the siege of Jerusa-
 lem; others, however, refer it to ὁδόν,

and suppose the angel to tell Philip to
 go to the road where he would meet
 with the eunuch, viz., the desert, or un-
 frequented road, there being two roads
 from Jerusalem to Gaza.

30. ἄρα] Generally used when an an-
 swer in the negative is expected. The
 γε gives an emphasis to the question.

31. πῶς γὰρ ἂν] The neg. implied
 in the reason assigned for it.

- δυναίμην, εἰ μὴ τις ὁδηγήσῃ με; παρεκάλεσέν τε τὸν Φίλιππον
 32 ἀναβάνατα καθίσαι σὺν αὐτῷ. Ἡ δὲ περιοχὴ τῆς γραφῆς ἦν ἀνε-
 γίνωσκεν, ἦν αὕτη· ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη· καὶ ὡς ἄμνός
 ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα
 33 αὐτοῦ. Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἦρθη· τὴν γενεὰν αὐ-
 34 τοῦ τίς διηγῆσεται; ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. Ἀπο-
 κριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ, εἶπεν· δέομαί σου, περὶ
 τίνος ὁ προφῆτης λέγει τοῦτο; περὶ ἐαυτοῦ, ἢ περὶ ἐτέρου τι-
 35 νός; Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ, καὶ ἀρξάμενος
 36 ἀπὸ τῆς γραφῆς ταύτης, εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. Ὡς
 δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησὶν ὁ
 37 εὐνοῦχος· ἰδοὺ ὕδωρ· τί κωλύει με βαπτισθῆναι;* Καὶ ἐκέλευσε
 στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ τε
 38 Φίλιππος καὶ ὁ εὐνοῦχος· καὶ ἐβάπτισεν αὐτόν. Ὅτε δὲ ἀνέ-
 βησαν ἐκ τοῦ ὕδατος, πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον,
 καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ αὐτοῦ
 39 τὴν ὁδὸν χαίρων. Φίλιππος δὲ ἐνρέθη εἰς Ἀζωτὸν· καὶ διερχό-
 μενος εὐηγγελίζετο τὰς πόλεις πάσας, ἕως τοῦ ἐλθεῖν αὐτὸν εἰς
 Καισάρειαν.

ΚΕΦ. Θ. (9).

1. Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου εἰς τοὺς μα-
 2 θητάς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ. ἤτήσατο παρ' αὐ-
 τοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως εἰάν

* Add. 37. Εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν.
 Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.

32. περιοχὴ] *locus*, Vulg., "section."

33. ἐν τῇ ταπεινώσει... ἦρθη] *In humilitate iudicium ejus sublatum est*, Vulg. The citation is from the LXX. Beelen thinks that the passage might perhaps be rendered: *in oppressione ejus sententia ejus* (condemnatoria) *extorta fuit* (ταπεινῶσις is used, Deut. xxvi. 7, of the oppression of the Israelites in Egypt). In Is. liii. 8, the Vulg. has: *de augustiā et de iudicio sublatum est*.

τὴν γενεάν] This is commonly understood of his divine origin, his procession from the Father, which is ineffable. It may also be referred to the whole history of his life and death; or to the age in which he lived, the period of his manifestation and reign. Abp. Kenrick.

39. τὰς πόλεις] Joppe, Lydda, and other places between Gaza and Cæsarea (Palestinae), the maritime capital of Palestine, founded by Herod the Great, and named Cæsarea in honour of Cæsar Augustus. It was on the site of a former town, Turris Stratonis.

IX. 1. ἀπειλῆς] Here the gen. is used to express the *source* of this figurative breathing. Were it conceived of as the *object* breathed out, it would be in the acc., as in Theocr. Idyl. xxii. 82. φόβον πνέοντες. Cf. Cic. Cat. ii.

1. *Cautinam scelus anhelantem*.

τῷ ἀρχ.] Caiaphas, or one of the sons of Annas, Jonathan, and Theophilus, who successively followed Caiaphas in the high-priesthood.

2. ἐπιστολὰς] i.e. letters from the

τινας εὖρη τῆς ὁδοῦ ὄντας ἄνδρας τε καὶ γυναῖκας, δεδεμένους
 3 ἀγάγῃ εἰς Ἱερουσαλήμ. Ἐν δὲ τῷ πορεύεσθαι, ἐγένετο αὐτὸν
 ἐγγίξειν τῇ Δαμασκῷ ἐξαίφνης τε αὐτὸν περιήστραψεν φῶς
 4 ἐκ τοῦ οὐρανοῦ. Καὶ πεσὼν ἐπὶ τὴν γῆν, ἤκουσεν φωνὴν λέγου-
 5 σαν αὐτῷ· Σαοὺλ Σαοὺλ, τί με διώκεις; εἶπεν δὲ· τίς εἰ,
 κύριε; ὁ δὲ· ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.* ἀλλὰ ἀνάστηθι
 καὶ εἰσθι εἰς τὴν πόλιν, καὶ λαληθήσεταιί σοι ὅ, τί σε δεῖ
 6 ποιεῖν. Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ, εἰστήκεισαν ἐνεοί,
 7 ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες. Ἠγέρθη δὲ
 Σαῦλος ἀπὸ τῆς γῆς· ἀνεωγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐ-
 δὲν ἔβλεπεν· χειρωγγοῦντες δὲ αὐτὸν, εἰσήγαγον εἰς Δαμασ-
 8 κόν. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων· καὶ οὐκ ἔφαγεν, οὐδὲ
 ἐπιεν.
 9 Ἦν δὲ τις μαθητὴς ἐν Δάμασκῷ ὀνόματι Ἀνανίας, καὶ
 εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος· Ἀνανία· ὁ δὲ εἶπεν ἰδοὺ
 10 ἐγώ, κύριε. Ὁ δὲ κύριος πρὸς αὐτόν· ἀνάστα, πορεύθητι ἐπὶ
 τὴν ῥύμην τὴν καλουμένην, εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰού-
 11 δα Σαῦλον ὀνόματι, ταρσέα· ἰδοὺ γὰρ προσεύχεται. Καὶ εἰ-
 δὲν ἄνδρα ἐν ὁράματι, Ἀνανίαν ὀνόματι, εἰσελθόντα καὶ ἐπιθέν-
 12 τα αὐτῷ τὰς χεῖρας, ὅπως ἀναβλέψῃ. Ἀπεκρίθη δὲ Ἀνανίας·
 κύριε, ἤκουσα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ
 13 τοῖς ἁγίοις σου ἐποίησεν ἐν Ἱερουσαλήμ. Καὶ ὧδε ἔχει ἔξουσί-
 αν παρὰ τῶν ἀρχιερέων, δηῆσαι πάντας τοὺς ἐπικυλομένους τὸ
 14 ὄνομά σου. Εἶπεν δὲ πρὸς αὐτὸν ὁ κύριος· πορεύου, ὅτι σκεῦος
 ἐκλογῆς ἔστιν μοι οὗτος, τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον τῶν
 15 ἐθνῶν τε καὶ βασιλέων, υἱὼν τε Ἰσραὴλ. Ἐγὼ γὰρ ὑποδείξω αὐ-
 16 τῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. Ἀπήλθεν δὲ

* Add. Σκληρόν σοι πρὸς κέντρα λακτίζειν. 6. Τρέμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν.

high-priest as president of the Sanhedrim, whose jurisdiction appears to have extended to synagogues in foreign countries. Cf. ch. xxii. 5.

τῆς ὁδοῦ] used κατ' ἐξοχὴν for the Christian religion.

5. κέντρα*] A proverbial expression, derived from oxen kicking against the goad, and being therefore goaded more severely.

6. εἰστήκεισαν] *stant*, Vulg. This pluperfect having the sense of the imperf., as ἔστηκεν has of the present.

ἐνεοί] *stupefacti*, Vulg., lit. "mute." This adjective is usually written ἐνεός,

also ἐννεός; Mai, however, has edited it with the aspirate as above. It is probably akin to the lost adj. *ἀνεως*, whence the Homeric abverb *ἀνεω*, "in silence."

10. ταρσέα] A native of Tarsus, the capital of Cilicia, still called *Tarsos*.

11. This verse relates parenthetically what Saul saw at the same time that Ananias had his vision. The Vulg. omits ἐν ὁράματι.

14. ἐκλογῆς] i.e., σκεῦος ἐκλεκτόν, gen. of quality used in place of the adj. The Hebrews used the term "vessel" of a man adapted for such and such a pur-

- Ἀνανίας, καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας, εἶπεν· Σαουλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με Ἰησοῦς, ὁ ὀφθεῖς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου ὅπως ἀναβλέψῃς, καὶ πλησθῇς πνεύματος ἁγίου. Καὶ εὐθέως ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς ἐβαπτίσθη.
- 17 Καὶ λαβὼν τροφήν ἐνισχύθη· ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο, καὶ συνέχυνεν ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συμβιάζων ὅτι οὗτός ἐστιν ὁ Χριστός. Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ ἰουδαῖοι ἀνελεῖν αὐτόν. Ἐγνώσθη δὲ τῷ Σαυλῷ ἡ ἐπιβουλὴ αὐτῶν· παρετηροῦντο δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσιν. Λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους καθήκαν αὐτόν, χαλάσαντες ἐν σπυρίδι.
- 25 Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ, ἐπέειρε κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητῆς. Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν, ἡγάγεν πρὸς τοὺς ἀποστόλους, καὶ διηγῆσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδεν τὸν κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἱερουσαλὴμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου. Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς ἑλληνιστάς· οἱ δὲ ἐπεχειροῦν ἀνελεῖν αὐτόν. Ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισάρειαν, καὶ ἐξαπέστειλαν αὐτόν εἰς Ταρσόν. Ἡ μὲν οὖν ἐκκλησία καθ' ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχεν εἰρήνην, οἰκοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου πνεύματος ἐπληθύνετο. Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάν-

pose, as an instrument. τοῦ βαστάσαι, *ut portet*, Vulg., inf. with gen. of art. to express end or object.

18. ἡμ. *τινὰς*] We learn from Gal. i. 17, 18, that after his conversion, St. Paul went from Damascus into Arabia, and then returned to Damascus. On this journey into Arabia St. Luke is silent. Beelen would place it between the facts related in vv. 20 and 21.

21. *συμβιάδ[ον]* *affirmans*, Vulg., more literally "demonstrating," putting

proof together, joining them closely; the carpenter fastening planks together is said *ξύλα συμβιάδειν*.

22. ἡμ. *ἰκ.*] viz., after his return from Arabia to Damascus.

23. St. Paul (2 Cor. xi. 32) adds, that it was the *ethnarch* (or prefect) of King Aretas who caused watch to be kept to apprehend him.

27. *εἰσπ. καὶ ἐκπ.*] Cf. i. 21.

31. *ἐγένετο...κατελθεῖν*] This constr. of *ἐγένετο* with the acc. and inf. is fre-

- των, κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδ-
 32 δα. Εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν, ἐξ ἐτῶν ὀκτώ
 33 κατακειμενον ἐπὶ κρᾶββάτου, ὃς ἦν παραλελυμένος. Καὶ εἶ-
 πεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰαταί σε Ἰησοῦς ὁ Χριστός· ἀνάσ-
 34 τηθι, καὶ στρώσον σεαυτῷ καὶ εὐθὺς ἀνέστη. Καὶ εἶδαν αὐ-
 τὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σάρωνα, οἵτινες ἐπέ-
 στρεψαν ἐπὶ τὸν κύριον.
 35 Ἐν Ἰόππῃ δὲ τις ἦν μαθήτρια ὀνόματι Ταβειθᾶ, ἥ διερμη-
 νευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων ἀγαθῶν καὶ ἐλε-
 36 ημοσυνῶν ὧν ἐποίει. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθε-
 37 νήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ ἔθηκαν ἐν ὑπερώῳ. Ἐγ-
 γὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι
 Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν πα-
 38 μακαλοῦντες, μὴ ὀκνήσης διελθεῖν ἕως ἡμῶν. Ἀναστὰς δὲ Πέτρος
 συνῆλθεν αὐτοῖς· ὃν παράγονόμενον ἀνηγαγον εἰς τὸ ὑπερῶν καὶ
 παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι, καὶ ἐπιδεικνύμεναι
 39 χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὔσα ἡ Δορκάς. Ἐκ-
 βαλὼν δὲ ἔξω πάντας ὁ Πέτρος, καὶ θεὸς τὰ γόνατα προσηύξατο·
 καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν· Ταβειθᾶ, ἀνάστηθι ἡ δὲ
 ἡνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθι-
 40 σεν. Δοὺς δὲ αὐτῇ χεῖρα, ἀνέστησεν αὐτὴν· φωνήσας δὲ τοὺς
 41 ἁγίους καὶ τὰς χήρας, παρέστησεν αὐτὴν ζῶσαν. Γνωστὸν δὲ
 ἐγένετο καθ' ὅλης Ἰόππης· καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύ-
 42 ριον. Ἐγένετο δὲ ἡμέρας ἱκανὰς μέναι ἐν Ἰόππῃ παρά τινι
 Σίμωνι βυρσεῖ.

ΚΕΦ. Ι. (10).

- 1 Ἀνὴρ δὲ τις ἐν Καισαρείᾳ ὀνόματι Κορνήλιος, ἑκατοντάρχης
 2 ἐκ σπείρας τῆς καλουμένης ἰταλικῆς, εὐσεβὴς καὶ φοβούμενος
 τὸν θεόν, σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολ-
 3 λὰς τῷ λαῷ, καὶ δεόμενος τοῦ θεοῦ διὰ παντός. Εἶδεν ἐν ὁρά-
 ματι φανερώς, ὥσει περὶ ὕραν ἐνάτην τῆς ἡμέρας, ἄγγελον τοῦ θε-
 4 οῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορνήλιε. Ὁ δὲ

quent in St. Luke. Thus ch. iv. 5, ix. 8, &c.

Λύδδα] Lydda, afterwards called Diospolis, a place on the coast S.E. of Joppe.

34. Σάρωνα] The Vulg. has *Lydda et Saronæ*, taking the latter as the name of a town, from which, doubtless, the famous plain of Saron, a level tract of country along the coast between

Cæsarea and Joppe, derived its appellation.

35. Ταβειθᾶ] In Aramaic, a gazelle, the Greek *δορκάς*.

38. μετ' αὐτῶν] The Vulg. has *quas faciebat illis Dorcas*.

X. 1. σπείρας] Cf. Mat. xxvii. 27. ἰταλικῆς, called so, as consisting of Italians, not of troops levied in the province.

ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος, εἶπεν· τί ἐστὶν κύριε; εἶπεν δὲ αὐτῷ· αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ. Καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος. Οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρά θάλασσαν. Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας ἓξο τῶν οἰκετῶν καὶ στρατιωτῶν εὐσεβῶν τῶν προσκαρτερούντων αὐτῷ. Καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον ὁδοιπορούντων ἐκείνων, καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι, περὶ ὧραν ἕκτην. Ἐγένετο δὲ πρόσπεινος, καὶ ἤθελε γεύσασθαι· πωρυσκευαζόντων δὲ αὐτῶν, ἐγένετο ἐπ' αὐτὸν ἑκστασις. Καὶ θεωρεῖ τὸν οὐρανὸν ἀνεωγμένον, καὶ καταβαίνον σκευὸς τι ὡς ὀθόνη μεγάλην, τέσσαρσιν ἀρχαῖς καθείμενον ἐπὶ τῆς γῆς. Ἐν ᾧ ὑπῆρχεν πάντα τὰ τετράποδα, καὶ ἑρπετὰ τῆς γῆς, καὶ πετεινὰ τοῦ οὐρανοῦ. Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· ἀναστὰς Πέτρε, θύσον καὶ φάγε. Ὁ δὲ Πέτρος εἶπεν· μηδαμῶς, κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· ἃ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοίνου. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ εὐθὺς ἀνελήμφθη τὸ σκευὸς εἰς τὸν οὐρανόν. Ὡς δὲ ἐν αὐτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα ὃ εἶδεν, ἰδοὶ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου, διερρωτήσαντες τὴν οἰκίαν τοῦ Σίμωνος, ἐπέστησαν ἐπὶ τὸν πυλῶνα. Καὶ φωνήσαντες ἐπίθοντο εἰς Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. Τοῦ ἑξὶ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν τὸ πνεῦμα ἰδοὶ, ἄνδρες δύο ζητοῦντές σε. Ἀλλὰ ἀναστὰς κατὰβηθι, καὶ πορεύου σὺν αὐτοῖς, μηδὲν διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. Καταβάς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· ἰδοὺ, ἐγὼ εἰμι ὃν ζητεῖτε· τίς αἰτία δι' ἣν πάρεστε; οἱ δὲ εἶπαν, Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν, μαρτυρούμενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ, καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. Εἰσκα-

6. θάλασσαν] Doubtless for the purpose of his trade.

7. προσκαρτ.] "of those in constant attendance."

9. δῶμα] in superiora, Vulg. Cf. Mat. xxiv. 17.

11. ἀρχαῖς] *initia*, Vulg. *corners*.

12. πάντα τὰ τετρ.] *omnia quadrupedia*, Vulg. "all the four-footed beasts." If it had been used for παντοῖα, "all sorts of," the art. would have

been omitted; "the sense, however, of the speaker, is *omnigena quadrupedia*" (Beelen, Gr. Gr. p. 110).

14. οὐδέποτε...πᾶν] Cf. Mat. xxiv. 22. κοινὸν καὶ ἀκαθ. equivalent terms. The use of animals, prohibited as unclean by the Jewish law, was common to the other nations.

15. μὴ κοίνου] *commune ne dixeris*, Vulg.

20. ἀλλὰ] As expressing a sudden

- λεσάμενος οὖν αὐτοὺς ἐξένισεν· τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν
 σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνήλ-
 24 θον αὐτῷ. Τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισάρειαν· ὁ δὲ
 Κορνῆλιος ἦν προσδοκῶν αὐτοὺς, συγκαλεσάμενος τοῖς συγγενεῖς
 25 αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς δὲ ἐγένετο τοῦ εἰσελθεῖν
 τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορνῆλιος, πεσὼν ἐπὶ τοὺς πόδας,
 26 προσεκύνησεν. Ὁ δὲ Πέτρος ἤγειρεν αὐτὸν, λέγων· ἀνάστηθι· καὶ
 27 ἐγὼ αὐτὸς ἄνθρωπός εἰμι. Καὶ συνομιλῶν αὐτῷ, εἰσῆλθεν, καὶ
 28 εὗρίσκει συνεληλυθότας πολλοὺς. Ἐφῆ τε πρὸς αὐτούς· ὑμεῖς
 ἐπίστασθε ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσ-
 29 ἔρχεσθαι ἄλλοφύλῳ· καὶ μοι ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ ἀκά-
 30 θαρτον λέγειν ἄνθρωπον. Διὸ καὶ ἀναντιρρήτως ἦλθον μετα-
 31 πεμφθεῖς· πυνθάνομαι οὖν, τίνι λόγῳ μετεπεμψασθέ με. Καὶ
 ὁ Κορνῆλιος ἔφη· ἀπὸ τετάρτης ἡμέρας μέχρι ταύτης τῆς
 32 ὥρας ἤμην, τὴν ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου· καὶ ἰδὼν
 31 ἀνὴρ ἔσθην ἐνώπιόν μου ἐν ἐσθῇτι λαμπρᾷ. Καὶ φησί· Κορνῆ-
 λιε, εἰσκούσθῃ σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι σου
 32 ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ. Πέμψον οὖν εἰς Ἰόππην, καὶ
 μετακάλεσαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζε-
 33 ται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ θάλασσαν. Ἐξ αὐτῆς οὖν
 ἔπεμψα πρὸς σέ· σύ τε καλῶς ἐποίησας παραγενόμενος· νῦν οὖν
 πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ πάρεσμεν, ἀκοῦσαι πάντα τὰ
 προστεταγμένα σοι ὑπὸ τοῦ κυρίου.
 34 Ὁ ἀνοίξας δὲ Πέτρος τὸ στόμα, εἶπεν· ἐπ' ἀληθείας κατα-
 35 λαμβάνομαι ὅτι οὐκ ἔστιν προσωπολήπτης ὁ θεός. Ἄλλ' ἐν παν-
 τὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκ-
 36 τὸς αὐτῷ ἔστιν. Τὸν λόγον ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ,
 εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων
 37 κύριος. Οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας,
 ἀρχάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὁ ἐκῆ-
 38 ρυξεν Ἰωάννης. Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ

transition, is used at the beginning of exhortations; as we should say: "Now rise."

25. τοῦ εἰσελθεῖν] Cf. ch. iii. 12.

28. ἄλλοφύλῳ] *ad alienigenam*. Vulg. i.e., one who is neither a Jew nor a proselyte.

30. ἀπὸ... ὥρας] *à nudiusquartā die usque ad hanc horam*, Vulg. Beelen (adopting the reading which inserts *νη-στεύων καὶ* after *ἤμην*) renders: "Four days ago I was fasting up to this hour [at which I now speak with you], and at the ninth hour I was praying in my house."

33. ἐνώπιον τοῦ θεοῦ] The reading followed by the Vulg. is *ἐνώπιόν σου*.

34. προσωπολ.] Cf. Luke, xx. 21.

36. τὸν λόγον] The Complutensian gives *τὸν λόγον δν*. If we follow that reading, *τὸν λόγον* will depend on *οἴδατε*, in v. 37, the constr. being interrupted by the parenthesis, *οὗτος... κύριος* and then resumed with the equivalent expression, *τὸ γεν. ῥῆμα*.

37. τὸ γεν. ῥῆμα] "the word which was published."

38. Ἰησοῦν] Acc. epexegetical of *τὸ γεν. ῥῆμα*, and dependent on *οἴδατε*.

θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς δέηθεν εὐεργετῶν καὶ ἰω-
 39 ὁ θεὸς ἦν μετ' αὐτοῦ. Καὶ ἡμεῖς μάρτυρες πάντων ὧν ἐποί-
 ησεν ἐν τῇ χώρᾳ τῶν ἰουδαίων καὶ Ἱερουσαλὴμ· ὃν καὶ ἀνεί-
 40 λαν κρεμάσαντες ἐπὶ ξύλου. Τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ
 41 ἡμέρᾳ, καὶ ἔδωκεν αὐτὸν ἐμφανῇ γενέσθαι. Οὐ παντὶ τῷ λαῷ,
 ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ ἡμῖν
 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐ-
 42 τὸν ἐκ νεκρῶν. Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ, καὶ
 διωμαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κρι-
 43 τῆς ζώντων καὶ νεκρῶν. Τούτῳ πάντες οἱ προφήται μαρτυροῦ-
 σιν, ἄφεςιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
 44 πιστεύοντα εἰς αὐτόν. Ἐπὶ λαλοῦντος τοῦ Πέτρου τὰ ῥήματα
 ταῦτα, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας
 45 τὸν λόγον. Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ οἱ συναλθάν
 τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ
 46 ἁγίου ἐκκέχυται. Ἦκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ
 47 μεγαλυνόντων τὸν θεόν· τότε ἀπεκρίθη Πέτρος· Μὴ τι τὸ ὕδωρ
 δύναται κωλύσαι τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ
 48 πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; Προσέταξεν δὲ αὐτοὺς
 ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. Τότε ἠρώτησαν αὐτὸν
 ἐπιμεῖναι ἡμέρας τινάς.

ΚΕΦ. ΙΑ. (11).

1 Ἦκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν
 2 Ἰουδαίαν, ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ. Ὅτε
 δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλὴμ, διεκρίνοντο πρὸς αὐτὸν οἱ
 3 ἐκ περιτομῆς, λέγοντες· ὅτι εἰσῆλθεν πρὸς ἀνδρας ἀκροβυστίαν
 4 ἔχοντας, καὶ συνέφαγεν αὐτοῖς. Ἀρξάμενος δὲ Πέτρος, ἔξε-
 5 τίθετο αὐτοῖς καθεξῆς, λέγων· Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ
 προσευχόμενος· καὶ εἶδον ἐν ἐκστάσει ὄραμα, καταβαῖνον σκεῦ-
 6 οῦς τι ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ
 οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ. Εἰς ἣν ἀτενίσας κατενόουν·
 καὶ εἶδον τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἔρπε-
 7 τα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. Ἦκουσα δὲ καὶ φωνῆς λεγούσης
 8 μοι· ἄναστάς, Πέτρε, θύσον καὶ φάγε. Εἶπον δέ· μηδαμῶς,
 κύριε· ὅτι κοινὸν ἡ ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα

45. οἱ ἐκ περιτ. πιστοί] i.e., the faithful, who had been converts from Judaism.

47. τοῦ μὴ βαπτ.] that these should not be baptised. Gen. of the aim or

end: "can any man forbid water [to the end] that," &c. Cf. iii. 12.

XI. 2. ἀκροβ. ἔχ.] uncircumcised.

5-10. Cf. ch. x. 9-16.

- 9 μου. Ἀπεκρίθη δὲ ἐκ δευτέρου φωνῇ ἐκ τοῦ οὐρανοῦ· ὁ ὁ θεὸς
 10 ἐκαθάρισεν, σὺ μὴ κοῖνου. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ
 11 ἀνεσπάσθη πάλιν ἅπαντα εἰς τὸν οὐρανόν. Καὶ ἰδοὺ, ἐξ αὐτῆς
 12 τρεῖς ἄνδρες ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν, ἀπεσταλμένοι
 13 ἀπὸ Καισαρείας πρὸς με. Εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν
 14 αὐτοῖς, μηδὲν διακρίναντα· ἦλθον δὲ σὺν ἐμοί καὶ οἱ ἕξ ἀδελ-
 15 φοὶ οὗτοι, καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός. Ἀπήγγει-
 16 λεν δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέν-
 17 τι καὶ εἰπόντα· πέμψον εἰς Ἰόππην, καὶ μετὰπεμψαι Σί-
 18 μωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει ῥήματα πρὸς
 19 σέ, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. Ἐν δὲ τῷ ἄρ-
 20 ξασθαί με λαλεῖν, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥς-
 21 περ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. Ἐμνήσθη δὲ τοῦ ῥήματος τοῦ κυρί-
 22 ου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισ-
 23 θήσεσθε ἐν πνεύματι ἁγίῳ. Εἰ οὖν τὴν ἴσιν δωρεὰν ἔδωκεν αὐ-
 24 τοῖς ὁ θεὸς ὡς καὶ ὑμῖν, πιστεῦσασι ἐπὶ τὸν κύριον Ἰησοῦν
 25 Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλύσαι τὸν θεόν; Ἀκούσαν-
 26 τες δὲ ταῦτα ἡσύχασαν, καὶ ἐδόξασαν τὸν θεόν, λέγοντες· ἄρα γε καὶ
 27 τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.
 28 Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης
 29 ἐπὶ Στεφάνῳ, διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ Ἀντιοχείας,
 30 μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον ἰουδαίοις. Ἦσαν δὲ
 31 τινες ἐξ αὐτῶν ἄνδρες κύπριοι καὶ κυρηναῖοι, οἵτινες ἐλθόντες εἰς
 32 Ἀντιόχειαν, ἐλάλουν καὶ πρὸς τοὺς ἑλληνιστάς, εὐαγγελιζό-
 33 μενοι τὸν κύριον Ἰησοῦν. Καὶ ἦν χεὶρ κυρίου μετ' αὐτῶν· πολλοὺς
 34 τε ἄριθμὸς ὁ πιστεῦσας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἐκούσθη δὲ
 35 ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἱερουσαλὴμ περὶ
 36 αὐτῶν· καὶ ἐξαπέστειλαν Βαρνάβαν ἕως Ἀντιοχείας. Ὃς πα-
 37 ραγενόμενος, καὶ ἰδὼν χάριν τὴν τοῦ θεοῦ, ἐχάρη, καὶ πα-
 38 ρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν ἐν τῷ κυ-
 39 ρίῳ. Ὅτι ἦν ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ
 40 πίστεως· καὶ προσετέθη ὄχλος ἱκανὸς τῷ κυρίῳ. Ἐξῆλθεν
 41 δὲ εἰς Ταρσὸν ἀναγῆται Σαῦλον· καὶ ἐνῶν, ἤγαγεν εἰς Ἀντιόχειαν.
 42 Ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ,

13. τὸν ἄγγελον] "the angel," the circumstance being vividly impressed on the speaker's mind.

17. ἐγὼ...δυνατός] A blending of two questions into one: ἐγὼ τίς ἤμην and ἐγὼ ἤμην δυνατός;

18. τὴν μετάνοιαν] The penance here spoken of with the art. is that which our Saviour had commanded his App. (Luke xxiv. 47) to preach to all, and consequently penance is here said, synec-

dochicè, of the whole economy of salvation established by God. Cf. ch. xx. 20, 21, 24. Beelen.

20. Ἀντιοχ.] The chief city of Syria, situated on the Orontes.

22. Βαρν.] Cf. ch. iv. 37, and ix. 26.

23. τῇ προθ.] Dat. of the rule or custom (*normæ*), according to which a thing takes place.

26. συναχθῆναι] *conversati sunt*, V. *χρηματίζαι*. This word, signifying ori-

καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς χριστιανούς.

- 27 Ἐν αὐταῖς δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων
28 προφῆται εἰς Ἀντιόχειαν. Ἀναστὰς δὲ εἰς ἐξ αὐτῶν ὀνόματι
Ἀγαβος, ἐσήμεινεν διὰ τοῦ πνεύματος, λιμὸν μεγάλην μέλ-
λειν ἔσσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἦτις ἐγένετο ἐπὶ Κλαυ-
29 δίου. Τῶν δὲ μαθητῶν, καθὼς εὐπορεῖτό τις, ὥρισαν ἕκασ-
τος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
30 ἀδελφοῖς. Ὁ καὶ ἐποίησαν, ἀπαστείλαντες πρὸς τοὺς πρεσβυτέρους
διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

ΚΕΦ. ΙΒ. (12).

- 1 Κατ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς
2 χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας. Ἀνεῖλεν δὲ Ἰά-
3 κωβον τὸν ἀδελφὸν Ἰωάννου, μαχαίρη. Ἰδὼν δὲ ὅτι ἀρεστον
ἔστιν τοῖς ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ
4 ἡμέραι τῶν ἀζύμων. Ὁν καὶ πιάσας ἔθετο εἰς φυλακὴν, πα-
ραδοὺς τέσσαρσιν τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν· βου-
5 λόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. Ὁ μὲν οὖν

ginally, "to transact business;" thence, in later writers, to be called by a name in consequence of doing so; and finally, as here, in general, "to be named." Compare Mat. ii. 12. *Χριστιανούς*. The name occ. only in two other places in the N.T., Ch. xxvi. 28, and 1 Petr. iv. 16.

28. *λιμὸν*] There was a severe famine in Judæa, in the fourth year of Claudius, A.D. 44, also, another at Rome, in the same reign, A.D. 52, when only fifteen days provision remained for the city, and of which Tacitus says: "frugum egestas et orta ex eo fames in prodigium accipiebatur" (Ann. xii. 43). Beelen takes *οἰκ.* here for Judæa only. Cf. Luke, ii. 1.

XII. 1. *Ἡρώδης*] Herod Agrippa I., son of Aristobulus, and grandson of Herod the Great. Herod the Great left three sons at his death, Archelaus, Philip, and Herod Antipas, among whom Augustus divided the kingdom, on the basis of Herod's will, giving to *Philip*, Batanæa, Auranitis, (which St. Luke

calls, collectively, Ituræa) and Trachonitis; to *Archelaus*, Judæa, Idumæa, and Samaria (cf. Mat. ii. 22), and to *Antipas*, Galilee and Peræa (Mat. xiv. 1). Afterwards, Archelaus being exiled, Judæa had a Roman procurator (Mat. xxvii. 2), under Syria; on Philip's death, Tiberius added his tetrarchy to Syria; but Caligula gave it, together with that of Lysanias, to Agrippa. When Antipas was exiled (cf. Luke, iii. 1), he gave his tetrarchy also to Agrippa; and finally Claudius added Judæa and Samaria to his dominions. He had now therefore reunited the dominions held by his grandfather, and thenceforward was styled king of Judæa.

2. *Ἰάκωβον*] James the Great. Cf. Mat. x. 2, 3, Mark xv. 40.

3. *προσέθετο*] Cf. Luke, xx. 11.

4. *τετραδίοις*] "files consisting of four." There were, therefore, sixteen soldiers, who took it in turn to guard, by fours at a time, two inside, and two outside, the prison.

- Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ προσευχὴ δὲ ἦν ἐκτονῶς γινομένη
 6 νη ὑπὸ τῆς ἐκκλησίας περὶ αὐτοῦ. Ὅτε δὲ ἡμελλεν προσα-
 γαγεῖν αὐτὸν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώ-
 7 μενος μετὰ δύο στρατιωτῶν, δεδεμένος ἀλύσειν δυσὶν, φύ-
 γελος κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πα-
 τάξας δὲ τὴν πλευρὰν τοῦ Πέτρου, ἤγειραν αὐτὸν, λέγων· ἀνά-
 8 στα ἐν τάχει· καὶ ἐξέπεσαν αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν.
 8 Εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν· ζῶσαι, καὶ ὑπόδησαι τὰ
 9 ἱμάτιόν σου, καὶ ἀκολούθει μοι. Καὶ ἐξελθὼν ἠκολούθει,
 10 καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶν τὸ γινόμενον διὰ τοῦ ἀγγέ-
 10 λου· ἐδόκει δὲ ὄραμα βλέπειν. Διελθόντες δὲ πρώτην φυλακὴν
 καὶ δευτέραν, ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρὰν, τὴν φέρουσιν
 εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς· καὶ ἐξελθόντες
 προῆλθον ῥύμην μίαν· καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.
 11 Καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος, εἶπεν· νῦν οἶδα ἀληθῶς ὅτι
 ἐξαπέστειλεν ὁ κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλατό με ἐκ χειρὸς
 12 Ἡρώδου, καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.
 12 Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰω-
 13 άνου, τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισ-
 13 μέναι καὶ προσευχόμενοι. Κρούσαντος δὲ αὐτοῦ τὴν θύραν
 τοῦ πυλῶνος, προῆλθε παιδίσκη ὑπικοῦσαι, ὀνόματι Ῥόδη.
 14 Καὶ ἐπινυνοῦσα τὴν φωνὴν τοῦ Πέτρου, ἀπὸ τῆς χαρὰς οὐκ ἤνοι-
 15 ξεν τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀγγέγειλεν ἐστάναι τὸν Πέτρον
 15 πρὸ τοῦ πυλῶνος. Οἱ δὲ πρὸς αὐτὴν εἶπαν· μαινῇ· ἡ δὲ διῶσ-
 16 χυρίζετο οὕτως ἔχειν· οἱ δὲ εἶπαν· ὁ ἄγγελός ἐστὶν αὐτοῦ. Ὁ
 16 δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν, καὶ ἐξέ-
 17 τησαν. Κατασεῖσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν, διηγήσατο αὐ-
 17 τοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέν τε·
 ἀπαγγεῖλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα· καὶ ἐξελθὼν
 18 ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέρας ἦν τάραχος
 19 οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. Ἡρώ-
 19 δης δὲ ἐπιζητήσας αὐτὸν, καὶ μὴ εἰρῶν, ἀνακρίνας τοὺς φύ-
 20 λakas, ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰου-
 20 δαίας εἰς Καισάρειαν διέτριβεν. Ἦν δὲ θυμομαχῶν Τυρίοις
 καὶ Σειδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτόν, καὶ πεί-
 σωτες Βλάστον τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἤτησιν
 το εἰρήνην· διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλι-

.10. ἠνοίγη] 2 aor. pass. of ἀνοίγω
 —a late form.

12. Μάρκου] Called simply John,
 ch. xiii. 5, 13, and simply Mark, xv.

38; was cousin to Barnabas (Col. iv.
 10), whether to be identified with the
 evangelist, is disputed.

19. ἀπαχθ.] scil. εἰς θάνατον.

- 21 κῆς. Τακτῇ δὲ ἡμέρᾳ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν,
 22 καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτοὺς. Ὁ δὲ δῆ-
 23 μος ἐπεφώνει θεοῦ φωνή, καὶ οὐκ ἀνθρώπου. Παραχρῆμα δὲ
 ἐπάταξεν αὐτὸν ἄγγελος κυρίου, ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν
 24 τῷ θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. Ὁ δὲ λόγος
 25 τοῦ κυρίου ἡῤῥυεν καὶ ἐπληθύνετο. Βαρνάβας δὲ καὶ Σαῦλος
 ὑπέστρεψαν εἰς Ἱερουσαλὴμ, πληρώσαντες τὴν διακονίαν, συναρπα-
 ζόντες Ἰωάννην τὸν ἐπικληθέντα Μάρκον.

ΚΕΦ. ΙΓ'. (13).

- 1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται
 καὶ διδάσκαλοι, ὧς, τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος
 Νίγερ, καὶ Λούκιος ὁ κυρηναῖος, Μαναῖν τε Ἡρώδου τοῦ
 2 τετράρχου σύντροφος, καὶ Σαῦλος. Λειτουργούντων δὲ αὐτῶν
 τῷ κυρίῳ καὶ νηστευόντων, εἶπεν τὸ πνεῦμα τὸ ἅγιον· Ἀφορί-
 3 σατε δὴ μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ ἔργον ὃ προσ-
 4 κέκλημαι αὐτούς. Τότε νηστεύσαντες καὶ προσευξάμενοι, καὶ
 4 ἐπιθέντες τὰς χεῖρας αὐτοῖς, ἀπέλυσαν. Αὐτοὶ μὲν οὖν ἐκ-
 πεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος, κατήλθον εἰς Σελεύ-
 5 κειαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς Κύκρον. Καὶ γενόμενοι ἐν
 Σαλαμῖνι, κατηγγέλλον τὸν λόγον τοῦ θεοῦ ἐν ταῖς συναγω-
 6 γαῖς τῶν ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Διελθόντες

21. τακτῇ...ἡμέρᾳ] Josephus (Antt. xix. 8, 2,) states, that Herod had gone at the time to Caesarea, to celebrate a festival in honour of Cæsar (Claudius), and that he was attacked with sudden illness, on the second day of it, and died after languishing five days. ἐσθῆτα βασιλικήν. The same historian gives a picturesque account of this dress, στολὴν ἐνδυσάμενος ἐξ ἀργύρου πεποιημένην πᾶσαν ὡς θανυάσιον ὄψην εἶναι, and of its glittering in the rays of the rising sun, as he entered the theatre.

XIII. 1. With this chapter commences the second part of the Acts, St. Luke, henceforth, confining himself chiefly to the history of St. Paul. Λούκιος. Probably to be identified with the Lucius mentioned Rom. xvi. 21. Ἡρώδου, i.e., Antipas. σύντροφος, *collactaneus*, V., *foster-brother*.

2. λειτουργούντων] *ministrantibus*, V. Implies the divine service, of which

the principal part consists in the oblation of the unbloody sacrifice of the New Law. Were it praying merely, why not *προσευχομένων*? if preaching only, that would not take τῷ κυρίῳ (dat. of direction), being properly directed, not to God, but to the teaching of the faithful. But the action of sacrifice is directly referred to God, τῷ κυρίῳ. Note, too, that καὶ νηστευόντων is added. Beelen.

ἀφορίσατε δὲ] Emphatic: "Now separate," &c. ὃ προσκέκλ. For πρὸς ὃ κέκλημαι, which is here used in a middle sense.

3. ἐπιθέντες] By imposition of hands, is here meant, most probably, consecration to the episcopal office. From ch. xi. 26, it may be inferred, they were already priests.

4-6. Seleucia was an important city of Syria, on the coast near the mouth of the Orontes, in the same district with Antioch. It was styled Pieria, from a

- δὲ ὅλην τὴν νῆσον ἄχρι Πάφου, εὔρον ἄνδρα τινὰ μάγον ψευδο-
 7 προφήτην ἰουδαῖον, ᾧ ὄνομα Βαρισησοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ
 Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ· οὗτος προσκαλεσάμενος Βαρνά-
 8 βαν καὶ Σαῦλον, ἐπέζητησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ. Ἀθ-
 ῖστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος, οὕτως γὰρ μεθερμηνεύεται
 τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέφαι τὸν ἀνθύπατον ἀπὸ τῆς πί-
 9 τews. Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς πνεύματος ἁγίου,
 10 ἀνένισας εἰς αὐτὸν, εἶπεν· ὦ πλήρης παντὸς δόλου καὶ πά-
 σης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ
 11 παύσῃ διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς εὐθείας; Καὶ νῦν
 ἰδοὺ, χεὶρ κυρίου ἐπὶ σέ· καὶ ἔση τυφλὸς, μὴ βλέπων τὸν
 ἥλιον ἄχρι καιροῦ· παραχρῆμα δὲ ἐπέπεσεν ἄχλυσ καὶ σκό-
 12 τος· καὶ περιάγων ἐζήτει χειραγωγούς. Τότε ἰδὼν ὁ ἀνθύπα-
 τος τὸ γεγονὸς, ἐπίστευσεν, ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ
 κυρίου.
 13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον, ἡλ-
 θον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ’
 14 αὐτῶν, ὑπέστρεψεν εἰς Ἱεροσόλυμα. Αὐτοὶ δὲ διελθόντες ἀπὸ
 τῆς Πέργης, παρεγένοντο εἰς Ἀντιόχειαν τὴν πσιδιάν, καὶ
 ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων, ἐκάθισαν.
 15 Μετὰ δὲ τὴν ἀναγνώσιν τοῦ νόμου καὶ τῶν προφητῶν, ἀπέστεί-
 λαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες· ἄνδρες ἀδελφοί,
 εἴτις ἐστὶν ἐν ὑμῖν λόγος παρακλήσεως πρὸς τὸν λαόν, λέγετε.
 16 Ἀναστὰς δὲ Παῦλος, καὶ κατασείσας τῇ χειρὶ, εἶπεν· ἄνδρες
 17 Ἰσραηλείται, καὶ οἱ φοβούμενοι τὸν θεόν, ἀκούσατε. Ὁ θεὸς
 τοῦ λαοῦ τοῦ Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν
 λαὸν ὕψωσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ βρα-

mountain adjoining. Salamis was on the eastern coast of Cyprus; *Nea Paphos* (distinct from old Paphos, seven or eight miles distant from it) on the western, is here meant.

7. ἀνθυπάτῳ] *Proconsule*, V. A great proof of the accuracy of the sacred historian. The Cæsarean provinces were governed by proprætors, those belonging to the senate and people, by proconsuls. Cyprus *had* belonged to the former class, but had been given to the people by Augustus, and thenceforward had a proconsul. Dio Cass. 54, p. 523.

8. Ἑλύμας] An Arabic name, equivalent to ὁ μάγος.

9. ὁ καὶ Παῦλος] By which name he is henceforth called. St. Jerome thinks

he took the name in memory of the conversion of the proconsul.

13. οἱ περὶ Παῦλον] *Paulus et qui cum eo erant*, Vulg. οἱ περὶ ὁ ἀμφὶ τινα, is a periphrasis for the person signified by the proper name, and his companions; in later writers, frequently for the individual himself only.

14. τὴν Πσιδίαν] To distinguish it from Antioch in Syria, whence the App. had set out.

16. οἱ φοβ. τὸν θ.] *Proselytes* (of the gate, cf. ch. ii. 9,) are here meant, as distinguished from Israelites.

17. ἐν τῇ παρ.] *quum essent incolæ*, Vulg.

μετὰ βραχ. ὑψ.] i.e. in a powerful manner.

- 18 χίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. Καὶ ὡς τεσσαρεκον-
 19 ταετῇ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ. Καθελὼν
 20 ἔβη ἐπὶ τὰ ἐν γῇ Χαναάν, κατεκληρονόμησεν τὴν γῆν αὐτῶν ὡς
 21 κριτὰς ἕως Σαμουὴλ προφήτου. Κἀκεῖθεν ἠτήσαντο βουσίαν,
 22 καὶ ἔδωκεν αὐτοῖς ὁ θεὸς τὸν Σαουλ υἱὸν Κεῖς, ἄνδρα ἐκ φυ-
 22 λῆς Βενιαμείν, ἔτη τεσσαράκοντα. Καὶ μεταστῆσας αὐτὸν,
 22 ἤγειρεν τὸν Δαυεὶδ αὐτοῖς εἰς βασιλεῖα, ᾧ καὶ εἶπεν μαρτυρή-
 22 σας* (α) εὗρον Δαυεὶδ τὸν τοῦ Ἰεσσαὶ, κατὰ τὴν καρδίαν μου,
 23 ὃς ποιήσει πάντα τὰ θελήματά μου. Τούτου ὁ θεὸς ἀπὸ τοῦ
 23 σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν.
 24 Προκηρύξοντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπ-
 25 τισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. Ὡς δὲ ἐπλήρου Ἰω-
 25 ἀννης τὸν ἔρμον, ἔλεγεν· τί ἐμὲ ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ,
 25 ἀλλ' ἰδοὺ, ἐρχεται μετ' ἐμέ, οὐ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν
 25 ποδῶν λυθῆαι.
 26 Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, οἱ ἐν ὑμῖν φο-
 26 βούμενοι τὸν θεόν, ἡμῖν* ὁ λόγος τῆς σωτηρίας ταύτης ἔξαπ-
 27 τάλη. Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλὴμ, καὶ οἱ ἄρχον-
 27 τεσ αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν
 27 τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες, ἐπληρω-
 28 σαν. Καὶ μὴδὲ μίαν αἰτίαν θανάτου εὗρόντες, ἠτήσαντο Πει-
 29 λᾶτον ἀναιρεθῆναι αὐτόν. Ὡς δὲ ἐτέλεσαν πάντα τὰ γεγραμμέ-
 29 να περὶ αὐτοῦ, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνημεῖ-
 30 ον. Ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν. Ὅς ᾤφθη ἐπὶ ἡμέρας
 31 πλείους τοῖς συναναβάσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερου-
 32 σαλὴμ, οἵτινες εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν. Καὶ ἡμεῖς
 32 ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γε-
 32 νομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις ἡμῶν,
 33 ἀναστήσας Ἰησοῦν. Ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται (b) τῷ δευτέ-
 34 ρῳ· υἱὸς μου εἰ σὺ, ἐγὼ σήμερον γεγέννηκά σε. Ὅτι δὲ ἀνέσ-

* ὑμῖν.

(a) 1 Kings, xlii. 14, Ps. lxxviii. 21.

(b) Ps. ii. 7.

18. ἐτροποφ.] *mores eorum sustinuit*,
 Vulg.

19. ἔτεσι] From the birth of Isaac,
 B.C. 1897, to the Exodus, B.C. 1491, is
 406 years, and forty-five years more to
 the distribution of Canaan, gives 451.

25. οὐκ εἰμὶ ἐγώ] scil. ὁ Χριστός.

27. κρίναντες ἐπλ.] "by judging
 him, fulfilled them."

34. δώσω...πιστά] i.e., "I will give

you the holy and faithful promises made
 to David [in relation to the Messiah]." *Faithful*, means certain, reliable. The
 V. rendering is: *dabo vobis sancta Da-*
vid fidelia, which à Lap. paraphrases:
 "I will make faithful, i.e., ratify and
 confirm, the holy promises made to Da-
 vid, by actually fulfilling them" [slightly
 condensed]. Now, among these prom-
 ises was the resurrection and eternal

τησεν αὐτὸν ἐκ νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς διαφθοράν, οὕτως εἴρηκεν^(c) ὅτι δώσω ὑμῖν τὰ ὅσια Δαυεὶδ τὰ πιστά.
 35 Διότι καὶ ἐν ἐτέρῳ λέγει^(d) οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
 36 Δαυεὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ βουλῇ ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αἰτοῦ, καὶ εἶδεν διαφθοράν.
 37 Ὅν δὲ ὁ θεὸς ἡγείρεν, οὐκ εἶδεν διαφθοράν. Γνωστὸν οὖν
 38 ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἀμαρτιῶν καταργεῖται. Καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.
 40 Βλέπετε οὖν μὴ ἐπέλθῃ τὸ εἰρημένον ἐν τοῖς προφήταις.^(e)
 41 Ἴδετε οἱ καταφρονηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐ μὴ πιστεύσητε, εἰς τὴν ἐκδιηγῆται ὑμῖν.
 42 Ἐξιόντων δὲ αὐτῶν, εἰς τὸ μεταξὺ σάββατον ἡξίουσαν λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν ἰουδαίων καὶ τῶν σεβομένων προσηλυτῶν τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς, ἐπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ. Τῷ τε ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ θεοῦ.
 45 Ἰδόντες δὲ οἱ ἰουδαῖοι τοὺς ὄχλους, ἐπληρώθησαν ζήλου, καὶ ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις, βλασφημοῦντες.
 46 Παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρνάβας, εἶπαν· ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ· ἐπειδὴ ἀπαθείσθε αὐτὸν, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη. Οὕτως γὰρ ἐντέταλται ἡμῖν ὁ κύριος·^(f) τέθεικά σε εἰς φῶς ἐθνῶν, τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
 48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον, καὶ ἐδοξάζον τὸν λόγον τοῦ θεοῦ· καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰωνίαν. Διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.
 50 Οἱ δὲ ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχημόνας, καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων.
 51 Οἱ δὲ ἐκτιναζάμενοι τὸν κοινορτὸν τῶν ποδῶν ἔπ' αὐτοὺς, ἦλθον εἰς Εἰκόνιον. Οἱ τε μυθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

(c) Is. lv. 3.

(d) Ps. xv. 10.

(e) Hab. i. 5.

(f) Is. xlix. 6.

kingdom of Christ, and of all the faithful, through him. Δαυεὶδ is the objective gen.

39. ἀπὸ πάντων ὧν] For ἀπὸ πάντων ἀφ' ὧν.

42. εἰς τὸ μεταξὺ σαβ.] *sequenti Sab-
bato*, Vulg. A sense, in which μεταξὺ
occ. in Josephus.

50. σεβομ.] i.e., proselytes, as above,
vv. 16, 43.

ΚΕΦ. ΙΔ. (14).

- 1 **Ε**γένετο δὲ ἐν Εἰκονίῳ, κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων, καὶ Ἀλλῆσαι οὕτως ὥστε πιστεῦσαι
 2 Ἰουδαίων τε καὶ ἑλλήνων πολὺ πλῆθος. Οἱ δὲ ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. Ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, δι-
 4 δόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν, ὑβρίσαι καὶ
 6 λιθοβολῆσαι αὐτοὺς, συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας, Λύστραν καὶ Δέρβην, καὶ τὴν περιχώρον. Ἐκεῖ
 8 εὐαγγελιζόμενοι ἦσαν.
 8 Καί τις ἀνὴρ ἀδύνατος ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χω-
 9 λὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. Οὗτος ἤκουεν τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν
 10 ὅτι ἔχει πίστιν τοῦ σωθῆναι, εἶπεν μεγάλη φωνῇ· ἀνάστηθι
 11 ἐπὶ τοὺς πόδας σου ὀρθός· καὶ ἤλατο, καὶ περιεπάτει. Οἷ τε ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος, ἐπήρσαν τὴν φωνὴν αὐ-
 12 τῶν, Λυκαονιστὶ λέγοντες· οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατ-
 12 ἐβήσαν πρὸς ἡμᾶς. Ἐκάλουν τε τὸν μὲν Βαρνάβαν, Δία·
 13 τὸν δὲ Παῦλον, Ἑρμῆν· ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λό-
 13 γου. Ὁ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ στέμματα ἐπὶ τοῖς πυλῶνας ἐνέγκας, σὺν τοῖς ὄχλοις ἤθελεν
 14 θύειν. Ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ Παῦλος, διαρ-
 14 ρήξαντες τὰ ἱμάτια ἐαυτῶν ἐξεπήδησαν εἰς τὸν ὄχλον. κράζον-
 15 τες, καὶ λέγοντες· ἄνδρες, τί ταῦτα ποιεῖτε; καὶ ἡμεῖς ὁμοιω-
 15 παθεῖς ἐσμεν ὑμῖν ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ ταύτων τῶν μεταίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντι, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν, καὶ πάντα τὰ ἐν αὐ-
 16 τοῖς. Ὅς ἐν ταῖς παρωχημέναις γενεαῖς εἵσεν πάντα τὰ ἔθνη

XIV. 2. ἐκάκωσαν] *ad iracundiam concitaverunt*, Vulg., "rendered ill-disposed," "irritated."

3. ἐπὶ τῷ κυρίῳ] *in the Lord*, signifies, that on which their *παρρησία* depended. διδόντι κ.τ.λ. is an explanation of μαρτυροῦντι.

4. ἐσχίσθη] Cf. Virg. *Æn.* ii. 89. "*Scinditur incertum studia in contraria vulgus.*"

6. Λύστραν] In verse 8 used in the second decl. Λύστρα, *ων*.

13. τοῦ ὄντος... πόλεως] i.e., they believed him to be Jupiter, whose temple was placed in front of their city; as of its tutelary god. Compare *Æsch.* S. c. Theb. 150. ἐν τε μάχαις ἔνασσα πρὸ πόλεως. πυλῶνας] The doors of the vestibule, or court, of the house, where they were staying.

- 17 πορεύεσθαι ταῖς ὁδοῖς αὐτῶν. Καί τοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν, ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καρποῦς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ὑμῶν. Καὶ ταῦτα λέγοντες, μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς.
- 18 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ Εἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, ἔσυρον ἔξω τῆς πόλεως, νομίζοντες αὐτὸν τεθνηκέναι. Κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν, ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν· καὶ τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. Εὐαγγελισάμενοί τε τὴν πόλιν ἐκείνην, καὶ μαθητεύσαντες ἱκανοὺς, ὑπέστρεψαν εἰς τὴν Ἀύστραν καὶ εἰς Εἰκόνιον καὶ Ἀντιόχειαν. Ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. Χειροτονήσαντες δὲ αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους, προσευξάμενοι μετὰ νηστείων, παρέθεντο αὐτοὺς· τῷ κυρίῳ 14 εἰς ὃν πιστεύουσιν. Καὶ διελθόντες τὴν Πισιδίαν, ἦλθον εἰς τὴν Παμφυλίαν. Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον, κατέβησαν εἰς Ἀττάλειαν. Κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν· ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ ἐπλήρωσαν. 15 Παρουγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν, ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν, καὶ ὅτι ἡγοίζεν τοῖς ἔθνεσιν θύραν πίστεως. Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

ΚΕΦ. ΙΕ. (15).

- 1 Καὶ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας, ἐδίδασκον τοὺς ἀδελφούς· ὅτι ἐὰν μὴ περιτμηθῇτε τῷ ἔθει τῷ Μωϋσέως, οὐ δύνασθε 2 σωθῆναι. Γενομένης δὲ στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινὰς ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ, περὶ τοῦ ζητήματος

21. μαθητεύσαντες] Transitive. In Mat. xxvii. 57, intransitive, with dat.

22. ὅτι] Depends on λέγοντες or the like, implied in παρακαλοῦντες.

23. χειροτονήσαντες] *quum constituant*, Vulg. As the part. refers to Paul and Barnabas, it excludes the idea of popular election, which the word originally meant, but afterwards took a wider meaning. Connected with the next clause, it imports consecration.

XV. 1. τῷ ἔθει] *secundum morem*, V. Dative of rule or custom (*norma*).

2. τῷ Παύλῳ] *Dativus incommodi*. This journey to Jerusalem is mentioned Gal. ii. 1-10. For ἐξ αὐτῶν, the Vulg. has *ex aliis*, which a Lap. takes to mean some of the Judaizing party, that both sides might be represented. πρεσβυτέρους, *presbyteros*, V. but *seniores* elsewhere in this ch. "It here seems to mean, those who shared the government

3. τούτου. Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, διήρχοντο τὴν τε Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν
 4 τῶν ἐθνῶν· καὶ ἐποίουν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. Παραγενόμενοι δὲ εἰς Ἱεροσόλυμα, παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνηγγειλάν τε ὅσα
 5 ὁ θεὸς ἐποίησεν μετ' αὐτῶν. Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἰρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· ὅτι δεῖ περιτέμνειν αὐτοὺς, παρωγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.
 6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ
 7 τοῦ λόγου τούτου. Πολλῆς δὲ ζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπεν πρὸς αὐτοὺς· ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν* ἐξελέξωτο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου, καὶ πιστεῦσαι.
 8 Καὶ ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς τὸ πνεῦμα
 9 μα τὸ ἄγιον, καθὼς καὶ ἡμῖν. Καὶ οὐθὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρισας τὰς καρδίας αὐτῶν.
 10 Νῦν οὖν τί πειράζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον κἀκεῖνοι. Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν δι' αὐτῶν.
 13 Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς, ἀπεκρίθη Ἰάκωβος, λέγων· ἄνδρες ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς ὅς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. Καὶ τουτῷ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν· (*) καθὼς γέγραπται.

* ἡμῖν.

(a) Amos, ix. 11, 12.

with the App.—bishops, their associates.” Abp. Kenrick.

7. ἀναστὰς] As prince of the App. and primate of the church, who, having heard the discussion, here first determines it, as judge. Whence, presently, St. James, and all the rest, follow his sentence. ἃ Lap. ἀφ' ἡμ. ἀρχ. viz. when the gospel first began to be preached. ἐν ὑμῖν. The V. has *in nobis*. The object of the verb is διὰ τοῦ στόματος... πιστεῦσαι. *God made choice among us, that, &c.*

8. αὐτοῖς] *Dat. commodi*. “in their favour.”

10, 11. ἐπιθεῖναι (ζυγόν) Exegetical

infin. “imponendo jugum.” Cf. Beelen, Gr. Gr. p. 856. *ισχύσαμεν*, i.e., without great difficulty, speaking popularly, though there were many like Zacharias and Elizabeth, Luke, i. 6. κἀκεῖνοι, scil. οἱ πατέρες ἡμῶν. This shows, that none, from Adam's fall, were justified, but by the grace of Christ.

12. ἐσίγησεν] After Peter had declared his judgment, all were silent.

13. αὐτοὺς] i.e., Paul and Barnabas. ἀπεκρίθη, “began to speak,” cf. Mat. xi. 25. St. James proceeds to support the decision of St. Peter, by the sayings of the prophets.

14. τῷ ὀνόματι.] *dat. communi*.

- 16 Μετὰ ταῦτα ἀναστρέψω, καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεστρεμμένα αὐτῆς ἀνοικοδομήσω, καὶ
 17 ἀνορθώσω αὐτήν. Ὅπως ἂν ἐκζητήσωσιν οἱ κατὰλοιποι τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ
 18 ὄνομα μου ἐπ' αὐτούς· λέγει κύριος ποιῶν ταῦτα γνωστὰ ἅπ' αἰῶνος. Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέ-
 20 φουσιν ἐπὶ τὸν θεόν. Ἀλλ' ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ πνικτοῦ καὶ τοῦ αἵματος. Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.
 22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰοῦδαν τὸν καλούμενον Βαρσαββᾶν, καὶ Σεῖλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς.
 23 Γράψαντες διὰ χειρὸς αὐτῶν. Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἀδελφοί, τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κι-
 24 λικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν, χαίρειν. Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς
 25 ψυχὰς ὑμῶν, οἷς οὐ διεστείλαμεθα, ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν, ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς ὑμᾶς, σὺν τοῖς
 26 ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις παραδεδοκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἀπεστάλκαμεν οὖν Ἰοῦδαν καὶ Σεῖλαν, καὶ αὐ-
 28 τοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά. Ἐδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν, μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλην τούτων τῶν ἐπάναγκες, ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς, εὖ πρά-

18. γνωστὰ ἅπ' αἰῶνος] The reading foll. by the V. is γνωστὸν ἅπ' αἰῶνος τῷ κυρίῳ τὸ ἔργον αὐτοῦ.

19. κρίνω] *I judge*, in the sense of "censeo," "existimo." So ch. xxvi. 8, and 2 Cor. v. 15.

20. ἀλισγ. τῶν εἰδ.] Explained in v. 29, as εἰδωλοθύτων, *things sacrificed to idols*, i.e., those portions of the victims, not used in the sacrifice, being eaten afterwards, either in the temple (cf. 1 Cor. viii. 10), or in private houses. τῶν εἰδώλων is gen. of the subject—"things which idols have polluted." πορνείας, considered by the Gentiles as a thing indifferent. πνικτοῦ...αἵματος. The eating of blood was forbidden by the Mosaic law (Lev. vii. 26), and of things

strangled, as containing the blood (Lev. xvii. 13, 14).

21. Μωϋσῆς γάρ] à Lap. explains this as said to appease the Judaizing party; as though he said: Moses and the law are sufficiently honoured by the Jews, in their synagogues. Others explain the connexion with the preceding verse to be this: that the prohibition of these things is recalled to the minds of the Jews, whenever the law of Moses is read, hence the necessity of caution, to avoid giving them offence.

22. The construction here has two anacolutha; the acc. ἐκλεξαμένους, when we should expect the dat. after ἔδοξε, and then the nom. γράψαντες.

- 30 ζετε· ἔρρωσθε. Οἱ μὲν οὖν ἀπολυθέντες κατήλθον εἰς Ἀντιόχειαν
 31 καὶ συναγαγόντες τὸ πλῆθος, ἐπέδωκαν τὴν ἐπιστολὴν. Ἀνα-
 32 γνόντες δὲ, ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας τε καὶ Σεί-
 33 λας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλε-
 34 σαν τοὺς ἀδελφούς, καὶ ἐπεστήριξαν. Ποιήσαντες δὲ χρόνον,
 ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστεί-
 34 λαντας αὐτούς.* Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιο-
 χείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν
 λόγον τοῦ κυρίου.
 35 Μετὰ δὲ τινας ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος· ἐπισ-
 τρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφούς κατὰ πόλιν πᾶσαν,
 ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς ἔχουσιν.
 36 Βαρνάβας δὲ ἐβούλετο συνπαραλαβεῖν καὶ τὸν Ἰωάννην τὸν κα-
 37 λούμενον Μάρκον. Παῦλος δὲ ἡξίου, τὸν ἀποστάντα ἀπ' αὐτῶν
 ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ
 38 συνπαραλαμβάνειν τοῦτον. Ἐγένετο δὲ παροξυσμός, ὥστε ἀπο-
 χωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων· τὸν τε Βαρνάβαν παραλαβόν-
 39 τα τὸν Μάρκον ἐκπλεύσαι εἰς Κύπρον. Παῦλος δὲ ἐπιλεξάμε-
 νος Σείλαν ἐξῆλθεν, παραδοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν
 40 ἀδελφῶν. Διήρχετο δὲ τὴν Συρίαν καὶ τὴν Κιλικίαν, ἐπιστηρίζων
 τὰς ἐκκλησίας.

ΚΕΦ. Ιϵ. (16).

- 1 Κατήνησεν δὲ καὶ εἰς Δέρβην καὶ εἰς Λύστραν· καὶ ἰδοὺ, μα-
 2 θητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς ἰουδαίας πιστῆς,
 3 πατρὸς δὲ ἑλληνος. Ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστοις καὶ
 3 Εἰκονίῃ ἀδελφῶν. Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν·
 καὶ λαβὼν περιέτεμεν αὐτὸν. διὰ τοὺς ἰουδαίους τοὺς ὄντας ἐν

* Add. 84. Ἔδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ.

32. Σείλαν] The name Σίλας is con-
 tracted from Σιλουανός, by which he is
 called in St. Paul's epp.

33. ποιήσαντες] *After they had spent.*
 So, ch. xviii. 28. Demosth. de falsâ
 legat. p. 392. οὐδ' ἐποίησαν χρόνον
 οὐδένα. In Latin *facio* occ. in the
 same use: "quamvis paucissimos una
 fecerimus dies." Sen. ep. 66.

34.* The Vulg. has *Visum est autem*
Silw ibi remanere: Judas autem solus
abiit Jerusalem, agreeing mainly, in the
 first clause, with codd. C. and D. and

in the latter, with D, which has *μόνος*
 δὲ Ἰούδας ἐπορεύθη.

35. ἐν αἷς] The plural, because
 though πόλιν πᾶσαν is grammatically
 singular, it logically implies plurality.

40. At the end of this verse the V.
 adds: *præcipiens custodire præcepta*
apostolorum et seniorum; codex D has
παραδιδούς τὰς ἐντολὰς τῶν πρεσβυ-
τέρων.

XVI. 1. γυναικὸς] Named Eunice,
 2 Tim. i. 5. ἰουδ. πιστῆς, i.e., a Chris-
 tian woman of Jewish origin.

- τοῖς τόποις ἐκείνοις· ἤδειςαν γὰρ ἅπαντες ὅτι ἔλλην ὁ πα-
 4 τὴρ αὐτοῦ ὑπῆρχεν. Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδί-
 δosan αὐτοῖς φυλάσσειν τὰ δογματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων
 καὶ πρεσβυτέρων τῶν ἐν Ἱεροσολύμοις.
 5 Αἱ μὲν οὖν ἐκκλησίαι ἐστέρεοντο τῇ πίστει, καὶ ἐπερίσ-
 6 σεον τῷ ἀριθμῷ καθ' ἡμέραν. Διῆλθον δὲ τὴν Φρυγίαν καὶ
 Γαλατικὴν χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λα-
 7 λῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἔλθόντες δὲ κατὰ τὴν Μυσίαν,
 ἐπείραζον εἰς τὴν Βεθυνίαν πορευθῆναι· καὶ οὐκ εἶασεν αὐτοὺς
 8 τὸ πνεῦμα Ἰησοῦ. Παρελθόντες δὲ τὴν Μυσίαν, κατέβησαν εἰς
 9 Τρωάδα. Καὶ ὄραμα διὰ νυκτὸς τῷ Παύλῳ ὤφθη· ἀνὴρ μακε-
 δὼν τις ἦν ἐστὼς, καὶ παρακαλῶν αὐτὸν, καὶ λέγων· διαβάς εἰς
 10 Μακεδονίαν βοήθησον ἡμῖν. Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητή-
 σαμεν ἐξελεῖν εἰς Μακεδονίαν, συμβιβάζοντες ὅτι προσκέκληται
 ἡμᾶς ὁ θεὸς ἐνωγγελίσασθαι αὐτούς.
 11 Ἀναχθέντες οὖν ἀπὸ Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμο-
 12 θράκην, τῇ δὲ ἐπιούσῃ εἰς νέαν πόλιν. Κἀκεῖθεν εἰς Φιλίπ-
 πους, ἧτις ἐστὶν πρώτη μερίδος τῆς Μακεδονίας πόλις, κολώ-
 νια· ἡμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινὰς.
 13 Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πύλης παρὰ
 πόταμον, οὗ ἐνομιζομεν προσευχῇ* εἶναι· καὶ καθίσαντες ἐλαλοῦ-
 14 μεν ταῖς συνελθούσαις γυναιξίν. Καί τις γυνὴ ὀνόματι Λυδία,
 πορφυροπωλὶς πόλεως Θυατείρων, σεβομένη τὸν θεόν, ἤκουεν· ἥ

* ἐνομίζετο προσευχή.

4. τὰς πόλεις] In which churches had been founded by Paul and Barnabas, ch. xv. 35. αὐτοῖς. i.e., the converts who dwelt in the cities, a *constructio ad sensum*.

6, 7. By a comparison of Gal. iv. 13, 19, with Acts, xviii. 23, it is clear, that the church of the Galatians was planted by St. Paul during his journey through Galatia, at this period. Beelen. Ἀσίᾳ, cf. ch. ii. 9.

7. τὸ πνεῦμα Ἰησ.] A proof that the Holy Spirit proceeds also from the Son.

8. παρελθόντες] The reading foll. by the Vulg. is διελθόντες: *Cum autem pertransissent Mysiam*; παρελθόντες may mean "having passed along Mysia," i.e., along its frontier, and so by the coast to Troas.

10. ἐζητήσαμεν] Here St. Luke uses the first pers. plural, from which it appears that he joined St. Paul and his

companions in the Troad. He continues the same form till ch. xvii. 1, and then drops it till ch. xx. 5.

12. πρώτη] i.e., the first city of the district of Macedonia which you come to, after leaving Neapolis, which latter city was on the confines of Thrace and Macedonia, about twelve Roman miles from Philippi. The capital of the district called Macedonia prima, was Amphipolis. κολώνια, a Roman colony, to which rank Philippi was raised by Augustus.

13. ἐνομιζομεν] The reading foll. by the Vulg. is ἐνομίζετο προσευχή, i.e., "where it was customary (th. νόμος), for prayer to take place." The Jews selected the neighbourhood of a river, for convenience, in ritual ablutions. But προσευχή often means a place of prayer, in speaking of Jews. Cf. Juv. Sat. iii. 296. *In quâ te quero proseuchâ?*

- ὁ κύριος διήνοιξεν τὴν καρδίαν, προσέχων τοῖς λαλουμένοις ὑπὸ
 15 Παύλου. Ὡς δὲ ἐβαπτίσθη, καὶ ὁ οἶκος αὐτῆς, παρεκάλε-
 16 θόντες εἰς τὸν οἶκόν μου, μένετε· καὶ παρεβιάσατο ἡμᾶς. Ἐγένε-
 το δὲ πορευομένων ἡμῶν εἰς τὴν προσευχὴν, παιδίακην τινὰ ἔχου-
 17 σαν πνεῦμα Πύθωνα, ὑπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν
 18 παρεῖχεν τοῖς κυρίοις αὐτῆς, μαντευομένη. Αὕτη κατακολου-
 θοῦσα Παύλῳ καὶ ἡμῖν, ἔκραζεν, λέγουσα· οὗτοι οἱ ἄνθρωποι,
 19 δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ὑμῖν
 20 ὁδὸν σωτηρίας. Τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. Διαπονη-
 θείς δὲ Παῦλος, καὶ ἐπιστρέψας, τῷ πνεύματι εἶπεν· παραγ-
 γέλλω σοὶ ἐν ὀνόματι Ἰησοῦ Χριστοῦ, ἐξελθεῖν ἀπ' αὐτῆς·
 21 καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. Καὶ ἰδόντες οἱ κύριοι αὐτῆς ὅτι ἐξῆλ-
 22 θεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ
 23 τὸν Σείλαν εἴλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. Καὶ
 24 προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς, εἶπαν· οὗτοι οἱ ἄνθρω-
 25 ποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν, ἰουδαῖοι ὑπάρχοντες. Καὶ
 26 καταγγέλλουσιν ἔθῃ ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι, οὐδὲ
 27 ποιεῖν, ῥωμαῖοι οὖσιν. Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ
 28 οἱ στρατηγοὶ περιβόηξαντες αὐτῶν τὰ ἱμάτια, ἐκέλευον ῥαβδί-
 29 ζειν. Πολλὰς δὲ ἐπιθέντες αὐτοῖς πληγὰς, ἔβαλον εἰς φυλα-
 κήν, παραγγεῖλαντες τῷ δεσμοφύλκι ἀσφαλῶς τηρεῖν αὐτούς.
 30 Ὃς παραγγεῖλιον τοιαύτην λαβὼν, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν
 φυλακὴν, καὶ τοὺς πόδας ἡσφάλισατο αὐτῶν· εἰς τὸ ξίλον.
 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σείλας προσευχόμε-
 νοι ὤμνον τὸν θεόν· ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμοι. Ἄφνω δὲ
 σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσ-
 μωτηρίου· ἠνεώχθησαν δὲ αἱ θύραι πάσαι, καὶ πάντων τὰ
 δεσμὰ ἀνέθη. Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν
 ἀνεωγμέναις τὰς θύρας τῆς φυλακῆς, σπασάμενος τὴν μάχαι-
 ραν, ἤμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμί-
 28 ους. Ἐφώνησεν δὲ Παῦλος μεγάλη φωνή, λέγων· μηδὲν πρά-
 29 ξῃς σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. Αἰτήσας δὲ φῶ-
 30 τὰ εἰσεπήδησεν, καὶ ἐντρομος γενόμενος προσέπεσεν τῷ Παύλῳ καὶ
 Σείλᾳ. Καὶ προωγαγὼν αὐτοὺς ἔξω, ἔφη· κύριοι, τί με δεῖ

16. πνεῦμα Πύθωνα] *a pythonical spirit*; πύθωνα is exegetical of πνεῦμα. The term is explained by Hesychius as *δαμονιδὸν μαντικόν*; it was applied to ventriloquist soothsayers, *ἐγγαστρίμυθοι*, and is the name of the serpent fabled to have been killed by Apollo.

17. ἔκραζεν] "kept crying."

19. ἄρχοντας] *rulers*, a general term.

20. στρατηγοῖς is more specific. It means the *duumviri* or chief magistrates of the colony. These officers had the title of *στρατηγός*, which was the Gr. for *praetor*.

22. περιβόηξαντες] viz. by the bands of the lictors.

29. φῶτα] "lights," the neut. pl.

- 31 ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπῶν· πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν
 32 Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. Καὶ ἐλάλησαν αὐ-
 τῷ τὸν λόγον τοῦ Θεοῦ, σὺν πάσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.
 33 Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νύκτος, ἔλουσεν
 ἀπὸ τῶν πληγῶν· καὶ ἐβαπτίσθη αὐτός καὶ οἱ αὐτοῦ ἅπαντες πα-
 34 ραχρήμα. Ἀναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον, παρέθηκεν τρά-
 πεζαν, καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ.
 35 Ἡμέρας δὲ γενομένης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ραβδοῦ-
 36 χους, λέγοντες· ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. Ἀπήγγει-
 λεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον· ὅτι ἀπέσ-
 ταλκαν οἱ στρατηγοί, ἵνα ἀπολυθῇτε· νῦν οὖν ἐξελθόντες, πο-
 37 ρεύεσθε ἐν εἰρήνῃ. Ὁ δὲ Παῦλος ἔφη πρὸς αὐτοὺς· δείραντες
 ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους ῥωμαίους ὑπάρχοντας,
 ἔβαλαν εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; οὐ γάρ·
 38 ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. Ἀπήγγειλαν δὲ τοῖς
 στρατηγοῖς οἱ ραβδοῦχοι τὰ ρήματα ταῦτα· ἐφοβήθησαν δὲ ἀ-
 39 κουσάντες ὅτι ῥωμαῖοι εἰσίν. Καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς,
 40 καὶ ἐξαγαγόντες ἡρώτων ἀπελθεῖν ἀπὸ τῆς πόλεως. Ἐξελθόν-
 τες δὲ ἀπὸ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ ἰδόντες, παρε-
 κάλεσαν τοὺς ἀδελφούς, καὶ ἐξῆλθον.

ΚΕΦ. ΙΖ. (17).

- 1 **Δ**ιοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν, ἦλθον
 2 εἰς τὴν Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν ἰουδαίων. Κατὰ δὲ
 τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία
 3 διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν, διανοίγων καὶ παρατιθέμε-
 νος ὅτι τὸν Χριστὸν ἔδει παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ
 ὅτι οὗτός ἐστιν ὁ Χριστὸς ὁ Ἰησοῦς, ὃν ἐγὼ καταγγέλλω ὑμῖν.
 4 Καί τινες ἐξ αὐτῶν ἐπείσθησαν, καὶ προσεκληρώθησαν τῷ Παύ-
 λῳ καὶ Σείλᾳ, τῶν τε σεβομένων ἐλλήνων πλήθος πολὺ, γυ-
 5 ναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Ζηλώσαντες δὲ οἱ ἰουδαῖ-
 οί, καὶ προσλαβόμενοι τῶν ἀγορευμάτων ἄνδρες τινὰς πονηροῦς,

33. ἔλουσεν ἀπό] "washed, so as to cleanse from," a *constructio pignans*.

35. ραβδούχους] "lictors."

37. By the Porcian law, it was forbidden to scourge Roman citizens. Liv. x. 9. Clc. Verr. v. 63.

XVII. 1. Θεσσαλ.] Now *Salonica*, a city at the head of the Thermaic gulf. It was previously called Therma, but Cassander, on rebuilding it, called it

Thessalonica after the name of his wife, the sister of Alexander the Great.

3. παρατιθέμενος] *insinuans*, V. The notion conveyed is that of "placing before them." (Comp. Luke x. 8., with Mat. xiii. 24.) ὃν ἐγὼ] The writer passes from the *oratio obliqua* to the *recta*.

4. τῶν σεβ. ἐλλήνων] The reading foll. by the V. inserts *καὶ* before ἐλλήνων.

5. ἀγορευμάτων] idlers of the forum, the

- καὶ ὄχλοποιήσαντες ἐθορύβουν τὴν πόλιν. Καὶ ἐπιστάντες τῇ οἰκίᾳ Ἰάσονος, ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον.
- 6 Μὴ εὐρόντες δὲ αὐτοὺς, ἔσυρον Ἰάσονα καὶ τινας ἀδελφούς ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι οἱ τὴν οἰκουμένην ἀναστα-
7 τώσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν, οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι καὶ πάντες ἀπέναντι τῶν δογμάτων Καίσαρος πράσσουσιν,
8 βασιλέα ἕτερον λέγοντες εἶναι Ἰησοῦν. Ἐτάραξαν δὲ τὸν ὄ-
9 χλον καὶ τοὺς πολιτάρχας ἀκούοντας ταῦτα. Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν, ἀπέλυσαν αὐτούς.
- 10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σείλαν εἰς Βέροϊαν· οἵτινες παραγενομένοι, εἰς τὴν συν-
11 αγωγὴν τῶν ἰουδαίων ἀπήεσαν. Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προ-
12 θυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντας τὰς γραφάς, εἰ ἔχοι ταυ-
13 τὰ οὕτως. Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν ἐλ-
14 ληνιδῶν γυναικῶν τῶν εὐσχημόνων, καὶ ἀνδρῶν οὐκ ὀλίγοι. Ὅς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης ἰουδαῖοι, ὅτι καὶ ἐν τῇ Βε-
15 ροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ θεοῦ, ἦλθον κα-
16 κει, σιλεύοντες καὶ ταρασσόντες τοὺς ὄχλους. Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν
17 θάλασσαν· ὑπέμεινάν τε ὁ τε Σείλας καὶ ὁ Τιμόθεος ἐκεῖ. Οἱ δὲ καθιστάνοντες τὸν Παῦλον, ἤγαγον ἕως Ἀθηνῶν καὶ λαβόν-
18 τες ἐντολὴν πρὸς τὸν Σείλαν καὶ τὸν Τιμόθεον, ἵνα ὡς τάχιστα ἔλθω-
σιν πρὸς αὐτόν, ἐξήεσαν.
- 16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρ-
ωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ, θεωροῦντος κατείδωλον οὐ-
17 σαν τὴν πόλιν. Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς ἰουδαί-
οις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πᾶσαν ἡμέραν
18 πρὸς τοὺς παρατυγχάνοντας. Τινὲς δὲ καὶ τῶν ἐπικουρείων καὶ
στρωϊκῶν φιλοσόφων συνέβλλον αὐτῷ· καὶ τινες ἔλεγον· τί ἂν

scum of the people. Ἰασονός] at whose house Paul was lodging, cf. vi. 7.

6. πολιτάρχας] magistrates so called. This title occ. in an inscription found at Thessalonica. ἀναστῶσαντες] The verb ἀναστατοῦν, for ἀνάστατον ποιεῖν, appears peculiar to the Alexandrine dialect.

9. λαβόντες τὸ ἱκανόν] satis accipere, satisfactioem accipere is a Roman forensic expression. The V. renders acceptā satisfactioe.

10, 11. Cf. here 1 Thess. i.-iii. and Phil. iv. 15, 16. Beroea was a city at the foot of mount Bermius near Pella.

15. καθιστάνοντες] "who were conducting." Cf. 1 Thess. iii. 1, 2.

16. κατείδωλον] given to idolatry, full of idolatry. For this use of κατὰ in composition, compare κατὰμπελος, κατὰδενδρος, &c.

18. The Epicurean sect was founded by Epicurus, B.C. 306. He taught that the world was formed by the fortuitous concurrence of atoms; that the Deity did not interfere in the affairs of the world; that the chief good consisted in a certain repose of the mind, (but multitudes of the sect made it consist in sensual pleasure); and that the soul was annihilated

- θέλοι ὁ σπερμολόγος οὗτος λέγειν; οἱ δὲ ζένων δαιμονίων δο-
 κεί καταγγελεῖν εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγ-
 19 γελῆζστο. Ἐπιλαβόμενοι δὲ αὐτοῦ, ἐπὶ τὸν Ἀρειὸν πάγον
 ἤγαγον, λέγοντες· δυνάμεθα γινῶναι τίς ἡ καινὴ αὕτη ὑπὸ σοῦ
 20 λαλουμένη διδασχῇ; Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκο-
 21 ας ἡμῶν· βουλομεθα οὖν γινῶναι τίνα θέλοι ταῦτα εἶναι. Ἀθη-
 ναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ἠκυκίρουν ἢ
 λέγειν τί ἢ ἀκοῦειν καινότερον.
 22 Σταθεῖς δὲ Παῦλος, ἐν μέσῳ τοῦ Ἀρειοῦ πάγου, ἔφη· ἄν-
 δρες Ἀθηναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέροις ὑμᾶς θεωρῶ.
 23 Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν, εὗρον καὶ
 βωμὸν, ἐν ᾧ ἔπεγγραπτο· ἀγνώστῳ θεῷ ὃ οὖν ἀγνοοῦντες εὐσε-
 24 βεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. Ὁ θεὸς ὁ ποιήσας τὸν κόσ-
 μον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς ὑπάρχων κύ-
 25 ριος, οὐκ ἐν χειροποιήτοις ναοῖς κατοικεῖ. Οὐδὲ ὑπὸ χειρῶν ἀν-
 θρωπίνων θεραπεύεται, προσδεόμενός τις, αὐτὸς διδοὺς πᾶσι
 26 ζωὴν καὶ πνοὴν καὶ τὰ πάντα. Ἐποίησέν τε ἐξ ἐνὸς πᾶν ἔθνος
 ἀνθρώπων κατοικεῖν ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας προστε-
 27 ταγμένους καιροὺς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν. Ζη-
 τεῖν τὸν θεόν, εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὗροιν· καὶ γε οὐ
 28 μακρὰν ἀπὸ ἐνὸς ἐκάστου ἡμῶν ὑπάρχοντα. Ἐν αὐτῷ γὰρ ζῶ-
 μεν, καὶ κινούμεθα, καὶ ἐσμέν· ὡς καὶ τινες τῶν καθ' ἡμᾶς

after death. The Stoics, so called from *στοά*, the porch in which their founder, Zeno, (B.C. 278) taught, held that pleasure and pain were indifferent; that their ideal sage equalled, or even surpassed, the divine character; that all things were governed by fate, and that the soul was ultimately absorbed into the Deity, losing its separate existence.

σπερμολόγος] *seminiverbius*, Vulg. Abp. Kenrick renders it "babbler." The word means originally a bird which picks up seeds from the field, (*σπέρμα*, *λέγω*), and was thence applied to people who got their living by picking up odds and ends of goods in the forum. It is hence applied to idle talkers who thoughtlessly pick up anything dropped in conversation, and then retail with equal carelessness.

19. *Ἀρειον πάγον*] Beelen thinks that there is nothing in the narrative to show that the *court* of Areopagus is here meant; rather the hill of that name, to which they bring St. Paul out of the

noise of the *ἀγορά*. He quotes ix. 26, xxiii. 19, where *ἐπιλαβόμενος* is used in a friendly sense. The former inference, however, seems a natural one. The *Ἀρειος πάγος* was on the west of the Acropolis; it was so called because Mars was fabled to have been tried there. The court retained under the Romans a high degree of its ancient dignity.

23. *σεβάσματα*] "objects of worship," *simulacra*, V. *ἀγν. θεῶν*. Passages are quoted from Pausanias and Philostratus which shew that the Athenians erected altars to "unknown" gods and heroes.

26. *ἐξ ἐνός*] scil. *αἵματος καιρούς*, viz., of their rise and fall, migrations, &c.

28. *τῶν καθ' ἡμᾶς*] The usual reading, which the Vulg. follows, *vestrorum poetarum*, gives *ὑμᾶς*. The quotation is from the *Phænomena* of Aratus, a poet of Tarsus, in Cilicia, St. Paul's own city. There is a very similar passage in a hymn of the Stoic Cleanthes.

- 29 ποιητῶν εἰρήκασιν· τοῦ γὰρ καὶ γένος ἑσμέν. Γένος οὖν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. Τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός, ταυτὺν ἀπαγγέλλει τοῖς ἀνθρώποις πάντα πανταχοῦ μετανοεῖν.
- 31 Καθότι ἔστησεν ἡμέραν ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ, ἐν ἀνδρὶ ᾧ ὤρισεν, πίστιν παρυσχῶν πᾶσιν, ἀναστήσας αὐτὸν ἐκ νεκρῶν. Ἀκούσαντες δὲ ἀνάστασιν νεκρῶν, οἱ μὲν ἐχλεύαζον, οἱ δὲ εἶπαν· ἀκουσόμεθά σου περὶ τούτου καὶ πάλιν. Οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. Τινὲς δὲ ἀνδρες κολληθέντες αὐτῷ, ἐπίστευσάν· ἐν οἷς καὶ Διονύσιος ἀρεοπαγίτης, καὶ γυνὴ ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

ΚΕΦ. ΙΗ. (18).

- 1 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν, ἦλθεν εἰς Κόρινθον. Καὶ εὗρον τινα ἰουδαῖον ὀνόματι Ἀκύλαν, ποικτικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ διατεταχέναι* χωρίζεσθαι πάντας τοὺς ἰουδαίους ἀπὸ τῆς Ῥώμης προσῆλθεν αὐτοῖς. Καὶ διὰ τὸ ὁμοτέχον εἶναι, ἔμενον παρ' αὐτοῖς, καὶ ἡργάζοντο· ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ. Διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθ' ἐν τε ἰουδαίους καὶ ἔλληνας. Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδονίας ὃ τε Σεῖλας καὶ ὁ Τιμόθεος, συνέιχετο τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς ἰουδαίοις εἶναι τὸν Χριστὸν Ἰησοῦν. Ἀντιτασσόμενων δὲ αὐτῶν καὶ βλασφημούντων, ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς· τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου, σεβομένου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ. Κρείσπος δὲ ὁ ἀρχισυνάγωγ-

* Add. Κλαύδιον.

80. ὑπεριδόν] *having winked at, having overlooked.*

81. πίστιν...πᾶσιν] "having given credence, with all," "having accredited him to all, by, &c."

XVIII. 1. Ἀκύλαν] The Greek form of Aquila.

2. προσφάτως] *lately*. The original sense of πρόσφατος is "lately killed." th. πρόσ, σφάζω. χωρίζεσθαι, on the ground of their raising tumults, according to Suetonius. Claud. xxv. Πρίσ-

κιλλαν, called Prisca, 2 Tim. iv. 20. Cf. Rom. xvi. 3.

3. σκηνοποιοί] A trade St. Paul might have learned in his native country, where they manufactured cloth made of goat's hair, called *cilicium*, well adapted for tents.

4. σάββατον] Cod. D adds: καὶ ἐντιθεὶς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ, *introducing nomen Domini Jesu*, Vulg.

5. συνέιχετο] i.e., "was earnestly occupied with preaching the Gospel."

- ρος ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ τῷ οἴκῳ αὐτοῦ. καὶ πολλοὶ τῶν
 9 Κορινθίων ἀκούοντες ἐπίστευον, καὶ ἐβαπτίζοντο. Εἶπεν δὲ ὁ
 κύριος ἐν νυκτὶ δι' ὀράματος τῷ Παύλῳ· μὴ φοβοῦ, ἀλλὰ λά-
 10 λει, καὶ μὴ σιωπήσῃς. Διότι ἐγὼ εἰμι μετὰ σοῦ, καὶ οὐδεὶς
 ἐπιθήσεται σοι τοῦ κακῶσαί σε· διότι λαὸς ἐστὶ μοι πολλὺς ἐν
 11 τῇ πόλει ταύτῃ. Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἕξ, διδάσκων
 ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
 12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς Ἀχαΐας, κατεπεστη-
 σαν οἱ ἰουδαῖοι ὁμοθυμαδὸν τῷ Παύλῳ, καὶ ἤγαγον αὐτὸν ἐπὶ
 13 τὸ βῆμα, λέγοντες· ὅτι παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς
 14 ἀνθρώπους σέβεσθαι τὸν θεόν. Μέλλοντος δὲ τοῦ Παύλου ἀνοί-
 γειν τὸ στόμα, εἶπεν ὁ Γαλλίων πρὸς τοὺς ἰουδαίους· εἰ μὲν
 15 ἦν ἀδίκημά τι ἢ ῥαδιούργημα πονηρὸν, ὧ ἰουδαῖοι, κατὰ λό-
 γον ἂν ἀνεσχόμεν ὑμῶν. Εἰ δὲ ζητήματά ἐστιν περὶ λόγον καὶ
 16 ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὤψεσθε αὐτοὶ· κριτὴς ἐγὼ
 17 τοῦτων οὐ βούλομαι εἶναι. Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βή-
 18 ματος. Ἐπιλαβόμενοι δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον,
 19 ἔτυπον ἔμπροσθεν τοῦ βήματος· καὶ οὐδὲν τούτων τῷ Γαλλίῳ
 ἐμελεν.
 18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς, τοῖς ἀδελ-
 φοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν καὶ σὺν αὐτῷ
 Πρίσκιλλα καὶ Ἀκύλα, κειράμενος ἐν Κερχεραῖς τὴν κεφαλὴν·
 19 εἶχεν γὰρ εὐχὴν· Κατήντησαν δὲ εἰς Ἐφεσον, κακεῖνους κατέλι-
 20 πεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς
 20 ἰουδαίοις. Ἐρωτώντων δὲ αὐτῶν ἐπὶ πλεῖον χρόνον μέναι, οὐκ

12. Γαλλίωνος] He was a brother of Seneca the philosopher, originally called M. Annæus Novatus, which name he changed to Junius Annæus Gallio, on being adopted by L. Jun. Gallio the rhetorician.

Ἀχαΐας] The Roman province of Achaia comprised Greece proper, except Thessaly. It was originally proconsular, but was made an imperial province by Tiberius, and accordingly governed by procurators. Claudius, however, transferred again to the senate, so that the expression ἀνθυπάτου is exact. Cf. xiii. 8.

17. πάντες] We may probably understand that the *Gentile* bystanders (the common reading adds οἱ Ἕλληνες), on Gallio's refusing to hear the Jews, beat Sosthenes, who appears to have succeeded Crispus as ἀρχισυνάγωγος,

when the latter became a Christian. Cf. *supra*, v. 8. A Sosthenes is mentioned as a Christian, 1 Cor. i. 1.

18. κειράμενος] The grammatical constr. would allow us to refer this either to St. Paul or to Aquila, but the former is more probable, and is the opinion of St. Aug. and St. Jer.; καὶ σὺν... Ἀκύλας is therefore parenthetical. At the termination of the Nazarite vow they shaved their head and offered sacrifice. If they happened to come in contact with the dead, they had to shave their head and re-commence the fulfilment of the vow. Several commentators think this may have been St. Paul's case. Sacrifice could only be offered at Jerusalem. It is disputed whether this was the Nazarite vow, but most probably it was so; if not, clearly similar.

- 21 ἐπένευσεν· Ἀλλὰ ἀποτάξαμενος καὶ εἰπὼν, πάλιν ἀνακάμψω
 22 πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος, ἀνήχθῃ ἀπὸ τῆς Ἐφέσου. Καὶ
 κατελθὼν εἰς Καισάρειαν, ἀναβάς, καὶ ἀσπασάμενος τὴν ἐκκλη-
 23 σίαν, κατέβη εἰς Ἀντιόχειαν. Καὶ ποιήσας χρόνον τινὰ, ἐξῆλ-
 θεν, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν,
 στηρίζων πάντας τοὺς μθητάς.
 24 Ἰουδαίους δέ τις Ἀπολλῶς ὀνόματι, ἀλεξανδρεὺς τῷ γένει,
 ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γρα-
 25 φαῖς. Οὗτος ἦν κατηχημένος τὴν ὁδὸν κυρίου, καὶ ζῶν ἐν τῷ
 πνεύματι· ἐλάλει δὲ καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰη-
 26 σοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάνου. Οὗτός τε ἤρξατο
 παρρησιάζεσθαι ἐν τῇ συναγωγῇ. Ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα
 καὶ Ἀκύλας, προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ
 27 ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. Βουλομένου δὲ αὐτοῦ διελθεῖν εἰς
 τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς
 ἀποδέξασθαι αὐτόν· ὃς πυρωγνόμενος, συνεβάλετο πολλοῖς
 28 πιστευκόσιν διὰ τῆς χάριτος. Εὐτόνως γάρ τοις ἰουδαίοις δια-
 κατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν, εἶναι τὸν
 Χριστὸν Ἰησοῦν.

ΚΕΦ. ΙΘ. (19).

- 1 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν Κορίνθῳ, Παῦλον
 διελθόντα τὰ ἀνωτερικὰ μέρη, ἐλθεῖν εἰς Ἐφεσον, καὶ εὐρεῖν τι-
 2 νας μαθητάς, εἶπεν τε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε
 πιστεύσαντες; οἱ δὲ πρὸς αὐτόν· ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιον
 3 ἐστὶν ἠκούσαμεν. Εἰπέν τε· εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ
 4 εἶπαν· εἰς τὸ Ἰωάνου βάπτισμα. Εἶπεν δὲ Παῦλος· Ἰωάνης
 ἐβάπτισεν βάπτισμα μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρ-
 χόμενον μετ' αὐτόν ἵνα πιστεύσωσιν, τουτέστιν, εἰς τὸν Ἰησοῦν.
 5 Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
 6 Καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου χεῖρας, ἦλθε τὸ πνεῦμα τὸ
 ἅγιον ἐπ' αὐτούς· ἐλάλουν τε γλώσσαις, καὶ ἐπροφῆτεον.

24. Ἀπολλῶς] Contracted from Ἀπολλώνιος. Cf. 1 Cor. iii. 6. λόγιος, eloquens, Vulg. In earlier writers, for instance Herodotus, the word means "learned."

27. προτρεψάμενοι· scil. τοὺς μαθητάς. The Vulg., with codex D., omits διὰ τῆς χάριτος.

XIX. 1. τὰ ἀνωτ. μέρη] "the upper parts," the inland districts, E. of the Halys.

3. εἰς τί] The question implies that, as they had not heard of the Holy Ghost, they could not have had Christian baptism. In such phrases, referring to baptism, the prep. εἰς implies the being bound over to, consecrated to, united with, him in whose name one is baptized.

4. ἐβάπτ. βάπτισμα] Acc. of the cognate substantive.

- 7 Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσκι δώδεκα. Εἰσελθὼν δὲ εἰς τὴν
 8 συναγωγὴν, ἐπαρρήσιάζετο, ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ
 9 πεύθων περὶ τῆς βασιλείας τοῦ θεοῦ. Ὡς δὲ τινες ἐσκληρύνοντο
 καὶ ἠπειθούν, κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους,
 ἀποστάς ἀπ' αὐτῶν, ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν δια-
 10 λεγόμενος ἐν τῇ σχολῇ Τυράννου.* Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη
 δύο· ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν
 11 λόγον τοῦ κυρίου, ἰουδαίους τε καὶ ἔλληνας. Δυνάμεις τε οὐ
 12 τὰς τυχούσας ὁ θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου· Ὡστε καὶ
 ἐπὶ τοὺς ἀσθενοῦντας ἀποφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σου-
 δάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους,
 τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι.
 13 Ἐπεχείρησαν δὲ τινες καὶ τῶν περιερχομένων ἰουδαίων ἐξο-
 κιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ
 ὄνομα τοῦ κυρίου Ἰησοῦ, λέγοντες· ὀρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν
 14 Παῦλος κηρύσσει. Ἦσαν δὲ τινος Σκευᾶ ἰουδαῖοι ἀρχιερεῖς
 15 ἐπὶ αὐτοὺς τοῦτο ποιοῦντες. Ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονη-
 ρὸν, εἶπεν αὐτοῖς· τὸν μὲν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσ-
 16 ταμαι· ὑμεῖς δὲ τίνας ἐστέ, Καὶ ἐφαλλόμενος ὁ ἄνθρωπος
 ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, κατακυριεύσας ἀμ-
 φοτέρων, ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραν-
 17 ματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου· Τοῦτο δὲ ἐγέν-
 ετο γνωστὸν πᾶσιν ἰουδαίοις τε καὶ ἔλλησι τοῖς κατοικοῦσιν τὴν
 18 νεο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Πολλοὶ τε τῶν πεπιστευκό-
 των ἤρχοντο, ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις
 19 αὐτῶν. Ἰκανοὶ δὲ τῶν τὰ περίεργα πραξάντων, συνενέγκαντες
 τὰς βίβλους, κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς
 20 τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. Οὕτως κατὰ κράτος
 τοῦ κυρίου ὁ λόγος ἡῤῥανεν καὶ ἴσχυεν.
 21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ πνεύμα-

* Add. τινός.

9. τὴν ὁδόν] i.e., the Christian religion, *viam Domini*, V. Similarly in v. 23. Τυράννου, *Tyranni cuiusdam*, V. It is a proper name, with which the reading τινος does not interfere. Tyrannus was probably a Jewish teacher, who kept a private school such as is called by the Talmudists *Beth Midrasch* (Beelen).

12. σιμικίνθια] The Latin *semicinctia*.

18. ὀρκίζω] For the double acc. cf. Mark, v. 7. ὀρκίζω σε τὸν θεόν.

14. ἀρχιερεῖς] Probably a head of one of the twenty-four priestly courses. Cf. Luke, i. 5.

16. ἀμφοτέρων] Implies that two of the seven sons of Sceva had attempted this exorcism in the absence or non-interference of the rest.

19. τὰ περίεργα] *curious arts*, i.e., magical. τὰς βίβλους, amulets inscribed with magical words. These were called Ἐφέσια γράμματα. μυριάδας πέντε, scil. δραχμῶν.

- τι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱε-
 22 ροσόλυμα, εἰπὼν· ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ, δεῖ με καὶ
 τὴν Ῥώμην ἰδεῖν. Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν δια-
 23 κονούντων αὐτῷ, Τιμόθεον καὶ Ἑραστον, αὐτὸς ἐπέσχευ χρόνον
 24 εἰς τὴν Ἀσίαν. Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος
 οὐκ ὀλίγος περὶ τῆς ὁδοῦ. Δημήτριος γάρ τις ὀνόματι, ἀργυ-
 25 ροκόπος, ποιῶν ναοὺς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις
 οὐκ ὀλίγην ἐργασίαν. Οὗς συναθροίσας, καὶ τοὺς περὶ τὰ
 26 τοιαῦτα ἐργάτας, εἶπεν· ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς
 ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν· Καὶ θεωρεῖτε καὶ ἀκούετε ὅτι
 οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗ-
 27 τος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰδὶν θεοὶ οἱ
 διὰ χειρῶν γινόμενοι. Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέ-
 28 ρος εἰς ἀπελεγμὸν ἐλθεῖν· ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρ-
 τέμιδος ἱερὸν εἰς οὐθέν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τῆς
 29 μεγαλειότητος αὐτῆς, ἣν ὅλη Ἀσία καὶ οἰκουμένη σέβεται.
 30 Ἀκούσαντες δὲ, καὶ γενόμενοι πλήρεις θυμοῦ, ἔκραζον,
 31 λέγοντες· μεγάλη ἡ Ἀρτεμις Ἐφεσίων. Καὶ ἐπλήσθη ἡ πό-
 λις τῆς συγχύσεως· ὥρμησαν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συν-
 32 αρπάσαντες Γάϊον καὶ Ἀρίσταρχον μακεδόνας, συνεκδήμους Παύ-
 33 λου. Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων
 34 αὐτὸν οἱ μαθηταί. Τινὲς δὲ καὶ τῶν ἀσιαρχῶν ὄντες αὐτῷ φί-
 35 λοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς
 τὸ θέατρον. Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλη-
 36 σία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκα συν-
 37 εληλύθεισαν. Ἐκ δὲ τοῦ ὄχλου συνεβίβασαν Ἀλέξανδρον, προ-
 38 βαλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασεύσας τὴν
 39 χεῖρα, ᾗθελεν ἀπολογεῖσθαι τῷ δῆμῳ. Ἐπιγινόντες δὲ ὅτι Ἰου-
 40 δαῖός ἐστιν, φωνὴ ἐγένετο μίᾳ ἐκ πάντων, ὡς ἐπὶ ὥρας δύο κραζόν-
 41 των· μεγάλη ἡ Ἀρτεμις Ἐφεσίων, μεγάλη ἡ Ἀρτεμις Ἐφεσίων.
 42 Καταστείλας δὲ τὸν ὄχλον, ὁ γραμματεὺς φησὶν· ἄνδρες Ἐφέσιοι,
 τίς γὰρ ἐστὶν ἀνθρώπων ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκό-

24. ναοὺς] These were small silver models of the temple of Diana at Ephesus. The temple had been burnt by the incendiary Herostratus, B.C. 356, but was rebuilt with extraordinary magnificence.

27. μέρος] "part," i.e., functions, business. ἡμῖν dat. incommodi. καθ. τῆς μεγαλ. "be deposed from her majesty." The reading foll. by the V. gives the acc. τὴν μεγαλειότητα, *destrui incipiet majestatis ejus*.

31. Ἀσιαρχῶν] These were magis-

trates, so called from the name of the province, who regulated the sacred games in pro-consular Asia. Similarly there were Syriarchæ, Cypriarchæ, &c.

δοῦναι ἑαυ.] *venture himself*.

83. ἐκ τοῦ ὄχλ.] scil. *τινες*.

84. ἐπιγινόντες] Nom. absol.

35. τίς γάρ] Like the Lat. *quisnam*? νεωκόρον, *cultoricem*, Vulg., th. νεός, κορώ, "to sweep," a title used by Asiatic cities to express their devotion to particular gods. It often occ. in coins of Ephesus, Smyrna, &c.

- 36 ρον οὖσαν τῆς μεγάλης Ἀρτέμιδος, καὶ τοῦ Διοπετοῦς; Ἄνα-
 37 τιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους
 37 ὑπάρχειν, καὶ μηδὲν προπετές πράσσειν. Ἠγάγετε γὰρ τοὺς
 38 ἄνδρας τούτους, οὔτε ἱεροσύλους, οὔτε βλασφημοῦντας τὴν θεὸν
 38 ἡμῶν. Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνίται ἔχου-
 σι πρὸς τινα λόγον, ἀγοραῖοι ἄγονται, καὶ ἀνθυπατοὶ εἰσιν, ἐγ-
 39 καλεῖτωσαν ἀλλήλους· Εἰ δέ τι περμιτέρω ἐπίζητεῖτε, ἐν τῇ
 40 ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσ-
 θαι στάσεως περὶ τῆς σήμερον, μηδεὶος αἰτίου ὑπάρχοντος περὶ
 οὗ δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς συστροφῆς ταύτης· καὶ
 ταῦτα εἰπὼν, ἀπέλυσεν τὴν ἐκκλησίαν.

ΚΕΦ. Κ. (20).

- 1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, μεταπεμφθήμενος ὁ Παῦ-
 2 λος τοὺς μαθητὰς καὶ παρακαλέσας ἀσπασάμενος, ἐξῆλθεν πορε-
 2 ῦεσθαι εἰς Μακεδονίαν. Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακα-
 3 λέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. Ποίησας τε
 3 μῆνας τρεῖς, γενομένης ἐπιβουλῆς αὐτῷ ὑπὸ τῶν ἰουδαίων μέλλον-
 τιν ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν
 4 διὰ Μακεδονίας. Συνείπετο δὲ αὐτῷ Σώπατρος Πύρρου βερο-
 4 ιαῖος· θεσσαλονικέων δὲ, Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γά-
 5 ιος δερβαιοῦς, καὶ Τιμόθεος· ἄσιανοι δὲ, Τυχικός καὶ Τρόφι-
 5 μος. Οὗτοι δὲ προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. Ἡμεῖς δὲ
 6 ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν ἄζυμων ἀπὸ Φιλίππων,
 6 καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρι ἡμερῶν πέντε,
 7 οὗ διετρίψαμεν ἡμέρας ἑπτὰ. Ἐν δὲ τῇ μιᾷ τῶν σαββάτων,
 συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς,

διοπετοῦς] An image of vine-wood, fabled to have fallen from heaven. The Vulg. has *Jovis prolis*.

38. ἀγοραῖοι ἄγονται] *conventus forenses aguntur*, V., "the assizes are going on;" ἡμέραι may be understood. These were periodical meetings held by the proconsul or prætor of a province for the administration of justice. For the Latin phrase cf. Cæs. B. G. i. 54, "ad conventus agendos profectus est." The district itself in which these were held was also called *conventus*.

40. ἐγκ. στάσ.] "to be charged with sedition." τῆς σήμερον, scil. ἡμέρας, cf. ch. xx. 26.

XX. 1. For this journey cf. 2 Cor. ii. 12, 13, vii. 5, 6.

3. ποιήσας] Cf. xv. 33.

4. Σώπατρος] Perhaps the same with the *Σωσίπατρος* (of which the name *Σώπατρος* is a contraction) mentioned Rom. xvi. 21. For Aristarchus, see ch. xix. 29, xxvii. 2; Col. iv. 10; Phil. 24. For Tychicus and Trophimus, Eph. vi. 21; 2 Tim. iv. 14, 20. Derbe was a city in Lycaonia.

5. ἡμᾶς] Here St. Luke resumes the first person, which he continues to the end of the book.

6. ἄχρι ἡμ. πέντε] in five days, lit. "up to five days," i.e., their journey

- μέλλων ἐξέλαι τῇ ἐπαύριον· παρέτεινέν τε τὸν λόγον μέχρι με-
 8 σουνκτίου. Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ οὗ ἦμεν
 9 συνηγμένοι. Καθεζόμενος δὲ τις νεανίας ὀνόματι Εὐτυχος ἐπὶ
 τῆς θυρίδος, καταφερόμενος ὑπὸ βαθεί, διαλεγόμενου τοῦ
 Παύλου ἐπὶ πλείον, κατενεχθεὶς ἀπὸ τοῦ ὕπνου, ἔπεσεν ἀπὸ
 10 τοῦ τριστεγίου κάτω· καὶ ἦρθη νεκρός. Καταβάς δὲ ὁ Παῦλος
 ἐπέπεσεν αὐτῷ, καὶ ὁ συνπεριλαβὼν εἶπεν· μὴ θορυβεῖσθε· ἡ γὰρ
 11 ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν. Ἀναβάς δὲ, κλάσας τὸν ἄρτον
 καὶ γευσάμενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς, οὕτως
 12 ἐξῆλθεν. Ἦγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν οὐ
 13 μετρίως. Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ πλοῖον, ἀνήχθημεν ἐπὶ
 τὴν Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν Παῦλον· οὐ-
 14 πως γὰρ διατεταγμένος ἦν, μέλλων αὐτὸς πεζεῖναι. Ὡς δὲ
 συνέβαλλεν ἡμῖν εἰς τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἤλθομεν
 15 εἰς Μιτυλήνην. Κεκαίθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντή-
 σαμεν ἀντικρὺς Χίου· τῇ δὲ ἐσπέρα παρεβάλομεν εἰς Σάμον·
 16 τῇ δὲ ἐχομένῃ ἤλθομεν εἰς Μείλητον. Κέκρικε γὰρ ὁ Παῦ-
 λος παραπλεύσαι τὴν Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτρι-
 βῆσαι ἐν τῇ Ἀσίῃ· ἔσπευδεν γὰρ, εἰ δυνατόν εἴη αὐτῷ, τὴν ἡμέραν
 τῆς πεντηκστῆς γενέσθαι εἰς Ἱεροσόλυμα.
 17 Ἀπὸ δὲ τῆς Μείλῃτου πέμψας εἰς Ἐφεσον, μετεκαλέσατο
 18 τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Ὡς δὲ παρεγένοντο πρὸς αὐ-
 τὸν, εἶπεν αὐτοῖς, ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ'
 ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγε-
 19 νόμην· Δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης, καὶ
 δακρύων καὶ πειρασμῶν, τῶν συμβάντων μοι ἐν ταῖς ἐπι-
 20 βουλαῖς τῶν Ἰουδαίων. Ὡς οὐδὲν ὑπεστειλάμην τῶν συμφερόν-
 των, τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ
 21 κατ' οἴκους· Διαμαρτυρόμενος Ἰουδαίοις τε καὶ ἔλλησιν τὴν
 εἰς θεὸν μετάνοιαν, καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν.
 22 Καὶ νῦν ἰδοὺ, δεδεμένος ἐγὼ τῷ πνεύματι, πορεύομαι εἰς
 23 Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσονται ἐμοὶ μὴ εἰδώς. Πλὴν
 ὅτι τὸ πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι, λέγον
 24 ὅτι δεσμά καὶ θλίψεις με μένουσιν. Ἀλλ' οὐδενὸς λόγου ποι-

was completed towards the end of the fifth day.

7. μιᾶ] For πρώτη, a Hebraism. κλάσαι ἄρτον, refers to the Holy Eucharist.

13. διατεταγμένος] *disposuerat*, V., perf. pass. in middle signification.

15. παρεβάλομεν] *applicuimus*, V., a naval term, "brought to," or "put to land."

17. Miletus was about fifty miles from Ephesus.

20. τοῦ μὴ ἀπαγγ.] *quominus annunciarem*, V.

22. δεδεμένος] *bound*, i.e., constrained, impelled.

24. ἀλλ'...ἐμμαντῇ] *Sed nihil horum vereor nec facio animam meam pretiosiorē quam me*, V. which Estius (cf. Beelen) explains: "I regard not my bodily

οὔμαι τὴν ψυχὴν τιμίαν ἐμαντῶ, ὡς τελειώσω τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρτυράσθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.

- 25 Καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσω τὴν βασιλείαν.
 26 Διὸ μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαροὶ εἰμι
 27 ἀπὸ τοῦ αἵματος πάντων. Οὐ γὰρ ὑπεστειλάμην τοῦ μὴ
 28 ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν. Προσέχετε ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ, ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. Ὅτι ἐγὼ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς
 30 ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. Καὶ ἐξ ὑμῶν ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα, τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν. Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπυσάμην, μετὰ δακρύων νουθετῶν
 32 ἕνα ἕκαστον. Καὶ τανὺν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι τὴν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. Αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὐται. Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ, ὅτι αὐτὸς εἶπεν· μακάριόν ἐστιν μάλλον διδόναι ἢ λαμβάνειν. Καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. Ἰκανὸς δὲ κλαυθμὸς ἐγένετο πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατέφιλον αὐτόν. Ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν· προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

life as of more account than myself; as those do, who, to save their life, destroy themselves altogether by denying the faith. Such count their life as more precious than themselves." Compare *Jun. viii. 84*, "et propter vitam vivendi perdere causas." The reading of *codd. A D.* approximates to the *V.* Ἄλλ' οὐδενὸς λόγον ἔχω, οὐδὲ ποιῶμαι τὴν ψυχὴν μου τιμίαν ἐμαντῶ. In the text

λόγον is gen. of price, τιμίαν acc. of pred., two constructions blended.

29. ἄφιξιν] *discessionem*, *V.*, a rare use of the word.

31. τριετίαν] In round numbers. Cf. *xix. 8, 10*, and *xviii. 19, 20*.

35. μακάριον] These words are not recorded of our Lord in any of the Gospels. Parallel passages are *Luke, vi. 30*, and *xi. 41*.

ΚΕΦ. ΚΑ. (21).

- 1 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς, ἀποσπασθέντες ἀπ' αὐτῶν εὐ-
 θυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον,
 2 καὶ εἰς Πάταρον. Καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοι-
 3 νείκην, ἐπιβάντες ἀνῆχθημεν. Ἀναφανέντες δὲ τὴν Κύνρον, καὶ
 καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν, καὶ κατήλ-
 4 θομεν εἰς Τύρον· ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτίζομενον τὸν
 5 γόμον. Ἀνευρόντες δὲ τοὺς μαθητάς, ἐπεμείναμεν αὐτοῦ ἡμέ-
 6 ρας ἑπτὰ· οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ πνεύματος, μὴ
 7 ἐπιβαίνειν εἰς Ἱεροσόλυμα. Ὅτε δὲ ἐγένετο ἐξαρτίσαι ἡμᾶς τὰς
 8 ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων
 9 σὺν ἡνναίῃ καὶ τέκνοις, ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γό-
 10 νата ἐπὶ τὸν αἰγιαλὸν, προσευξάμενοι ἀησπασάμεθα ἀλλήλους,
 11 καὶ ἐνέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ
 12 ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες, ἀπὸ Τύρου κατηντή-
 13 σαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμεί-
 14 νημεν ἡμέραν μίαν παρ' αὐτοῖς. Τῇ δὲ ἐπαύριον ἐξελθόντες
 15 ἤλθαμεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φι-
 λίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν
 9 παρ' αὐτῷ. Τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθέναι
 10 προφητεύουσαι. Ἐπιμενόντων δὲ ἡμέρας πλείους, κατήλθεν
 11 τις ἀπὸ τῆς Ἰουδαίας προφήτης ὀνόματι Ἀγαβός. Καὶ ἔλ-
 12 θὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας ἐαν-
 13 τοῦ τοὺς πόδας καὶ τὰς χεῖρας, εἶπεν· τάδε λέγει τὸ πνεῦ-
 14 μα τὸ ἅγιον· τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτως δῆσουσιν
 ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι, καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν.
 12 Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι
 13 τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. Τότε ἀπεκρίθη ὁ Παῦ-
 14 λος· τί ποιεῖτε, κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν;
 ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ
 14 ἐτόίμω· ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. Μὴ πειθο-
 μένον δὲ αὐτοῦ· ἡσυχάσαμεν, εἰπόντες· τοῦ κυρίου τὸ θέλημα
 15 γινέσθω.
- 15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνομεν εἰς

XXI. 8. ἀναφανέντες] "having come in sight of Cyprus." ἀναφαίνω governs a dat. of the pers. and an acc. of the thing. Here in the pass. constr. the pers. is in the nom., whilst the acc. of the thing is retained. So Gal. ii. 7, *πεπίστευμαι τὸ εὐαγγέλιον*.

5. ἐξαρτίσαι] "to complete the days" we were to stay.

7. Πτολεμαῖδα] The modern St. Jean D'Acre.

8. εὐαγγ.] Cf. Eph. iv. 11. ὄντος gives the reason: "quippe qui esset." Cf. ch. vi. 5.

- 16 Ἱεροσόλυμα. Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσῃ τινὶ κυπρίῳ, ἀρχαίῳ
 17 μαθητῇ. Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἀπεδέξαντο
 18 ἡμᾶς οἱ ἀδελφοί. Τῇ δὲ ἐπιούσῃ εἰσῆι οὐ Παῦλος σὺν ἡμῖν πρὸς
 19 Ἰάκωβον· πάντες τε παρεγένοντο οἱ πρεσβύτεροι. Καὶ ἀσπασάμε-
 20 νος αὐτοὺς, ἐξηγγέιτο καθ' ἕν ἕκαστον ὡς ἐποίησεν ὁ θεὸς ἐν τοῖς
 20 ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ. Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν
 21 θεόν· εἰπόν τε αὐτῷ· θεωρεῖς, ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν
 21 τοῖς ἰουδαίοις τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου
 22 ὑπάρχουσιν. Κατηχήθησάν δὲ περὶ σοῦ, ὅτι ἀποστασίαν δι-
 23 δάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας ἰουδαίους,
 24 λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθουσιν πε-
 22 ριπατεῖν. Τί οὖν ἐστίν; πάντως ἀκούσονται* ὅτι ἐλήλυθες.
 23 Τοῦτο οὖν ποίησον ὃ σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσα-
 24 ρες εὐχὴν ἔχοντες ἀφ' ἑαυτῶν. Τούτους παραλαβὼν, ἀγνίσ-
 24 θητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται
 25 τὴν κεφαλὴν· καὶ γινώσκονται πάντες ὅτι ὡς κατηχῆται περὶ σοῦ
 25 οὐδὲν ἐστίν, ἀλλὰ στοιχεῖς καὶ αὐτὸς φυλάσσωσιν τὸν νόμον. Πε-
 26 ρὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἀπεστείλαμεν, κρίναντες
 26 φυλάσσεσθαι αὐτοὺς τὸ τε εἰδωλόθυτον, καὶ αἷμα, καὶ πνικτόν,
 27 καὶ πορνείαν.
 26 Τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ
 27 σὺν αὐτοῖς ἀγνισθεὶς εἰσῆι εἰς τὸ ἱερὸν, διαγγέλλων τὴν ἐκπλήρω-
 27 σιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου
 28 αὐτῶν ἢ προσφορά. Ὡς δὲ ἐμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι
 28 οἱ ἀπὸ τῆς Ἀσίας ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον
 28 πάντα τὸν ὄχλον, καὶ ἐπέβαλον ἐπ' αὐτὸν τὰς χεῖρας· Κράζον-
 29 τες· ἄνδρες ἰσραηλείται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ
 29 τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας παντα-
 29 χῇ διδάσκων· ἔτι τε καὶ ἔλληνας εἰσήγαγεν εἰς τὸ ἱερὸν, καὶ
 29 κεκοίνωκεν τὸν ἅγιον τόπον τούτον. Ἦσαν γὰρ προεωρακότες Τρό-
 30 φιμον τὸν ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ
 30 ἱερὸν εἰσήγαγεν ὁ Παῦλος. Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγέ-

* πάντως δεῖ πλήθος συνελθεῖν ἀκούσονται γάρ.

16. Μνάσῃ] By attraction for, ἄγον-
 τες Μνάσῃ...παρ' ᾧ. The common
 reading (with which the V. agrees) has
 Μνάσωνι.

24. ἀγνίσθητι] sanctify thyself, aor.
 pass. with reflexive signif. either the
 vow mentioned ch. xviii. 18, is referred
 to, or a temporary vow of the same de-
 scription is suggested. The latter is

supported by v. 27. δαπ., i.e., be at the
 expense of the sacrifice made at the ter-
 mination of their vow.

26. διαγγέλλων] giving notice, i.e.,
 reporting to the priests the successive
 completion of the vows of his compan-
 ions. ἢ προσφορά. Cf. Num. vi. 13-17.
 27. αἱ ἑπτὰ] The duration of his
 vow.

- νετο συνδρομή τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ Παύλου, εἶλκον
 31 αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως ἐκλείσθησαν αἱ θύραι. Ζη-
 τούντων τε αὐτὸν ἀποκτείνειν, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς
 32 σπειρῆς, ὅτι ὅλη συγχύνεται Ἱερουσαλήμ. *Ὁς ἐξ αὐτῆς λα-
 βῶν στρατιώτας καὶ ἑκατοντάρχας, κατέδραμεν ἐπ' αὐτούς.
 Οἱ δὲ ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας, ἐπαύσαντο
 33 τύπτοντες τὸν Παῦλον. Τότε ἐγγίσας ὁ χιλιάρχος ἐπελάβετο
 αὐτοῦ, καὶ ἐκέλευσε δεθῆναι ἀλύσει δις· καὶ ἐπυνθάνετο τίς
 34 εἴη, καὶ τί ἐστὶν πεποιηκώς. *Ἄλλοι δὲ ἄλλό τι ἐπεφώνουν ἐν
 τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ γινῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυ-
 35 βον, ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν παρεμβολήν. *Ὅτε δὲ ἐγένετο
 ἐπὶ τοὺς ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρα-
 36 τιωτῶν διὰ τὴν βίαν τοῦ ὄχλου. Ἠκολούθει γάρ τὸ πλήθος τοῦ
 37 λαοῦ, κράζοντες· αἶρε αὐτόν. Μέλλων τε εἰσαγεσθαι εἰς τὴν παρ-
 ἐμβολήν ὁ Παῦλος, λέγει τῷ χιλιάρχῳ· εἰ ἔξεστί μοι εἰπεῖν
 38 τι πρὸς σέ; ὁ δὲ ἔφη· ἑλληνιστὶ γινώσκεις; Οὐκ ἄρα σὺ εἶ ὁ
 Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν ἀναστατώσας καὶ ἔξαγα-
 βῶν εἰς τὴν ἔρημον τοὺς τετρακισχιλίους ἄνδρας τῶν σεικαρίων;
 39 Εἶπεν δὲ ὁ Παῦλος· ἐγὼ ἄνθρωπος μὲν εἰμι ἰουδαῖος ταρσεὺς,
 τῆς Κιλικίας οὐκ ἀσῆμου πόλεως πολίτης· δέομαι δέ σου, ἐπί-
 40 τρεψόν μοι λαλήσαι πρὸς τὸν λαόν. Ἐπιτρέψαντος δὲ αὐτοῦ,
 ὁ Παῦλος ἐστῶς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ·
 πολλῆς δὲ γενομένης σιγῆς, προσεφώνησεν τῇ ἐβραϊδὶ διαλέκτῳ,
 λέγων.

ΚΕΦ. ΚΒ. (22).

- 1 * Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς
 2 νυνὶ ἀπολογίας· Ἀκούσαντες δὲ ὅτι τῇ ἐβραϊδὶ διαλέκτῳ προσ-
 3 εφώνει αὐτοῖς, μᾶλλον παρέσχον ἡσυχίαν· καὶ φησὶν· Ἐγὼ
 εἰμι ἀνὴρ ἰουδαῖος γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας, ἀνα-
 θερμαζόμενος δὲ ἐν τῇ πόλει ταύτῃ παρὰ τοὺς πόδας Γαμα-
 λιήλου, πεπαιδευμένος κατ' ἀκρίβειαν τοῦ πατρῷου νόμου, ζῆ-

33. ὁ χιλ.] Claudius Lysias, ch. xxiii.
 26. εἴη, the opt., because *that* was un-
 certain: τί ἐστίν, the ind., because he
 takes *this* for granted.

34. παρεμβολήν] The castle of An-
 tonia, adjacent to the temple.

38. Αἰγύπτιος] This was an impostor
 from Egypt, who persuaded the people
 he could cause the walls of Jerusalem to
 fall down. Felix slaughtered a number
 of his adherents on the Mount of Olives,

but the Egyptian escaped with the rest.
 σεικαρίων, *Sicariorum*, Vulg., "assas-
 sins," from *sica*, the poniard they wore.

40. ἐβραϊδὶ] i.e., Aramaic or Syro-
 Chaldaic, the dialect then spoken in
 Palestine.

XXII. 3. Γαμαλιήλου] Ch. v. 34.
 κατ' ἀκρίβ., "according to the rigour."
 θεοῦ. The Vulg. has *legis*, and there-
 fore seems to have read νόμου.

- λωτῆς ὑπάρχων τοῦ θεοῦ, καθὼς πάντες ὑμεῖς ἐστε σήμερον.
 4 Ὁς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ πα-
 5 ραδιδοῦς εἰς φυλακὰς ἀνδρῶν τε καὶ γυναικῶν. Ὡς καὶ ὁ ἀρ-
 χιερεὺς ἐμαρτύρει μοι, καὶ πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ
 ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς, εἰς Δαμασκὸν ἐπορευό-
 6 μην, ἄβρων καὶ τοὺς ἐκείσε ὄντας, δεδεμένους εἰς Ἱερουσαλὴμ,
 6 ἵνα τιμωρηθῶσιν. Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγιζόντι τῇ
 Δαμασκῷ περὶ μεσημβρίαν, ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιστρά-
 7 ψαι φῶς ἱκανὸν περὶ ἐμέ. Ἐπεσά τε εἰς τὸ ἔδαφος, καὶ ἤκου-
 8 σα φωνῆς λεγούσης μοι· Σαοὺλ, Σαοὺλ, τί με διώκεις; Ἐγὼ
 δὲ ἀπεκρίθην· τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ· ἐγὼ εἰμι Ἰη-
 9 σοὺς ὁ Ναζωραῖος, ὃν σὺ διώκεις. Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ
 μὲν φῶς ἐθέασαντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός
 10 μοι. Εἶπον δέ· τί ποιήσω, κύριε; ὁ δὲ κύριος εἶπεν πρὸς
 με· ἀναστὰς πορεύου εἰς Δαμασκόν· κἀκεῖ σοι λαληθήσε-
 11 ται περὶ πάντων ὧν ἐντέτακταί σοι ποιῆσαι. Ὡς δὲ οὐδὲν
 ἐβλεπον, ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν
 συνόντων μοι, ἦλθον εἰς Δαμασκόν.
 12 Ἀνανίας δέ τις, ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον, μαρτυροῦ-
 13 μενος ὑπὸ πάντων τῶν κατοικούντων ἰουδαίων, ἐλθὼν πρὸς
 ἐμέ, καὶ ἐπιστὰς εἶπέν μοι· Σαοὺλ ἀδελφέ, ἀνάβλεψον· κἀ-
 14 γὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. Ὁ δὲ εἶπεν· ὁ θεὸς τῶν
 πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ
 15 ἰδεῖν τὸν δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ.
 16 Ὅτι μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ἔση ὧν ἐώρακα καὶ ἤκου-
 16 σας. Καὶ νῦν τί μέλλεις; ἀνυστὰς βάπτισαι, καὶ ἀπολοῦσαι τὰς
 17 ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι
 ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱε-
 18 ρῷ, γενέσθαι με ἐν ἐκστάσει, καὶ ἰδεῖν αὐτὸν λέγοντά μοι·
 19 σπεῦσον, καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ· διότι οὐ παραδέ-
 20 ξονται σου μαρτυρίαν περὶ ἐμοῦ. Κἀγὼ εἶπον· κύριε, αὐτοὶ
 ἐπίστανται ὅτι ἐγὼ ἡμην φυλακίζων καὶ δέρων κατὰ τὰς συνα-
 20 γωγάς τοὺς πιστευόντας ἐπὶ σέ. Καὶ ὅτε ἐφεχύνετο τὸ αἷμα
 Στεφάνου τοῦ μαρτυρὸς σου, καὶ αὐτὸς ἡμην ἐφεστὼς, καὶ συν-
 ευδοκῶν, καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.
 21 Καὶ εἶπεν πρὸς με· πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἀπο-
 στελῶ σε.
 22 Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν
 23 φωνὴν αὐτῶν, λέγοντες· αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ
 καθῆκεν αὐτὸν ζῆν. Κραυγαζόντων τε αὐτῶν, καὶ ῥιπτούντων τὰ

7. ἔπεσα] Alexandrine form for
 ἔπεσον.

16. βάπτισαι] Mid., "get thyself
 baptized."

22. καθῆκεν] I like ἔδει, "he ought
 not to have been living now."

23. ῥιπτούντων] *projicientibus*, V.
 Beelen paraphrases: "quum...præ ira-

- 24 ἱμάτια, καὶ κοινορτὸν βαλλόντων εἰς τὸν ἄερα, ἐκέλευσεν ὁ
χιλιάρχος εἰσαγεσθαι αὐτὸν εἰς τὴν παρεμβολήν· εἶπας μάλιστα
25 τῷ. Ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμάσι, εἶπεν πρὸς τὸν ἐστώ-
τα ἐκατόνταρχον ὁ Παῦλος· εἰ ἄνθρωπον ῥωμαῖον καὶ ἀκατά-
26 κριτον ἔξεστιν ὑμῖν μαστίζειν; Ακούσας δὲ ὁ ἐκατόνταρχος,
προσελθὼν τῷ χιλιάρχῳ ἀπήγγειλεν, λέγων· τι μέλλεις
27 ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος ῥωμαῖός ἐστιν. Προσελθὼν δὲ ὁ
χιλιάρχος εἶπεν αὐτῷ· λέγε μοι, σὺ ῥωμαῖός εἶ; ὁ δὲ ἔφη·
28 ναί. Ἀπεκρίθη δὲ ὁ χιλιάρχος· ἐγὼ πολλοῦ κεφαλαίου τὴν
πολιτείαν ταύτην ἐκτησάμην· ὁ δὲ Παῦλος ἔφη· ἐγὼ δὲ καὶ γε-
29 γέννημαι. Εὐθὺς οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐ-
τὸν ἀνετάξιεν· καὶ ὁ χιλιάρχος δὲ ἐφοβήθη, ἐπιγνοὺς ὅτι ῥω-
30 μαῖός ἐστιν, καὶ ὅτι αὐτὸν ἦν δεδεκώς. Τῇ δὲ ἐπαύριον βουλό-
μενος γινῶναι τὸ ἀσφαλές τὸ τί κατηγορεῖται ὑπὸ τῶν Ἰουδαί-
ων, ἔλυσεν αὐτόν· καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ
πᾶν τὸ συνέδριον καὶ καταγαγὼν τὸν Παῦλον, ἔστησεν εἰς
αὐτούς.

ΚΕΦ. ΚΓ. (23).

- 1 Ἀτείνσας δὲ Παῦλος τῷ συνεδρίῳ, εἶπεν· ἄνδρες ἀδελφοί,
ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης
2 τῆς ἡμέρας. Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξεν τοῖς παρεστώ-
3 σιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. Τότε ὁ Παῦλος πρὸς αὐτοὺς
εἶπεν· τύπτειν σε μέλλει ὁ θεός, τοίχῃ κεκονιαμένε· καὶ σὺ κά-
4 θη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύ-
5 πτεσθαι; Οἱ δὲ παρεστώτες εἶπαν· τὸν ἀρχιερέα τοῦ θεοῦ λοι-
6 πορεῖς; Ἔφη τε ὁ Παῦλος· οὐκ ᾔδην, ἀδελφοί, ὅτι ἔστιν ἀρ-
χιερεὺς γέγραπται^(*) γὰρ ὅτι ἄρχοντα τοῦ λαοῦ σου οὐκ ἔρεῖς κα-
6 κῶς. Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶν σαδδουκαίων, τὸ
δὲ ἕτερον φαρισαίων, ἔκραζεν ἐν τῷ συνεδρίῳ· ἄνδρες ἀδελφοί,

(a) Exod. xxii. 28.

cundiâ vestimenta sua hac illac agita-
rent.”

25. προέτειναν] “when they had stretched him forward [perhaps to a column] with the thongs, in order to be scourged

28. κεφαλ.] Gen. of price.

30. τὸ τί] Cf. Luke, i. 62.

XXIII. 1. πεπολίτευμαι] *conversatus sum*, V. “I have conducted myself,”

lit. as a citizen; perf. pass. in mid. signif.

2. Ἀνανίας] This was Ananias, son of Nebedæus. He had been sent in chains to Rome by Quadratus, prefect of Syria, to answer to Claudius for his conduct, but was enabled to come off successfully, and returned to Jerusalem.

5. οὐκ ᾔδην] The most obvious meaning is, that St. Paul, having been

- ἐγὼ φαρисαῖός εἰμι, υἱὸς φαρισαίων· περὶ ἐλπίδος καὶ ἀνα-
 7 στάσεως νεκρῶν κρίνομαι. Τοῦτο δὲ αὐτοῦ λαλήσαντος, ἔπεσε
 8 στάσις τῶν φαρισαίων καὶ σαδδουκαίων· καὶ ἐσχίσθη τὸ πλῆ-
 9 θος. Σαδδουκαῖοι γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν, μήτε ἄγγε-
 10 λον, μήτε πνεῦμα· φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
 11 Ἐγένετο δὲ κραυγὴ μεγάλη· καὶ ἀναστάντες τινὲς τῶν γραμμα-
 12 τέων τοῦ μέρους τῶν φαρισαίων διεμάχοντο, λέγοντες· οὐδὲν
 13 κακὸν εὐρίσκουμεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν
 14 αὐτῷ, ἢ ἄγγελος· Πολλῆς δὲ ἡμινομένης στάσεως, φοβηθεὶς ὁ
 15 χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν, ἐκέλευσεν τὸ
 16 στράτευμα καταβὰν ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν εἰς
 17 τὴν παρεμβολήν. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος
 18 εἶπεν· θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ,
 19 οὕτω σὲ δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
 20 Γενομένης τε ἡμέρας ποιήσαντες συστροφὴν οἱ ἰουδαῖοι, ἀνε-
 21 θεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ
 22 ἀποκτείνωσιν τὸν Παῦλον. Ἦσαν δὲ πλείους τεσσεράκοντα
 23 οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι. Οἷτινες προσελθόντες
 24 τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις, εἶπαν· ἀναθέματι ἀνε-
 25 θεματίσαμεν ἑαυτοὺς, μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν
 26 τὸν Παῦλον. Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ
 27 συνεδρίῳ ὅπως καταγάγῃ αὐτὸν εἰς ὑμᾶς, ὥς μέλλοντας δια-
 28 γινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγ-
 29 γίσει αὐτὸν, ἐτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ
 30 υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενάμενος καὶ εἰ-
 31 σελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλεν τῷ Παύλῳ. Προσ-
 32 καλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἐκατονταρχῶν, ἔφη· τὸν νεα-
 33 νίαν τοῦτον ἄπαγε πρὸς τὸν χιλιάρχον· ἔχει γὰρ ἀπαγγεῖλαι
 34 αὐτῷ. Ὁ μὲν οὖν παραλαβὼν αὐτὸν ἤγαγεν πρὸς τὸν χι-
 35 λιάρχον, καὶ φησὶν· ὁ δέσμιος Παῦλος προσκαλεσάμενός με ἡρώ-
 36 τησεν τοῦτον τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά τι λαλήσαι
 37 σοι. Ἐπιλαβόμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ
 38 ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο· τί ἐστὶν ὃ ἔχεις ἀπαγγεῖ-
 39 λαι μοι; Εἰπὼν δὲ· ὅτι οἱ ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαι σε
 40 ὅπως αὐρίον τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον, ὡς μέλ-
 41 λων τί ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ. Σὺ οὖν μὴ πεισ-
 42 θῇς αὐτοῖς· ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αἰτῶν ἄνδρες πλείους τεσσ-

long absent, did not know he was the high priest.

11. διεμαρτύρω...εἰς Ἱερ.] A *constructio praeognans*, the εἰς implying motion to the place.

14. ἀναθέματι] ἀνάθεμα, Hellenistic for ἀνάθημα, means anything devoted

by religion to destruction, without the possibility of being redeemed. Levit. xxvii. 28, 29. Hence a *curse* by which a person binds himself. Cf. Mark, xiv. 71.

15. τοῦ ἀνελεῖν] Gen. of result, So, v. 20, τοῦ ἐρωτῆσαι.

σεράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀνέλωσιν αὐτόν· καὶ νῦν εἰσιν ἔτοιμοι, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν.

- 22 Ὁ μὲν οὖν χιλιάρχος ἀπέλυσε τὸν νεανίσκον, παραγγείλας
23 μηδενὶ ἐκκαλεῖσθαι ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ. Καὶ προσκαλε-
σάμενός τινας δύο τῶν ἑκτονταρχῶν, εἶπεν· ἐτοιμάσατε στρα-
τιῶτας διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας, καὶ ἱππεῖς
ἐβδομήκοντα, καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας τῆς
24 νυκτός. Κτῆν τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν Παῦλον δια-
25 σῶσωσι πρὸς Φήλικα τὸν ἡγεμόνα· Γράψας ἐπιστολὴν ἔχουσιν τὸν
26 τύπον τοῦτον· Κλαύδιος Λυσίας τῷ κρατίστῳ ἡγεμόνι Φήλικι χαί-
27 ρειν. Τὸν ἄνδρα τοῦτον συλλημθέντα ὑπὸ τῶν ἰουδαίων, καὶ
μέλλοντα ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ στρατεύματι
28 ἐφέιλῃ, μαθὼν ὅτι ῥωμαῖός ἐστιν. Βουλόμενός τε γινῶναι τὴν
αἰτίαν δι' ἣν ἐνεκάλου αὐτῷ, κατήγαγον αὐτὸν εἰς τὸ συν-
29 δριον αὐτῶν. Ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νό-
μου αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἐγκλημα.
30 Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι, ἐξ αὐτῆς
ἐπεμψα πρὸς σέ· παραγγείλας καὶ τοῖς κατηγόροις λέγειν πρὸς
31 αὐτὸν ἐπὶ σοῦ. Οἱ μὲν οὖν στρατιῶται, κατὰ τὸ διατεταγμέ-
νον αὐτοῖς, ἀναλαβόντες τὸν Παῦλον, ἡγμον διὰ νύκτος εἰς
32 τὴν Ἀντιπατρίδα. Τῇ δὲ ἐπαύριον ἔασαντες τοὺς ἱππεῖς ἀπέρ-
33 χεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν παρεμβολήν. Οὔτινες εἰς-
ελθόντες εἰς τὴν Καισαρείαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ
34 ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ. Ἀναγνοὺς δὲ καὶ
ἐπερωτήσας ἐκ ποίας ἐπαρχίας ἐστίν, καὶ πυθόμενος ὅτι ἀπὸ
35 Κιλικίας, διακούσομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου
παραγέωνται· κελεύσας ἐν τῷ πραιτωρίῳ τῷ Ἡρώδου φυλάσσεσθαι
αὐτόν.

22. ἐνεφάνισας] A change to the *oratio recta*.

23. δεξιολάβους] It is uncertain what description of soldiers these were; perhaps they were armed with the javelin, and so called from grasping the weapon with their right hand, to fling it, *lan-cesarios*, V.

24. Φήλικα] Antonius Felix, procurator of Judea. He had been a freed man of the emperor Claudius. Tacitus (Hist. v. 9) describes him as a cruel and licentious ruler. After this comes, in the Vulg., 25. (*timuit enim ne forte raperent eum Iudaei et occiderent, et ipse postea calumniam sustineret, tanquam*

accepturus pecuniam), which is found as follows in cod. 137, ἐφοβήθη γὰρ μήποτε ἀρπάσαντες αὐτὸν οἱ Ἰουδαῖοι ἀποκτείνωσι, καὶ αὐτὸς μεταξὺ ἐγκλημα ἔχῃ, ὡς ἀργύριον εἰληφώς.

25. τύπον] Idea or purport,

27. σὺν τῷ στρατεύματι] "with my troops."

30. μηνυθείσης] A blending of two constructions: μηνυθείσης ἐπιβουλῆς τῆς ἐσομένης and μηνυθέντος ἐπιβουλῆς ἔσεσθαι.

31. Ἀντιπατρίδα] Antipatris was forty-two Roman miles from Jerusalem, and twenty-six from Caesarea.

ΚΕΦ. ΚΔ. (24).

- 1 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ
 2 πρεσβυτέρων τινῶν, καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφά-
 3 γορεῖν ὁ Τέρτυλλος, λέγων. Πολλῆς εἰρήνης τυγχάνοντες διὰ
 4 σοῦ, καὶ διορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προ-
 5 νοίας, πάντα τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ,
 6 μετὰ πάσης εὐχαριστίας. Ἴνα δὲ μὴ ἐπὶ πλείον σε ἐνκοπῶ,
 7 παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπεικείᾳ. Εὐρόν-
 8 τες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν, καὶ κινεῦντα στάσεις πᾶσι
 9 τοῖς ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν
 10 Ναζωραίων αἵρέσεως, ὅς καὶ τὸ ἱερόν ἐπέειρασεν βεβηλώσαι,
 11 ὃν καὶ ἐκράτησαμεν* παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ
 12 πάντων τούτων ἐπιγινώσκων ὡς ἡμεῖς κατηγοροῦμεν αὐτοῦ. Συνε-
 13 πέθεντο δὲ καὶ οἱ ἰουδαῖοι, φασκόντες ταῦτα οὕτως ἔχειν.
 14 Ἀπεκρίθη τε ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος λέ-
 15 γειν· Ἐκ πολλῶν ἑτῶν ὄντα σε κριτὴν τῷ ἔθνει τούτῳ ἐπιστά-
 16 μενος, εὐθύμως τὰ περὶ ἑμαντοῦ ἀπολογοῦμαι. Δυναμένου σου
 17 ἐπιγινώσκειν ὅτι οὐ πλείους εἰσὶν μοι ἡμέραι ἢ δώδεκα, ἀφ' ἧς ἀνέ-
 18 βην προσκυνήσω εἰς Ἱερουσαλὴμ. Καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με
 19 πρὸς τινα διαλεγόμενον, ἢ ἐπίστασιν ποιῶντα ὄχλου, οὔτε ἐν
 20 ταῖς συναγωγαῖς, οὔτε κατὰ τὴν πόλιν. Οὐδὲ παραστήσαι δύναν-
 21 ταί σοι περὶ ὧν νυνὶ κατηγοροῦσίν μου. Ὁμολογῶ δὲ τοῦτό σοι,
 22 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ πατρὶ
 23 θεῷ, πιστεύων τοῖς κατὰ νόμον καὶ τοῖς ἐν τοῖς προφήταις γε-
 24 γραμμένοις. Ἐλπίδω ἔχων εἰς τὸν θεόν, ἣν καὶ αὐτοὶ οὗτοι προσ-
 25 δέχονται, ἀνάστυσιν μέλλειν ἐσσεσθαι δικαίων τε καὶ ἀδίκων. Ἐν
 26 τούτῳ καὶ αὐτὸς ἀσκῶ, ἀπρόσκοπον συνειδήσιν ἔχειν πρὸς τὸν θεόν,

* Add. καὶ κατὰ τὸν ἡμέτερον νόμον ἡβηθήσαμεν κρίνειν. 7. Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος βίβη πολλὴ ἐκ τῶν χειρῶν ἡμῶν ἀφείλετο καὶ πρὸς σε ἀπέστειλε. 8. Κελεύσας καὶ τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι [V. om. καὶ...ἀπέστειλε].

XXIV. 1. ἐνεφάνισαν] "made declaration."

3. διορθ.] "rectifications." The gen. depends on τυγχάνοντες; πολλῶν is here understood, from πολλῆς which precedes, πάντῃ...πανταχοῦ, i.e., not merely at this time and place.

4. τῇ σὲ ἐπεικείᾳ] Dat. of mode or manner: *pro tuā clementiā*, Vulg.

5. εὐρόντες] An anacoluthon, the

sentence affording no verb on which this part. depends. Ναζωραίων. This appellation occurs nowhere else in the N.T. as applied to the Christians.

11. παραστήσαι] "to place before one," and thence, *to prove*.

12. τῷ πατρὶ θεῷ] i.e., the God of Abraham, Isaac, and Jacob. The Vulg. has *I a'ri et Deo meo*.

- 15 καὶ τοὺς ἀνθρώπους διὰ παντός. Δι' ἐτῶν δὲ πλείονων ἐλεημο-
 16 σύνας ποιήσων εἰς τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς. Ἐν
 αὐτῷ εὐρόν με ἡγιασμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου, οὐδὲ μετὰ
 17 θορύβου. Τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ
 18 παρῆναι, καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ. Ἡ αὐτοὶ οὗτοι
 εἰπάτωσαν τί εὐρον ἀδίκημα, στάντος μου ἐπὶ τοῦ συνεδρίου.
 19 Ἡ περὶ μιᾶς ταύτης φωνῆς, ἧς ἐκέκραξα ἐν αὐτοῖς ἐστὼς· ὅτι
 20 περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ' ὑμῶν. Ἀνε-
 βάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ὁδοῦ,
 εἶπας· ὅταν Λυσίας ὁ χιλιάρχος κατὰβῃ, διαγνώσομαι τὰ καθ'
 21 ὑμᾶς. Διαταξάμενος τῷ ἐκτοντάρχη τηρεῖσθαι αὐτὸν, ἔχειν
 τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
 22 Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρου-
 σίλλῃ τῇ ἰδίᾳ γυναικί, οὕσῃ Ἰουδαίᾳ, μετεπέμψατο τὸν Παῦ-
 λον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστε-
 23 ως. Διαλεγόμενον δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας
 καὶ τοῦ κρίματος τοῦ μέλλοντος, ἔμβορος γενόμενος ὁ Φῆλιξ
 ἀπεκρίθη· τὸ νῦν ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακα-
 24 λέσουμαί σε. Ἄμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται ὑπὸ
 τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος, ὡμί-
 25 λει αὐτῷ. Διείτις δὲ πληρωθείσης ἔλαβεν διάδοχον ὁ Φῆλιξ
 Πόρκιον Φηστον· θέλων τε χάριτα καταθέσθαι τοῖς Ἰουδαίοις
 ὁ Φῆλιξ, κατέλιπε τὸν Παῦλον δεδεμένον.

ΚΕΦ. ΚΕ. (25).

- 1 Φῆστος οὖν ἐπιβὰς τῇ ἐπαρχίᾳ, μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
 2 Ἱεροσόλυμα ἀπὸ Καισαρείας. Ἐνεφάνισάν τε αὐτῷ οἱ ἄρχιερεῖς
 καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου, καὶ παρεκά-
 3 λουν αὐτόν. Αἰτούμενοι χάριν κατ' αὐτοῦ, ὥπως μεταπέμψη-
 ται αὐτὸν εἰς Ἱερουσαλήμ· ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ
 4 τὴν ὁδόν. Ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον εἰς
 5 Καισάρειαν, ἐαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. Οἱ οὖν
 ἐν ὑμῖν, φησὶν, δυνατοὶ συνακαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἄν-
 6 δρὶ ἄτοπον, κατηγορεῖτωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς

15. δι' ἐτῶν] Cf. Mark, ii. 1.

18. αὐτοὶ οὗτοι] viz. Ananias and the ancients, who had come to accuse Paul.

19. ἐκέκραξα] 1 aor. act. of κράζω, fut. κεράζομαι. ἡ is by attr. for ἡν or ἥ.

22. Δρουσίλλῃ] This Drusilla was

daughter of Herod Agrippa I., and wife of Azizus, king of Emesa, whom Felix persuaded her to leave.

XXV. 1. τῇ ἐπαρχίᾳ] the province, used here in a general sense, for Judaea was not strictly a province, but governed by a procurator, under the president of Syria.

- ἡμέρας οὐ πλείονας ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ
 7 ναί. Παραγενομένου δὲ αὐτοῦ, περιέστησαν αὐτὸν οἱ ἀπὸ Ἱερο-
 8 σόλῳμων καταβεβηκότες ἰουδαῖοι, πολλὰ καὶ βαρέα αἰτήματα
 9 καταφέροντες ἃ οὐκ ἴσχυον ἀποδείξαι. Τοῦ Παύλου ἀπολογου-
 10 μένου ὅτι οὔτε εἰς τὸν νόμον τῶν ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔ-
 11 τε εἰς Καίσαρά τι ἤμαρτον. Ὁ Φῆστος δὲ θέλων τοῖς ἰουδαίοις
 12 χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπεν· θέλεις εἰς Ἱε-
 13 ροσόλῳμα ἀναβὰς, ἐκεῖ περὶ τούτων κριθῆναι ἐπ' ἐμοῦ; εἶπεν
 14 δὲ ὁ Παῦλος ἐστὼς ἐπὶ τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ
 15 με δεῖ κρίνεσθαι· ἰουδαίους οὐδὲν ἡδίκηκα, ὡς καὶ σὺ κάλλιον
 16 ἐπιγινώσκεις. Εἰ μὲν οὖν ἀδικῶ, καὶ ἄξιον θανάτου πέπραχά
 τι, οὐ παραιτοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδὲν ἐστὶν ὧν οὗτοι κατ-
 ηγοροῦσίν μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καί-
 12 σαρα ἐπικαλοῦμαι. Τότε ὁ Φῆστος, συναλλήσας μετὰ τοῦ
 συμβουλίου, ἀπεκρίθη· Καίσαρα ἐπικέκλησαι; ἐπὶ Καίσαρα
 πορεύσῃ.
- 13 Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ
 Βερνίκη κατήντησαν εἰς Καισάρειαν, ἀσπασάμενοι τὸν Φῆστον.
 14 Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέ-
 θετο τὰ κατὰ τὸν Παῦλον, λέγων· ἀνὴρ τις ἐστὶν καταλελειμ-
 15 μένος ὑπὸ Φήλικος δέσμιος. Περὶ οὗ, γενομένου μου εἰς Ἱερο-
 σόλῳμα, ἐνεφανίσθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
 16 ἰουδαίων, αἰτοῦμενοι κατ' αὐτοῦ καταδικῆναι. Πρὸς οὗς ἀπεκρί-
 θην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἀνθρωπον,

8. ἡμαρτον] Change of constr. to the *oratio recta*.

10. Καίσαρος] Because the procurator administered justice in the name, and by the command, of Cæsar.

11. ἐπικαλοῦμαι] St. Paul appeals as a Roman citizen to the emperor. Under the republic, Roman citizens had the right of appealing for protection to the tribunes (*appellatio*), in the case of wrong threatened or inflicted; to the people (*provocatio*), in matters affecting life. These appeals were now made to the emperor, who centered in himself the power, both of the tribunes and the people. κάλλιον "better," i.e., than you profess to know.

12. τοῦ συμβουλίου] the council. This consisted of citizens who attended the *conventus* (xix. 38)—who acted as assessors to the governor in administering justice.

13. Ἀγρίππας] Herod Agrippa II., son of Herod Agrippa I., upon whose death (described ch. xii. 23), being thought too young to succeed him, Claudius committed Judæa to a procurator, and appointed the young Agrippa, at first, to the principality of Chalcis, and afterwards, with the title of king, to the tetrarchies formerly held by Philip and Lysanias.

Βερνίκη] The Macedonian form of the name Φερηνίκη. She was sister of Herod Agrippa II.

16. χαρίζεσθαι] "to give up," i.e., for death.

πρὶν ἢ...ἔχει] The only instance in which a particle of time is construed, in the N.T., in the *oratio obliqua* with an opt. without *ἂν*. The opt. states the matter as *conceived of*, not as actually *done*. Elsewhere, in similar places, the conj. is used. Cf. Beelen Gr. Gr. p. 329.

- πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, 17 τόπον δὲ ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. Συνελθόντων οὖν ἐνθιδε, ἀναβολὴν μηδὲ μίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ τοῦ βήματος, ἐκέλευσα ἀχθῆναι τὸν ἀνδρά. Περὶ οὗ σταθέντες οἱ κατήγοροι οὐδὲ μίαν αἰτίαν ἔφερον ὧν ἐγὼ ὑπενόουν πονηρῶν. Ζητήματα δὲ τίνα περὶ τῆς ἰδίας δεισισαυμονίας εἶχον πρὸς αὐτὸν, καὶ περὶ τίνος Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ 20 Παῦλος ζῆν. Ἀπορούμενος δὲ ἐγὼ τὴν περὶ τούτων ζήτησιν, ἔλεγον εἰ βούλοιο πορεύεσθαι εἰς Ἱεροσόλυμα, κἀκεῖ κρίνεσθαι 21 περὶ τούτων. Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν, ὥς 22 οὗ ἀναπέμψω αὐτὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι· αὐριον, φησὶν, ἀκούσῃ αὐτοῦ. 23 Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ εἰσελθόντων εἰς τὸ ἀκροατήριον σὺν τε χιλιάρχοις, καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πολεως, 24 καὶ κελεύσαντος τοῦ Φῆστου, ἤχθη ὁ Παῦλος. Καὶ φησὶν ὁ Φῆστος· Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συναρόντες ἡμῖν ἄνδρες, θεωρεῖτε τούτον, περὶ οὗ ἅπαν τὸ πλῆθος τῶν ἰουδαίων ἐνέντυχέν μοι ἐν τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ 25 δεῖν αὐτὸν ζῆν μηκέτι. Ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτοῦ θανάτου πεπραχέναι· αὐτοῦ δὲ τοῦ Παύλου ἐπικαλεσάμενου τὸν Σεβαστὸν, ἔκρινα πέμπειν. Περὶ οὗ ἀσφαλές τι 26 γράψου τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης σχῶ τι γράψω. Ἄλογον γάρ μοι δοκεῖ, πέμποντα 27 δέσμιον, μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

ΚΕΦ. Κς. (26).

- 1 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη· ἐπιτρέπεται σοι ὑπερσαντοῦ λέγειν· τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα, ἀπελογεῖτο. 2 Περὶ πάντων ὧν ἐγκαλοῦμαι ὑπὸ ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἐμὰντὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολο-

21. Σεβαστοῦ] The name by which the Greeks translated the title, *Augustus*. In Luke, ii. 1, *Αἰγούστου* is used.

22. ἐβουλόμην] *volebam*, Vulg. "I was wishing," a gentle mode of hinting a wish, with the implied condition of its possibility, cf. Rom. ix. 3.

24. ἐνέντυχέν μοι] "came before me," and thence, "addressed themselves to me," *dealt with me*.

26. κυρίῳ] This title was rejected by Augustus and Tiberius, but accepted by the Roman emperors after them. The emperor alluded to, was Nero.

- 3 γείσθαι. Μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ ἰουδαίους ἐθνῶν τε καὶ ζητημάτων διὸ δέσμαι, μακροθύμως ἀκοῦσαι μου. Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν τῷ Ἱεροσολύμοις, ἴδασιν πάντες ἰουδαῖοι. Προγινώσκοντές με ἄνωθεν, εἰάν θέλωσιν μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἴρεσιν τῆς ἡμετέρας θρησκείας ἔζησα φαρεισαῖος. Καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ, ἔστηκα κρινόμενος. Εἰς ἣν τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενεῖα νύκτα καὶ ἡμέραν λυτρεῖον ἐλπίζει καταντήσῃν· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ ἰουδαίων, βασιλεῦ. Τί ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει; ἐγὼ οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντίᾳ πράξαι. Διό καὶ ἐποίησα ἐν Ἱεροσολύμοις· καὶ πολλοὺς τῶν ἀγίων ἐγὼ ἐν φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν· ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. Καὶ κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν, περισσῶς ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις.
- 12 Ἐν οἷς πορευόμενος εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν ἀρχιερέων, ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου, περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους. Πάντων τε καταπεσόντων εἰς τὴν γῆν, ἤκουσα φωνὴν λέγουσαν πρὸς με τῇ ἐβραϊδὶ διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις; σκληρόν σοι πρὸς κέντρα λακτίζειν. Ἐγὼ δὲ εἶπα· τίς εἰ, κύριε; ὁ δὲ κύριος εἶπεν· ἐγὼ εἰμι Ἰησοῦς ὃν σὺ διώκεις.
- 16 Ἀλλὰ ἀνάστηθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι σε ὑπηρετήν καὶ μάρτυρα ὧν τε εἶδες με, ὧν τε ὀφθῆσομαί σοι. Ἐξαιρουμένός σε ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε, ἀνοίξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκοτόντος εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν

XXVI. 3. ὄντα] Not strictly an acc. absol., for it depends on ἐπὶ σοῦ...ἀπολογ., but an irregular constr. of the part., of which examples occur in classical writers. Cf. Beelen Gr. Gr. p. 235.

6. ἐπ' ἐλπίδι] for the hope of the promise, i.e., "the promised Messiah" (cf. ch. xxviii. 20), the gen. ἐπαγγελίας being used by a Hebraism for the adj.; ἐπὶ is here used of the cause, on account of which a thing takes place.

8. εἰ ὁ θεός] The pres. ἐγείρει is used because here the resurrection is con-

sidered not as a fact, but as a dogma, whence the problematic εἰ not ὅτι. Beelen.

10. κατένεγκα ψῆφον] Lit. "gave my vote," a phrase applying strictly to judges, but here used in the sense of approving, equivalent to xxii. 20, ἡμην συνευδοκῶν.

16. εἰς τοῦτο γάρ] The γάρ gives the reason of the preceding command, by which he was bid to be of good courage. ὧν τε εἶδες, an elliptical constr. for ἐκείνων & (δι' αὐτῶν) εἶδες.

- ἀμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις, πίστει τῇ εἰς ἐμέ.
 19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὁ-
 20 τασίᾳ. Ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν τε καὶ Ἱεροσολύμοις,
 πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν, ἀπήγγε-
 21 λον μετάνοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετάνο-
 22 ιας, ἔργα πράσσοντας. Ἔνεκα τούτων με Ἰουδαῖοι συλλα-
 23 βώμενοι ἐν τῷ ἱερῷ, ἐπειρῶντο διαχειρίσασθαι. Ἐπικουρίας οὖν
 τοχῶν τῆς ἀπὸ τοῦ θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα, μαρ-
 τυρόμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ
 23 προφῆται ἐλάλησαν μελλόντων γίνεσθαι, καὶ Μωσῆς. Εἰ παθητὸς
 ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταργεῖλαι
 τῷ τε λαῷ καὶ τοῖς ἔθνεσιν.
 24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη τῇ φωνῇ
 φησιν, μαῖνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν πε-
 25 ριτρέπει. Ὁ δὲ Παῦλος· οὐ μαίνομαι, φησι, κράτιστε Φῆστε,
 26 ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. Ἐπίστα-
 ται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν παρρησιαζόμενος λα-
 λῶ· λανθάνειν γὰρ αὐτὸν τούτων οὐ πείθομαι οὐθέν· οὐ γὰρ
 27 ἔστιν ἐν γυνίᾳ πεπραγμένον τοῦτο. Πιστεύεις βασιλεῦ Ἀγρίπ-
 28 πα τοῖς προφήταις; οἶδα ὅτι πιστεύεις. Ὁ δὲ Ἀγρίππας πρὸς
 29 τὸν Παῦλον· ἐν ὀλίγῳ με πείθεις χριστιανὸν ποιῆσαι.* Ὁ δὲ
 Παῦλος· εὐξαίμην ἂν τῷ θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ
 οὐ μόνον σέ, ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον,
 γενέσθαι τοιούτους ὅποιος καὶ ἐγὼ εἰμι, παρεκτὸς τῶν δεσ-
 30 μῶν τούτων. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἡ τε Βερ-
 31 νίκη, καὶ οἱ συνκαθήμενοι αὐτοῖς. Καὶ ἀναχωρήσαντες ἐλά-
 λουν πρὸς ἀλλήλους, λέγοντες· ὅτι οὐδὲν θανάτου ἢ δεσμῶν
 32 ἄξιον πράσσει ὁ ἄνθρωπος οὗτος. Ἀγρίππας δὲ τῷ Φῆστῳ
 ἔφη· ἀπολελεύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο
 Καίσαρα.

ΚΕΦ. ΚΖ. (27).

- 1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδί-
 δουν τὸν τε Παῦλον καὶ τινες ἑτέρους δεσμώτας ἐκατοντάρχη,

* γενέσθαι.

28. ἐν ὀλίγῳ] λόγῳ may be proba-
 bly understood. The words appear
 ironical: "With a short speech you are
 persuading me to be a Christian!"
 Others understand χρόνῳ.

XXVII. 1. τοῦ ἀποπλεῖν] The inf.
 with τοῦ, here expresses the end, or

purpose, of the decision (cf. iii. 12),
 "when it was determined that we should
 sail." The V. has "navigare eum."

Σεβαστῆς,] "the Augustan cohort."
 It is uncertain what this was, but proba-
 bly, a cohort belonging to one of the
 legions styled Augusta. There was a

- 2 ὀνόματι Ἰουλίῳ, σπείρης σεβαστῆς. Ἐπιβάντες δὲ πλοίῳ ἀδρα-
 3 θημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου μακεδόνα θεσσαλονικέως. Τῇ
 τε ἐτέρᾳ κατήχθημεν εἰς Σειδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ
 4 Παύλῳ χρησάμενος, ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντι ἐπι-
 5 προν, διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους. Τό τε πέλαγος τὸ
 6 κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες, κατήλθομεν
 7 εἰς Μύρρα τῆς Λυκίας. Κῆκεῖ εὐρὼν ὁ ἑκατοντάρχης πλοῖον
 8 Ἀλεξανδρινὸν πλέον εἰς τὴν Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐ-
 9 τό. Ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις γενό-
 10 μενοι κατὰ τὴν Κνίδαν, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, ὑπε-
 11 πλεύσαμεν τὴν Κρήτην, κατὰ Σαλμώνην. Μόλις τε παραλεγό-
 12 μενοι αὐτὴν, ἤλθομεν εἰς τόπον τινὰ καλούμενον καλοὺς λιμένας,
 13 ὃς ἐγγὺς ἦν πόλις Λασαί.
- 9 Ἰκανοῦ δὲ χρόνον διαγενομένου, καὶ ὄντος ἤδη ἐπισφι-
 10 λουῶς τοῦ πλοῦς, διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέ-
 11 ναι, παρήγει ὁ Παῦλος, λέγων αὐτοῖς· ἄνδρες, θεωρῶ ὅτι
 12 μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ
 13 τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσσεσθαι τὸν
 14 πλοῦν. Ὁ γὰρ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ
 15 ἄλλων ἐπέειπε τοῖς ὑπὸ Παύλῳ λεγομένοις. Ἀνευθέ-
 16 του δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείο-
 17 νες ἔθεντο βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴπωρ δύναιτο κατα-
 18 τήσαντες εἰς Φοινίκα παραχειμάσαι, λιμένα τῆς Κρήτης βλέ-
 19 ποντα κατὰ λίβα καὶ κατὰ χῶρον. Ὑποπνεύσαντες δὲ νό-

cavalry force called Augustani, who formed a body-guard for the emperor, instituted A.D. 60. Tacit. Ann. xiv. 15.

2. Ἀδραμ.] *Adrametinum*, Vulg. *Adrumetum* was a sea-port of Africa Pro-pria; *Adramyttium*, a sea-port of Mysia.

4. ὑπεπλεύσαμεν] sailed under, i.e., coasted along, so as to have the island between them and the wind. This appears to have been W. or N.W., and they would therefore sail along the north coast of Cyprus, in the sea opposite Cilicia.

5. Μύρρα] The V. has *Lystram* (cod. A. *Λύστρα*). *Lystra*, however, is in Lycania, far from the coast, whilst *Myra* is a maritime city of Lycia.

9. τὴν νηστείαν] The fast on the 10th of the month Tisri, which answers to our Sept. and Oct. The weather after this would become unsettled.

10. θεωρῶ ὅτι...μέλλειν] An anacoluthon; ὕβρεως, damage, resulting from the violence (metaphorically) of the tem-pet.

12. βλέπ. κατὰ λιβ. καὶ κατὰ χῶρον] "looking in the direction of the S.W. and N.W. winds," i.e., facing the quar-ters towards which they blow, which are the N.E. and S.E., which is the sense of *κατὰ* in speaking of winds. *χῶρος* is the Latin *caurus*.

13. ἔραντες Ἀσσον] *quum sustulis-sent de Asson*, Vulg. *When they had loosed from Asson*. Beelen takes this as the adverb ἄσσον, in which case it would be construed with *παρελέγοντο*. This reading rests on the constr. in the text being ungrammatical, and no city of the name being known on the coast of Crete.

του, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες Ἄσσον
 14 παρελέγοντο τὴν Κρήτην. Μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐ-
 15 τῆς ἄνεμος τυφωνικός, ὁ καλούμενος εὐρυκλύδων. Συνυρ-
 16 τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. Νησίον δέ τι ὑποδραμόντες κα-
 17 σκάφη. Ἦν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ
 18 πλοῖον· φοβούμενοί τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσιν, χαλάσαν-
 19 τες τὸ σκεῦος, οὕτως ἐφέροντο. Σφοδρῶς δὲ χειμαζομένων ἡμῶν,
 20 τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. Καὶ τῇ τρίτῃ αὐτόχειρ τὴν σκευ-
 21 ῆν τοῦ πλοίου ἐρρίψαν. Μῆτε δὲ ἡλίου, μῆτε ἀστρων ἐπι-
 22 φαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικει-
 23 μένου, περιηρεῖτο ἐλπίς πᾶσα τοῦ σώζεσθαι ἡμᾶς.
 24 Πολλῆς δὲ ἀσπίδος ὑπαρχούσης, τότε σταθεῖς ὁ Παῦλος ἐν μέ-
 25 σῃ αὐτῶν, εἶπεν· ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι, μὴ
 26 ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ
 27 τὴν ζημίαν. Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ
 28 ψυχῆς οὐδὲ μία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. Παρέστη γὰρ
 29 μοι ταύτῃ τῇ νυκτί τοῦ θεοῦ, οὐ εἰμι, ᾧ καὶ λατρεύω, ἀγγελον,
 30 λέγων· μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παρυστῆναι· καὶ ἰδοὶ,
 31 κεχάρισται σοὶ ὁ θεός πάντας τοὺς πλείοντας μετὰ σοῦ. Διὸ
 εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν
 τρόπον λελάληταί μοι. Εἰς νῆσον δὲ τινα ἡμᾶς δεῖ ἐκπεσεῖν.
 Ὡς δὲ τσσαυρεσκιδεκάτῃ νυξ ἐγένετο, διαφερομένων ἡμῶν ἐν
 τῷ Ἀδρίᾳ, κατὰ μέσον τῆς νυκτός ὑπενόουν οἱ ναῦται προσανέχειν
 τινὰ αὐτοῖς χώραν. Καὶ βολίσαντες, εὗρον ὀργυῖας εἴκοσι· βρυ-
 χὺν δὲ διαστήσαντες, καὶ πάλιν βολίσαντες, εὗρον ὀργυῖας δεκα-
 πέντε. Φοβούμενοί τε μήπου κατὰ τρυχεῖς τόπους ἐκπέσωμεν,
 ἐκ πρύμνης ρίψαντες ἀγκύρας τέσσαρας, ἤϋχοντο ἡμέραν γενέσ-
 θαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλα-
 σάντων τὴν σκάφην εἰς τὴν θάλασσαν, προφάσει ὡς ἐκ πύργου
 ἀγκύρας μελλόντων ἐκτείνειν, εἶπεν ὁ Παῦλος, τῷ ἑκατοντάρ-

14. ἔβαλεν.] Intrans. "rushed." κατ' αὐτῆς, scil. *navis* or *πρώρας*. τυφωνικός, *tempestuosus*, of the nature of a whirlwind, τυφῶν, or τυφῶς. The term *typhoon* is still used in the Levant; εὐρυκλύδων, *Euroaquilo*, Vulg. E.N.E. wind.

15. ἐπιδόντες] scil. τὸ πλοῖον.

16. Καῦδα.] Or Claudia, the modern Gozza.

17. βοηθείαις] *helps*, cords to undergird the ship. χαλ. τὸ σκεῦος, *having let down the sail-yard*, belonging to the main-mast.

19. τὴν σκευὴν τοῦ πλ.] "the ship's furniture," as tables, beds, &c., and whatever tackling could be spared.

21. πολλῆς, κ.τ.λ.] *after they had fasted a long time*, lit. "there being great abstinence from food," which might be caused by their anxiety under the circumstance.

27. Ἀδρία.] In a wide sense, including not only the Adriatic gulf, but the sea between Greece, Italy, and Africa. προσανέχειν intrans. *apparere*, Vulg.

χη καὶ τοῖς στρατιώταις· ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ,
 32 ὑμεῖς σωθῆναι οὐ δύνασθε. Τότε ἀπέκοψαν οἱ στρατιῶται τὰ
 33 σχοινία τῆς σκάφης, καὶ εἷσαν αὐτὴν ἐκπεσεῖν. Ἀχρι δὲ οὗ
 ἡμέρα ἤμελλεν γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μετα-
 λαβεῖν τροφῆς, λέγων· τεσσαρεσκαίδεκάτῃν σήμερον ἡμέραν προσ-
 34 δοκῶντες, ἄσπιτοι διατελεῖτε, μηθὲν προσλαβόμενοι. Διὸ καὶ
 παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμε-
 35 τέρας σωτηρίας ὑπάρχει· οὐδενός γὰρ ὑμῶν θρίξ ἀπὸ τῆς κεφα-
 36 λῆς ἀπολείται. Εἰπωσ δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησεν
 37 τῷ θεῷ ἐνώπιον πάντων, καὶ κλάσας ἥρξατο ἐσθίειν. Εὐθυμοὶ δὲ
 38 αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὡς ἐβδομηκοντιεξ. Κορεσ-
 θέντες δὲ τροφῆς, ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σί-
 39 τον εἰς τὴν θάλασσαν. Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
 ἐγίνωσκον· κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, εἰς ὃν
 40 ἐβουλεύοντο, εἰ δύναιντο, ἐκσῶσαι τὸ πλοῖον. Καὶ τὰς ἀγκύ-
 ρας περιελόντες εἰων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευ-
 κτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεού-
 41 σῃ, κατεῖχον εἰς τὸν αἰγιαλόν. Περιπεσόντες δὲ εἰς τὸτον δι-
 θάλασσαν ἐπύκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶτα ἐρείσασα ἔμει-
 42 νεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας. Τῶν δὲ
 43 στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας ἀποκτείνωσιν, μή-
 τις ἐκκολυμβήσας διαφύγῃ. Ὁ δὲ ἐκτουτάρχης, βουλόμενος
 διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέ-
 λευσέν τε τοῖς δυνάμενους ἐκκολυμβᾶν, ἀπορρίψαντας πρῶτους
 44 ἐπὶ τὴν γῆν ἐξίέναι. Καὶ τοῖς λοιποῖς, οὓς μὲν ἐπὶ σανίσιν,
 οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου· καὶ οὕτως ἐγένετο πάντας
 διασωθῆναι ἐπὶ τὴν γῆν.

34. πρὸς τῆς ὑμ. σωτ.] "concerns your safety."

39 ἐκσῶσαί] The V. has *εἰς* *cere*, with which the *secunda manus* agrees, ἐξῶσαι. The bay is now called St. Paul's bay.

40. περιελόντες] "having removed" (by unwinding the cables). The word may also mean "cutting round" the cables. *εἰων*, "let drop." *ἀρτέμωνα*, it is uncertain what this was. Beelen (after Scheffer) thinks it the small sail at the top of the mast, used rather for directing the ship's course than impelling

it forward. The *mizen* (at the stern) is called in French *l'artimon*. The Douay renders *main-sail*. τῇ πν. scil. *ἄρσῃ*.

41. διθάλασσαν] *where two seas met*. Beelen understands a tongue of land projecting into the sea. The island of Selmoon on the W. of St. Paul's bay may be referred to, which is separated from the main-land by a very narrow channel. *βίας*, *vi maris* V.

44. διασ. ἐπὶ] *constr. praeognans*, implying καὶ ἀφίκεσθαι.

ΚΕΦ. ΚΗ. (28).

- 1 **Κ**αὶ διασωθέντες, τότε ἐπέγνωμεν ὅτι Μελίτη ἡ νῆσος καλεῖ-
 2 ται. Οἱ τε βάρβαροι παρέιχαν οὐ τὴν τυχούσαν φιλανθρωπίαν
 3 ἡμῖν· ἄψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς, διὰ
 4 τὸν ἑτερόν τὸν ἐφεσιῶτα, καὶ διὰ τὸ ψύχος. Συστρέψαντος δὲ
 5 τοῦ Παύλου φρυγάνων τί πλήθος, καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν,
 6 ἔχιδνα ἀπὸ τῆς θερμῆς ἐξελθοῦσα καθήψε τῆς χειρὸς αὐτοῦ. Ὡς
 7 δὲ εἶδαν οἱ βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ,
 8 πρὸς ἀλλήλους ἔλεγον· πάντως φονεὺς ἐστὶν ὁ ἄνθρωπος οὗτος,
 9 ὃν διασωθέντα ἐκ τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴσεν. Ὁ μὲν
 10 οὖν, ἀποτινάξας τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν. Οἱ
 11 δὲ προσεδόκων αὐτὸν μέλλειν πύμπρασθαι, ἢ κατυπύπτειν ἄφνω
 12 νεκρόν, ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων, καὶ θεωρούντων μὴθὲν
 13 ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον αὐτὸν εἶναι
 14 θεόν. Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον ὑπῆρχεν χωρία τῷ
 15 πρώτῳ τῆς νήσου, ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος ἡμᾶς, ἡμέ-
 16 ρας τρεῖς φιλοφρόνως ἐξένισεν. Ἐγένετο δὲ τὸν πατέρα τοῦ Πο-
 17 πλίου πυρετοῖς καὶ δυσεντερίῳ συνεχόμενον κατακείσθαι· πρὸς
 18 ὃν ὁ Παῦλος εἰσελθὼν, καὶ προσευξάμενος, ἐπιθεῖς τὰς χεῖρας
 19 αὐτῷ, ἰάσατο αὐτόν. Τούτου δὲ γενομένου, οἱ λοιποὶ οἱ ἐν τῇ
 20 νήσῳ ἔχοντες ἀσθενείας προήρχον* καὶ ἐθεραπεύοντο. Οἱ καὶ
 21 πολλαῖς τιμῇς ἐτίμησαν ἡμᾶς, καὶ ἐναγομένοις ἐπέθεντο τὰ πρὸς
 22 τὰς χρείας.
- 11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμα-
 12 κότι ἐν τῇ νήσῳ, ἀλεξανδρινῷ, παρασήμῳ Διοσκοούροις. Καὶ
 13 καταχθέντες εἰς Συρακούσας, ἐπεμείναμεν ἡμέραις τρισίν. Ὅθεν
 14 περιελόντες κατηντήσαμεν εἰς Ῥήγιον· καὶ μετὰ μίαν ἡμέραν
 15 ἐπιγενομένου νότου, δευτερεῖοι ἦλθομεν εἰς Ποτιόλους. Οὗ εὐ-
 16 ρόντες ἀδελφοὺς, παρεκλήθημεν παρ' αὐτοῖς ἐπιμείναι ἡμέρας

* προσήρχοντο.

XXVIII. 1. Μελίτη] The modern *Malta*. βάρβαροι. They were of Phœnician origin.

6. πύμπρασθαι] to be inflamed, and consequently to swell: in *tumorem convertendum*, Vulg.

7. τῷ πρώτῳ] This was the title of a magistrate of the island, as appears from inscriptions. It formed part of the province of Sicily.

11. παρασ. Διοσκ.] "with the sign of the Dioscuri" (Castor and Pollux).

The *insigne*, or emblem of the object, from which the ship was named, was at the prow; an image of its tutelary deity at the stern (Ovid. *Tr.* I. x. 1, *Virg. Æn.* x. 171). Yet, sometimes, the *insigne* and *tutela* seem to have been united, at the prow. (*Æsch.* s. c. *Theb.* 193).

13. Ποτιόλους] The modern *Pozzuoli*, in ancient times a great emporium of trade. It was the regular port for the corn-ships from Alexandria.

- 15 ἐπτά· καὶ οὕτως εἰς τὴν Ῥώμην ἦλθαμεν. Κάκειθεν ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν, ἦλθον εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου φόρου καὶ τριῶν ταβερνῶν· οὓς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ θεῷ, ἔλαβε θάρσος.
- 16 Ὅτε δὲ εἰσῆλθομεν εἰς Ῥώμην, ἐπετράπη τῷ Παύλῳ μένειν
- 17 καθ' αὐτὸν, σὺν τῷ φυλάσσοντι αὐτὸν, στρατιωτῇ. Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συναλῆσθαι αὐτὸν τοὺς ὄντας τῶν ἰουδαίων πρῶτους· συνελθόντων δὲ αὐτῶν, ἔλεγεν πρὸς αὐτούς· ἐγὼ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθου τοῖς πατρίοις, δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας
- 18 τῶν Ῥωμαίων. Οὔτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι,
- 19 διὰ τὸ μηδὲ μίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. Ἀντιλεγόντων δὲ τῶν ἰουδαίων, ἡναγκάσθην ἐπικαλέσασθαι Καίσαρα· οὐχ
- 20 ὥς τοῦ ἔθνους μου ἔχω τι κατηγορεῖν. Διὰ ταύτην οὖν τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι· ἕνεκεν γὰρ τῆς
- 21 ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περικείμεαι. Οἱ δὲ πρὸς αὐτὸν εἶπαν· ἡμεῖς οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας· οὔτε παραγενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
- 22 ἐλάλησεν τι περὶ σοῦ πονηρόν. Ἀξιούμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς· περὶ μὲν γὰρ τῆς αἰρέσεως ταύτης γνωστὸν ἡμῖν ἐστίν
- 23 ὅτι πανταχοῦ ἀντιλέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦλθον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ τῶν προφητῶν, ἀπὸ πρῶτ' ἔως
- 24 ἐσπέρας. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν.
- 25 Ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους, ἀπελύνοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν, ὅτι καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ
- 26 Ἡσαίου τοῦ προφήτου πρὸς τοὺς πατέρας ὑμῶν, λέγον· (ᾠ) πορεύθητι πρὸς τὸν λαὸν τοῦτον, καὶ εἰπὸν· ἀκοῇ ἀκούσετε, καὶ
- 27 οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. Ἐπαχύνθη γὰρ ἡ καρδίᾳ τοῦ λαοῦ τούτου· καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμνυσαν· μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ

(a) Is. vi. 9, 10.

15. Ἀππ. φόρ.] Appii Forum (cf. Hor. Sat. i. v. 3), was a town on the Appian Way, forty-three miles from Rome. Tres Tabernæ was a place for refreshment on the same road.

16. After Ῥώμην the common reading is ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Π. ἐπερ. The Vulg. reading is that of the text, which agrees also with cod. A.

and some ancient versions. The στρατοπεδάρχης was the *praefectus praetorio* charged with prisoners sent from the provinces.

20. περικείμεαι] *I am bound with*, lit. "surrounded with," equiv. to *περιτεθειμένος*, the person, which with the active verb (as *περιτιθέναι*) would be in dat. becoming the subject of the passive.

- 28 συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι αὐτούς. Γνωστὸν οὖν
 ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ,
 29 αὐτοὶ καὶ ἀκούσονται. “Καὶ ταῦτα αὐτοῦ εἰπόντος, ἀπήλθον
 οἱ Ἰουδαῖοι, πολλὴν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.”*
 30 Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι· καὶ ἀπεδέ-
 31 χετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν. Κηρύσσων τὴν
 βασιλείαν τοῦ θεοῦ, καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ
 μετὰ πάσης πυρρῆσίως, ἀκωλύτως.

* This verse is wanting in the codex. Mai has supplied it from Cod. Vatic. 1761.

ΠΑΤΛΟΥ
ΤΟΥ ΑΠΟΣΤΟΛΟΥ
Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ
ΕΠΙΣΤΟΛΗ.

THE Epistle to the Romans is addressed to the faithful who were inhabitants of the city of Rome. There appear to have been two parties among them, those who had been Jews, and the Gentile converts. Between these parties a dispute had arisen on the subject of justification, both claiming the grace of the gospel on their own merits—the Judaizing Christians boasting of their being the elect people of God, to whom the law was given, the prophets sent, Christ promised, and born of them; they looked on the gospel as their patrimony, but as only a gratuitous gift to the Gentiles, who had been idolaters and immersed in sin. The Gentiles, on the other hand, were proud of their cultivation and philosophy, and may have retorted on the Jews their rebellion against God, their persecution of the prophets and crucifixion of Christ. The Apostle intervenes in this dispute, shews both parties that they were alike in sin, before they were called by God to the faith of Christ; that justification is the gratuitous gift of God, in the case of Jews and Gentiles alike; in other words, that the grace of Christ was not given to the Jews, because of their observance of the Mosaic law, nor to the Gentiles, for their observance of the moral law, but gratuitously, from the mere mercy of God. This doctrine does not exclude our works from justification, but clears away from justification works, whether of the

law, or of nature, antecedent to faith, and in general whatever is not of faith. The latter portion of the epistle, from ch. xii. to xv., inclusive, is devoted to ethical precepts. The concluding chapter contains various salutations.

This epistle was written from Corinth, during St. Paul's three months' visit to Greece (Acts, xx. 2, 3), and after the faithful of Macedonia and Achaia had made contributions for the poor Christians of Jerusalem (Rom. xv. 26, 2 Cor. ix. 2), for the Ap. to convey to that city (ch. xv. 25). The date given by Baronius is A.D. 58, that of Hug, A.D. 59.

ΠΑΤΛΟΥ ΤΟΥ ΑΠΟΣΤΟΛΟΥ Η ΠΡΟΣ ΡΩΜΑΙΟΥΣ

ΕΠΙΣΤΟΛΗ.

ΚΕΦ Α. (1).

- 1 **Π**αῦλος, δούλος Ἰησοῦ Χριστοῦ, κλητὸν ἀπόστολος, ἀφωρισ-
 2 μένος εἰς εὐαγγέλιον θεοῦ· ὃ προεπηγγείλατο διὰ τῶν προφη-
 3 τῶν αὐτοῦ ἐν γραφαῖς ἀγίαις· περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ γενο-
 4 μένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα· τοῦ ὀρισθέντος υἱοῦ
 5 θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγιωσύνης, ἐξ ἀναστάσεως νεκρῶν
 6 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν· δι' οὗ ἐλάβομεν χάριν καὶ ἀ-
 7 ποστολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν, ὑπὲρ τοῦ
 8 ὀνόματος αὐτοῦ, ἐν οἷς ἐστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ.
 9 Πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ, ἀγαπητοῖς θεοῦ, κλητοῖς ἀγίοις· χά-
 10 ρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ
 11 Χριστοῦ.
 12 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ

I. 1. κλητός] called, by divine voca-
 tion, as opposed to those proximately
 called to the Apostolate by human in-
 strumentality. e.g., Titus and Timothy.
 To such the term apostle was at first ap-
 plied (e.g., Phil. ii. 25 to Epaphroditus),
 but afterwards was limited to its pre-
 sent use. θεοῦ gen. of origin.

3. περὶ] Depends on προεπηγγεί-
 λατο.

4. ὀρισθέντος] Explained by St.
 Chrys. as=δειχθέντος, ἀποφανθέντος,
 κριθέντος, δμολογηθέντος. Qui pro-
 destinatus est, Vulg. The words intro-

duced by ἐν, κατὰ, and ἐξ, give so
 many grounds for what goes before: "by
 power," his miracles; by the sanctity
 and perfection with which his sacred hu-
 manity was replenished (Abp. Kenrick),
 and by his resurrection.

5. εἰς ὑπ. πίστ.] Gen. of object, "to
 cause the faith to be obeyed."

6. κλητ. Ἰησ.] Gen. of the possessor.

7. καὶ κυρίου] Not dependent on
 πατρός but on ἀπὸ.

8-32. The Ap. praises the faith of
 the Romans, and expresses the great
 wish he had to preach the gospel among

- πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὧν τῷ κόσμῳ.
 9 μὴ. Μάρτυς γὰρ μου ἐστὶν ὁ θεὸς, ᾧ λατρεῖω ἐν τῷ πνεύματί μου, ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως
 10 μνεῖν ὑμῶν ποιούμεαι. Πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴ πως ἤδη ποτὲ εὐδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ, ἐλθεῖν
 11 πρὸς ὑμᾶς. Ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα
 12 ὑμῖν πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς. Τοῦτο δέ ἐστιν, συν-
 13 παρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ
 14 ἐμοῦ. Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προέ-
 15 θέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο ἵνα τινα
 16 καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν.
 17 ἔλλησίν τε καὶ βαρβάρους, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης
 18 εἰμί. Οὕτως τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ-
 19 γελίσασθαι. Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ
 20 θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, ἰουδαίῳ τε* καὶ ἔλ-
 21 ληνι. Δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως
 22 εἰς πίστιν· καθὼς γέγραπται· (*) ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
 23 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσε-
 24 βειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατ-
 25 εχόντων. Διότι τὸ γνωστὸν τοῦ θεοῦ, φανερόν ἐστιν ἐν αὐτοῖς·
 26 ὁ θεὸς γὰρ αὐτοῖς ἐφάνερωσεν. Τὰ γὰρ ἀόρατα αὐτοῦ ἀπὸ κτί-
 27 σεως κόσμου, τοῖς ποιήμασιν νοούμενα καθοράται, ἥτε ἄδιδος αὐ-
 28 τοῦ δύναμις καὶ θεϊότης· εἰς τὸ εἶναι αὐτοῖς ἀναπολογήτους.
 29 Διότι γινόντες τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν·
 30 ἀλλὰ ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη
 31 ἡ ἀσύνετος αὐτῶν καρδιά. Φάσκοντες εἶναι σοφοί, ἐμυράνθησαν.
 32 Καὶ ἠλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιωμῶντι εἰκόνας

* Add. πρῶτον.

(a) Hab. ii. 4.

them. This leads to the general subject of his epistle, viz., justification. Commencing with a refutation of the errors of the Roman converts, both Jewish and Gentile, on this point, he first shews that the Gentiles were sinners.

9. τοῦ υἱοῦ] Gen. of object.

14. Ἐλλησίν τε καὶ βαρβ.] The civilized and, in various degrees, uncivilized nations of the world. Cf. Col. iii. 11, where he mentions Σκύθης.

15. τὸ κατ' ἐμέ] "ad me quod attinet"—That which depends on myself," i.e., my own will.

16. παντὶ] Dat. commodi.

17. θεοῦ] Gen. of origin, because the

justice, by which we are rendered truly just before God, comes from him alone. εἰς πίστιν, i.e., to its increase and perfection.

18. ἐν ἀδικ. κατεχ.] Who, as it were, hold it down in captivity, by their injustice, not allowing it to operate in their lives.

20. ἀπὸ κτίσεως] à creaturâ mundi, V. Beelen understands it to mean "from the time of the creation." ἢ τε, explanatory of τὰ ἀόρατα.

23. ἐν δμ.] The ἐν implies the instrument of the change, viz., the representations used in their idolatry.

φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων καὶ ἑρπετῶν.
 24 Διὸ παρέδωκεν αὐτοῖς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν
 αὐτῶν εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
 25 αὐτοῖς. Οἷ τινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύ-
 26 σαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. Διὰ τοῦτο παρ-
 ἔδωκεν αὐτοῖς ὁ θεὸς εἰς πάθη ἀτιμίας· αἱ τε γὰρ θήλειαι αὐ-
 27 τῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν. Ὅμοί-
 ως τε καὶ οἱ ἄρσενες ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας,
 ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσε-
 σιν τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν, ἣν
 28 ἔδει, τῆς πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. Καὶ καθ-
 ὡς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπὶ γινώσκει, παρέδωκεν αὐ-
 29 τοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα. Πεπλη-
 ρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς
 30 φθόνου, φόβου, ἔριδος, δόλου, κακοηθείας. Ψιθυριστὰς, κατα-
 λάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀμυζόνας, ἐφευ-
 31 ρετὰς κυκῶν, γονεύσιν ἀπειθεῖς. Ἀσυνέτους, ἀσυνθέτους, ἀσώφ-
 32 ρους, ἀνελεήμονας. Οἷ τινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγινώσκον-
 τες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον
 αὐτὰ ποιοῦντες, ἀλλὰ καὶ συνευδοκοῦντες τοῖς πράσσουσιν.

ΚΕΦ. Β. (2).

1 **Δ**ιὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ γὰρ
 κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις· τὰ γὰρ αὐτὰ πράσσεις
 2 ὁ κρίνων. Οἷδμεν δὲ ὅτι τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀλήθειαν
 3 ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. Λογίζῃ δὲ τοῦτο, ὦ ἄνθρω-
 4 πῃ, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτὰ, ὅτι
 σὺ ἐκφείξῃ τὸ κρίμα τοῦ θεοῦ; Ἡ τοῦ πλοῦτου τῆς χρηστότητος

24. τοῦ ἀτιμ.] Gen. of result, *ut contumeliis afficiant*, Vulg.

25. οἷ τινες] "quippe qui," ἐσεβάσθ. aor. pass. but with active force. παρά, "beyond," "in preference to."

28. ἔδοκίμασαν...ἀδόκιμον] There is here a play upon words, which is preserved in the Vulgate: *sicut non probaverunt...tradidit...in reprobum sensum*. The meaning is: "as they approved not—would not accept of (th. δέχομαι)—having God in their knowledge, he delivered them up to a state of mind

which was stamped with disapprobation—*reprobate*.

29. κακοηθείας] malignity, cf. Arist. Rhet. ii. 13, 3. ἔστι γὰρ κακοῦθelia τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν πάντα.

30. θεοστυγεῖς) *Deo odibiles*, Vulg. The word has a passive sense.

II. 1. The Ap., having shewn that the Gentiles were sinners, proceeds to prove the same of the Jews. ἐν ᾧ *wherein*—"in the matter about which."

3. κατὰ ἀλήθειαν] Is the predicate, "is according to truth," i.e., "just."

αὐτοῦ, καὶ τῆς ἀνοχῆς, καὶ τῆς μακροθυμίας καταφρονεῖς, ἀ-
 5 γνοῶν ὅτι τὸ χρηστὸν τοῦ θεοῦ εἰς μετάνοιαν σε ἄγει; Κατὰ δὲ
 τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυ-
 τῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ
 6 θεοῦ. Ὅς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. Τοῖς μὲν καθ'
 7 ὑπομονὴν ἔργου ἀγαθοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦ-
 8 σι, ζῶντων αἰώνιον. Τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσιν τῇ
 9 ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴ καὶ θυμός. Θλίψις
 καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου
 10 τὸ κακόν, ἰουδαίου τε πρῶτον καὶ Ἑλλήνος. Δόξα δὲ καὶ τιμὴ
 καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, ἰουδαίῳ τε πρῶτον καὶ
 11 Ἑλλήνι. Οὐ γὰρ ἐστὶν προσωποληψία παρὰ τῷ θεῷ.
 12 Ὅσοι γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολούνται· καὶ
 13 ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμον κριθήσονται. Οὐ γὰρ οἱ ἀκροα-
 ται νόμον εἰκαίον παρὰ θεῷ, ἀλλ' οἱ ποιηταὶ νόμον δικαιοθή-
 14 σονται. Ὅταν γὰρ ἔβην τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νό-
 15 μου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσὶν νόμος. Οἵτι-
 νες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις
 αὐτῶν, συνμαρτυροῦσιν αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλ-
 16 λήλων τῶν λογισμῶν κατηγοροῦντων, ἢ καὶ ἀπολογουμένων. Ἐν
 ἡ ἡμέρᾳ κρίνει ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγ-
 17 γελίόν μου, διὰ Χριστοῦ Ἰησοῦ. Εἰ δὲ, σὺ ἰουδαῖος ἐπονομάζῃ,
 18 καὶ ἐπαναπαύῃ νόμῳ, καὶ καυχᾶσαι ἐν θεῷ. Καὶ γινώσκεις τὸ
 θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος ἐκ τοῦ νό-
 19 μου. Πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκό-
 20 τει. Παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μὀρφω-
 21 σιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ. Ὁ οὖν διδάσκων
 ἕτερον, σεαυτὸν οὐκ διδάσκει; ὁ κηρύσσων μὴ κλέπτειν, κλέπτει;

5. ἐν ἡμέρᾳ] Constr. with ὀργήν, *in die*, Vulg., "the wrath which shall be manifested in the day."

6. καθ' ὑπομονὴν...ἄγ.] This phrase must be taken as an adverb, qualifying τοῖς...ζητοῦσι. The prep. κατὰ here expresses the way and manner in which a thing is done. ἔργον is gen. of the object, and is a collective singular. We might render: "constanti bonorum operum studio." Beelen.

8. ἐξ ἐριθείας] scil. οὖσιν, whose conduct springs from contention. Cf. John, xviii. 37.

ὀργὴ καὶ θυμός] scil. ἔσται, a change of construction from the preceding verse.

12. ἐν νόμῳ] The prep. here applies

to the state or condition in which a person lives. διὰ, instrumental.

15. μεταξὺ ἀλλήλων] *inter se invicem*, V. refers to the λογισμοί, the conflicting thoughts going on in their consciences.

17. εἰ δὲ σύ] The protasis of this interrogation is continued to v. 21, where the apodosis is suppressed, and the Ap. breaks into a new period. καυχᾶσαι, cf. Luke, xvi. 25.

18. τὸ θέλημα] *voluntatem ejus*, V. τὰ διαφ. *utiliora*, V. διαφέρειν, taken intransitively, first signifies to differ from, and then, as here, to excel, to surpass.

20. τὴν μὀρφ.] *the form*, i.e., the expression or embodiment.

22 Ὁ λέγων μὴ μοιχεύειν, μοιχεύεις; ὁ βδελυσσόμενος τὰ εἰδωλα.
 23 ἱεροσυλεῖς; Ὁς ἐν νόμῳ κληρονομήσει, διὰ τῆς παραβάσεως τοῦ νό-
 24 μου τὸν θεὸν ἀτιμάζεις; Τὸ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασ-
 25 φημεῖται ἐν τοῖς ἔθνεσιν, καθὼς γέγραπται. (*) Περιτομή μὲν γὰρ
 26 τομῇ σου ἀκροβυστία γέγονεν. Ἐάν οὖν ἡ ἀκροβυστία τὰ δικαιο-
 27 ματα τοῦ νόμου φυλάσσει, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς περιτο-
 27 μὴν λογισθήσεται; Καὶ κρίνει ἡ ἐκ φύσεως ἀκροβυστία τὸν νό-
 28 μου; Οὐ γὰρ ὁ ἐν τῷ φανερῷ ἰουδαῖός ἐστιν· οὐδὲ ἡ ἐν τῷ φα-
 29 νερῷ, ἐν σαρκί, περιτομή. Ἀλλ' ὁ ἐν τῷ κρυπτῷ ἰουδαῖος, καὶ
 περιτομή καρδίας, ἐν πνεύματι, οὐ γράμματι· οὗ ὁ ἐπαινος οὐκ
 ἐξ ἀνθρώπων, ἀλλὰ ἐκ τοῦ θεοῦ.

ΚΕΦ. Γ. (3).

1 **Τ**ί οὖν τὸ περισσὸν τοῦ ἰουδαίου; ἡ τίς ἡ ὠφέλεια τῆς περι-
 2 τομῆς; Πολὺν, κατὰ πάντα τρόπον. Πρῶτον μὲν, ὅτι ἐπιστεύ-
 3 θησαν τὰ λόγια τοῦ θεοῦ. Τί γὰρ, εἰ ἠπίστησάν τινες; μὴ ἡ
 4 ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; Μὴ γένοιτο·
 γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης· καθάπερ
 γέγραπται. (*) ὅπως ἂν δικαιοθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς
 5 ἐν τῷ κρινεσθαί σε. Εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίσ-
 6 τησιν, τί ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ
 6 ἄνθρωπον λέγω. Μὴ γένοιτο· ἐπεὶ πῶς κρίνει ὁ θεὸς τὸν κόσμον;

(a) Is. lii. 5.

(a) Ps. cxv. 11, l. 6.

22. ἱεροσυλεῖς] Refers, according to St. Chrys., to the Jews robbing pagan temples, though forbidden by the Mosaic law to possess idols, or the gold and silver of which they were made. Deut., vii. 25.

25. ἀκροβυστία] is made uncircumcision, i.e., "the privilege arising from being circumcised is forfeited by the habitual violation of the law." Abp. Kenrick.

27. ἐκ φύσεως] by nature, caused by nature, "natural." διὰ is here used to imply the condition in which one acts.

28. ὁ ἐν τῷ φανερῷ] scil. ἰουδαῖος. The ἰουδαῖος expressed in the text is the predicate. Similarly in the next clause,

περιτομή is to be supplied to ἡ ἐν τῷ φανερῷ, and the περιτομή expressed is the pred.

29. δ...ἰουδαῖος] scil. ἰουδαῖός ἐστι. οὗ refers to ὁ ἐν τ. κρ. ἰουδ.

III. 1. A digression, meeting a possible objection founded on the preceding, viz., that the Jews had no advantage from the law.

2. ἐπιστεύθησαν] For the constr. cf. Acts, xxi. 8.

3. ἠπίστησαν] "disbelieved," in the Messias when he came.

5. γινέσθω] The V. rendering is in the ind. est...Deus.

5. συνίστησιν] commend, i.e., exhibit in an honourable light. Cf. 2 Cor. vi. 4.

- 7 Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς
 8 τὴν δόξαν αὐτοῦ, τί ἐτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι; Καὶ
 μὴ καθὼς βλασφημούμεθα, καθὼς φασὶν τινες ἡμᾶς λεγείν,
 ὅτι ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ τὰ ἀγαθὰ; ὣν τὸ κρίμα ἐνδι-
 9 κόν ἐστιν. Τί οὖν; προεχόμεθα; οὐ πάντως· προητιυσάμεθα γὰρ
 10 ἰουδαίους τε καὶ ἑλλήνας πάντας ὑπὸ ἁμαρτίαν εἶναι. Καθὼς
 11 γέγραπται· ^(b) ὅτι οὐκ ἔστιν δίκαιος οὐδὲ εἷς. Οὐκ ἔστιν συνὼν,
 12 οὐκ ἔστιν ζητῶν τὸν Θεόν. Πάντες ἐξέκλιναν, ἅμα ἡχρεώθησαν·
 13 οὐκ ἔστιν ποιῶν χρηστότητα ἕως ἐνός. Τάφος ἀνεωγμένους ὁ λά-
 ρυγξ αὐτῶν· ^(c) ταῖς γλώσσαις αὐτῶν ἐδολοῦσαν· ^(d) ἰὸς ἀσπίδων ὑπὸ
 14 τὰ χεῖλη αὐτῶν. Ὡν τὸ στόμα αὐτῶν ἄρας καὶ πικρίας γέμει. ^(e)
 15 Ὅφεις οἱ πόδες αὐτῶν ἐκχέαι αἷμα. ^(f) Σύντριμμα καὶ ταλαιπω-
 16 ρία ἐν ταῖς ὁδοῖς αὐτῶν. Καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν. Οὐκ
 17 ἔστιν φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν. ^(g) Οἶδμεν δὲ
 18 ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ ἵνα πᾶν στόμα
 19 φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ. Διότι ἐξ
 20 ἔργων νόμου οὐ δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ γὰρ
 νόμου ἐπίγνωσις ἁμαρτίας.
 21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανερωται, μαρτυ-
 22 ρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν. Δικαιοσύνη δὲ Θεοῦ
 διὰ πίστεως Χριστοῦ, εἰς πάντας τοῖς πιστεύουσιν· οὐ γὰρ ἔστιν
 23 διαστολή. Πάντες γὰρ ἤμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ
 24 Θεοῦ. Δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι, διὰ τῆς ἀπολυτρώ-

(b) Ps. xiii. 3.

(c) Ps. v. 11.

(d) Ps. cxxxix. 4.

(e) Ps. x. 7 (sec. Hebr.)

(f) Is. lix. 7; Prov. i. 16.

(g) Ps. xxxv. 2.

The Ap. goes on to meet an undue inference drawn from our sins being overruled to the glory of God.

7. ἀλήθεια and ψεύσματι correspond to δικαιοσύνην and ἀδικία in v. 5. The moral truth of God, i.e., his holiness, is understood, and so the moral falsehood of man.

ἐπερίσσευσεν] The speaker, anticipating the last judgment as present (in κρίνομαι), our sin is contemplated as past, hence the aor.

8. καὶ μὴ] We may understand ποιούμεν, and connect with the preceding clause, thus: "and why not do as, &c." ὅτι is used by way of reciting the words supposed to be used.

9. προεχόμεθα] excel. In the classics this is always προέχω, and προέχομαι is used passively. It must here be taken as middle. οὐ πάντως, used here

in the sense of πάντως οὐ, *nequaquam*, V. προητιύσαμεν, "previously charged," referring to the arg. of I. 18-32, II., 1-29.

13. ἐδολοῦσαν] Alexandrine form for ἐδολιον.

20. νόμου] i.e., the Mosaic moral law, moral, as appears from the next sentence, and Mosaic, from vii. 7. νόμου is gen. of the author, the works commanded or forbidden to be done by the moral law. In speaking of the Mosaic law, the word νόμος is very frequently used, in the epistles, without the art., always where it is joined in the gen. to a noun not having the art. In the gospels it is always written ὁ νόμος. In Luke, ii. 23, 24, the reading of codd. varies. Beelen Gr. Gr. p. 119. οὐ πᾶσα. Cf. Mat. xxiv. 22.

- 25 σεως τῆς ἐν Χριστῷ Ἰησοῦ. Ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ ἑαυτοῦ αἵματι, εἰς ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων.
- 26 Ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν ἐνδειξιν τῆς δικαιοσύνης αὐτοῦ, ἐν τῷ νῦν καιρῷ εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν
- 27 ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξεκλείσθη διὰ τοῖον νόμου; τῶν ἔργων; οὐχί· ἀλλὰ διὰ νόμον πίστεως. Λογίζομεθα
- 29 οὖν δικαιῶσθαι πίστει ἄνθρωπον, χωρὶς ἔργων νόμου. Ἡ ἰουδαίων ὁ θεὸς μόνων; οὐχί καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν. Εἴπερ εἰς ὁ θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ
- 31 τῆς πίστεως. Νόμον οὖν καταργούμεν διὰ τῆς πίστεως; μὴ γένοιτο· ἀλλὰ νόμον ἱστανόμεν.

ΚΕΦ. Δ. (4).

- 1 **Τ**ί οὖν ἐροῦμεν Ἀβραὰμ τὸν προπάτορα ἡμῶν* κατὰ σάρκα; Εἰ
 2 γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς
 3 θεόν. Τί γὰρ ἡ γραφὴ λέγει; (*) ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
 4 καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Τῷ δὲ ἐργαζομένῳ, ὁ μισθὸς

* Add. εὐρηκέναι.

(a) Gen. xv. 6.

25. ἱλαστήριον] "a propitiatory victim." Some take it to mean the propitiatory of the ark (Exod. xxv. 17), but this would probably require the art. *eis* implies the purpose or object in view. *πάρεσιν*, "passing by," indulgently neglecting. This must be united with *ἐν τῇ ἀνοχῇ*, in the next verse, the instrument of such indulgence.

26. τὸν ἐκ πίστεως] Cf. ii. 8.

30. ἐκ...διὰ πίστεως] Of the difference of the prepa. here, St. Aug., (quoted by Estius), remarks: "non ad aliquam differentiam dictum est, sed ad varietatem loquutionis."

IV. In this ch. the Ap. proves his doctrine of justification by faith, by the example of Abraham: (1) from Scripture, (2) from the fact that Abr. was justified previous to circumcision, (3) from the nature of the promise made to him.

1. τί οὖν] According to Beelen κατὰ

σάρκα is to be construed with εὐρηκέναι, and is equivalent to ἐξ ἔργων, in the next verse. The question implies a negative answer.

2. ἐξ ἔργων] "works done without grace or faith" (Bp. M'Evilly), "ab Abraham præstita antequam Deo crederet" (Beelen). "The same rule applies to other works not proceeding from faith, and to circumcision itself, as an external observance, though instituted by God" (Estius). In these Abraham might glory, ἀλλ' οὐ πρὸς...θεόν, i.e., in himself (such works being supposed to be performed by his own natural strength), but not in God, whose gratuitous benefits would not be acknowledged in such a system of justification. Bp. M'E.

3. ἐλογ.] *were imputed*, that is, gratuitously conferred. λογίζομαι (dep. mid.) means strictly to calculate, to reckon; it is used passively in the aor.

- 5 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἀσεβῆ, λογίζεται
6 ται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. Καθάπερ καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων.^(b) Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν
8 ἐπεκαλύφθησαν αἱ ἁμαρτίαι. Μακάριος ἄνθρωπος οὗ οὐ μὴ λογίσθεται κύριος ἁμαρτίαν. Ὁ μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομὴν, ἣ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γάρ· ἐλογίσθη
10 τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ. Καὶ σημεῖον ἔλαβεν περιτομῆς, σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην. Καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἔχουσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμον, ἀλλὰ διὰ δικαιοσύνης πίστεως. Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία. Ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως
17 Ἀβραάμ, ὅς ἐστιν πατὴρ πάντων ἡμῶν. Καθὼς γέγραπται^(c) ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε· κατέναντι οὐ ἐπίστευσεν, θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς

(b) Ps. xxxi. 1.

(c) Gen. xvii. 4.

and even (as in the next verse) in the present. *εἰς δικ.* The *εἰς* implies the effect of the divine imputation.

5. *εἰς δικ.*] After this in the Vulg. we read: *secundum propositum gratiae Dei.*

9. *ἐπὶ τὴν περιτ.*] i.e., "Does this felicitation appertain alone to the circumcision, or," &c. *λέγεται* may be understood from *λέγει* in v. 6.

11. *περιτομῆς*] Gen. of apposition—circumcision constituting the sign. *σφραγίδα* is a further description of *σημεῖον*.

τῆς πίστεως] Gen. of origin. *εἰς τὸ ...δικαιοσύνην* are parenthetical. *δι' ἀκροβ.* means, "in the state of," &c.

12. *τοῖς ἐκ περιτ.*] Another form expressive of state or condition.

13. *τὸ κληρονόμον...κόσμον*] Is explanatory of *ἡ ἐπαγγ.*

14. *κληρ.*] Here we understand: "and no others," which would invalidate the extensive promise quoted in the preceding verse.

15. Another reason: The Mosaic law, as commanding and forbidding, but not affording grace for its observance, occasioned the anger of God; hence again the promise, if understood to be limited to those under the law, would be invalidated, because its condition would be universally transgressed.

16. *ἐκ πίστεως*] scil. *ἡ κληρονομία γίνεται*.

18 ὄντα. Ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι
 αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον·^(d) οὕτως ἔσται τὸ
 19 σπέρμα σου. Καὶ μὴ ἀσθενήσας τῇ πίστει, κατενόησεν τὸ ἑαυτοῦ
 σῶμα νεκρωμένον, ἑκατονταετῆς πον ὑπάρχων, καὶ τὴν νεκρωσιν
 20 τῆς μητέρας Σάρρας. Εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη
 τῇ ἀπιστίᾳ, ἀλλὰ ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ.
 21 Καὶ πληροφορηθεῖς, ὅτι ὁ ἐπηγγελται, δυνατός ἐστιν καὶ ποιῇ-
 22 σαι. Διὸ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Οὐκ ἐγράφη δὲ δι' αὐ-
 23 τὸν μόνον, ὅτι ἐλογίσθη αὐτῷ. Ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει
 24 λογιζέσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν κύ-
 25 ριον ἡμῶν ἐκ νεκρῶν. Ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ
 ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

ΚΕΦ. Ε. (5).

1 **Δ**ικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην ἔχωμεν πρὸς τὸν θεὸν
 2 διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Δι' οὗ καὶ τὴν προσαγω-
 γὴν ἐσχήκαμεν εἰς τὴν χάριν ταύτην, ἐν ᾗ ἐστήκαμεν, καὶ καυ-
 3 χώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ. Οὐ μόνον δέ, ἀλλὰ
 καὶ καυχώμενοι ἐν ταῖς θλίψεσιν· εἰδότες ὅτι ἡ θλίψις ὑπομονὴν
 4 κατεργάζεται. Ἡ δὲ ὑπομονὴ δοκιμὴ ἢ δόκη ἐλπίδα. Ἡ
 5 δὲ ἐλπίς οὐ κατασχύνει, ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν
 6 ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Εἴ-
 γε Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι, κατὰ καιρὸν ὑπὲρ ἀσεβῶν
 7 ἀπέθανεν. Μόλις γὰρ ὑπὲρ δικαίου τίς ἀποθανεῖται· ὑπὲρ γὰρ
 8 τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. Συνίστησιν δὲ τὴν
 9 ἑαυτοῦ ἀγάπην εἰς ἡμᾶς,* ὅτι ἐτι ἁμαρτωλῶν ὄντων ἡμῶν Χρισ-
 10 ἐν τῷ αἵματι αὐτοῦ, σωθῆσόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. Εἰ

* Add. ὁ Θεός.

(d) Gen. xv. 5.

20. διεκρίθη] "hesitated." 1 aor. pass. with reflexive sense. The idea is of making distinctions and difficulties (cf. Acts, x. 20). τῇ ἀπιστίᾳ, dat. of cause or instrument.

25. In this verse διὰ signifies the final cause. The resurrection, however, is a type or model [exemplary cause, Bp. M'E.] of our justification, not its cause in the sense his death is the cause of the remission of our sins. Still, the

resurrection is the term and complement of the passion, together constituting the one work of our redemption, one complete moral action of Christ, by which he at one and the same time merited the remission of sins and our justification.

V. In this ch. the Ap. proceeds to show the happiness of the justified.

2. ἐσχήκαμεν] Codd. foll. by V. add τῇ πίστει. προσαγωγὴν is access, th. προσάγω, used intransitively.

- γὰρ ἐχθροὶ ὄντες καταλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέμεθα ἐν τῇ ζωῇ αὐτοῦ. Οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
- 12 Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος· καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον.
- 13 Ἀχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ· ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου. Ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως, καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐν τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσειεν. Καὶ οὐχ' ὡς δι' ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα· τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. Εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δικαιοσύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνὸς Χριστοῦ Ἰησοῦ. Ἀρα οὖν ὡς δι' ἐνὸς παραπτώματος, εἰς πάντας ἀνθρώπους, εἰς κατάκριμα· οὕτως καὶ δι' ἐνὸς δικαίωματος, εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς· Ὡς περ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ καταστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δικαίου

12. διὰ τοῦτο] "accordingly," referring to what goes before, by way of transition.

ὥσπερ] There appears to be no apodosis to this sentence. Some take it to be resumed in v. 18, but it seems more probable that the apodosis is to be understood here from the clause before us and in v. 14, e.g. (as Bp. M'Evilly), "So, also, through one man Christ—the principle and head of all who are spiritually regenerated—has justice entered into the world, and through justice, eternal life."

ἐφ' ᾧ] *in quo*, Vulg. Commonly referred to ἐνὸς ἀνθρώπου preceding. Beelen, however, takes it as equivalent to ἐπὶ τούτῳ ὅτι, or διότι, *propterea quod*.

13. ἄχρι...νόμου] "until the time

when the Mosaic law was promulgated," i.e., previous to that promulgation.

15. πολλῷ μᾶλλον] Constr. with ἐπερίσσειεν, i.e., the grace of Christ was more efficacious than the sin of Adam.

16. οὐχ'...δῶρημα] An elliptical structure which might be completed thus: οὐχ' ἔχει, ὡς ἔχει κ.τ.λ. "The gift is not like a thing arising through one man that sinned." The reading foll. by V. is ἁμαρτήματος. The word δικαίωμα in the N.T. means: (1) something declared right, as a law, e.g., Luke, v. 6. (2) A just deed, as opposed to a sinful one: παραπτῶμα, v. 18; or, as here, is equivalent to δικαίωσις, *justification*.

18. In the first clause of this verse we may understand ἀπέβη, "res cessit," in the second, ἀποβήσεται.

- 20 κατασταθήσονται οἱ πολλοί. Νόμος δὲ παρεστήληεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσ-
 21 σεύσεν ἡ χάρις. Ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον, διὰ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

ΚΕΦ. Ε. (6).

- 1 **Τ**ί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ; Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ; Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; Συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς, οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα. Καὶ τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ. Ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ. Εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐκέτι κυριεύει. Ὁ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ, ἀπέθανεν ἐφάπαξ· ὁ δὲ ζῇ, ζῇ τῷ θεῷ. Οὕτως καὶ

20. νόμος δὲ παρεῖσ.] "the [Mosaic] law entered in besides"—referring to the entrance of ἁμαρτία, in v. 12. The text of course does not imply that God is the author of sin. The law was given to lead man to salvation, yet not by its fault, but by the concupiscence of man's fallen nature, sin abounded when the law was given. God foreseeing this, suffered it, that man might thereby learn his own weakness, and implore the aid of the Saviour.

VI. In this ch. the Ap. describes in what manner the justified ought to order their life.

8. ἐβαπτ. εἰς Χρ.] "were baptized into Christ," i.e., by baptism enrolled ourselves under him, and were engrafted into his mystical body. εἰς τὸν θαν., i.e., into the likeness and representation of his death. The death and passion of Christ being not only the cause but the

type of our justification. He shows that the immersion in baptism corresponds to the sepulture of Christ, now the dead only are buried, it represents therefore his death also; and the emerging from it his resurrection.

5. σύμφυτοι] *planted together*, engrafted on him like young shoots.

6. ὁ παλ. ἄνθρ.] Our nature vitiated by Adam's sin. τὸ σῶμα τῆς ἁμ., the whole mass or congeries of sins. τοῦ μηκέτι, gen. of the end or purpose.

10. ὁ γάρ] Accusative of the object: "quam mortem mortuus est." τῇ ἁμ., dat. incommodi. "Christ is said to be dead to sin, because by his obedience he released himself from the sin of the world, which had been divinely imposed upon him though innocent." Beelen. τῷ θεῷ, dat. commodi, signifying "for the glory of God."

ὑμεῖς λογιζέσθαι, ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.

- 12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι,
 13 εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ. Μὴδὲ παριστάνετε
 τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρτίᾳ· ἀλλὰ παραστήσατε ἑαυ-
 14 τοὺς τῷ θεῷ ὥσει ἐκ νεκρῶν ζῶντας, καὶ μέλη ὑμῶν ὅπλα δικαιοσύνης
 15 τῷ θεῷ. Ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ ἐστε ὑπὸ νό-
 16 μον, ἀλλὰ ὑπὸ χάριν; μὴ γένοιτο. Οὐκ οἴδατε ὅτι ὃ παρισ-
 17 τάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοι ἐστε ᾧ ὑπακούετε,
 17 ἥτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; Χάρις
 18 δὲ τῷ θεῷ, ὅτι ἦτε δούλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρ-
 18 δίας εἰς ὃν παρεδόθητε τύπον διδαχῆς. Ἐλευθερωθέντες δὲ ἀπὸ
 19 τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. Ἀνθρώπινον λέγω, διὰ
 τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ παρεστήσατε τὰ μέ-
 20 λη ὑμῶν δούλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ,* οὕτως νῦν παρα-
 21 στήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Ὅτε
 21 γὰρ δούλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. Τίνα
 οὖν καρπὸν εἶχετε τότε, ἐφ' οἷς οἱ νῦν ἐπαισχύνησατε; τὸ μὲν γὰρ
 22 τέλος ἐκείνων, θάνατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρ-
 23 τίας, δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασ-
 μόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας,
 θάνατος· τὸ δὲ χάρισμα τοῦ θεοῦ, ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ
 τῷ κυρίῳ ἡμῶν.

* Add. εἰς τὴν ἀνομίαν

12. βασιλευέτω] "There is a personification in the terms 'sin' and 'justice.' For he imagines them as queens, each with her realm and domain, the one contrary to the other; but the human race, subject to the realm of sin, by the grace of Christ gradually released from that bondage and transferred into the realm of justice. He exhorts those so released, not to allow themselves by spontaneous obedience, to be again reduced under their former bondage to sin." Estius.

13. ὅπλα ἀδικ.] Acc. of the predicate; ἀδικίας, gen. of the object; τῇ ἁμ. depends on παριστάνετε. παραστήσατε (aor. imp.) indicates one definite act; παριστάνετε (pres. imp.) a habit that is acquired.

14. ὑπὸ νόμον] "does not mean the not being bound by the law, but being

under the state of the law, which has not, of itself, the grace of the remission of sins, or the strength of fulfilling the commands." Toletus. The economy of the law is contrasted with the economy of grace. Beelen.

17. ὅτι ἦτε] Equivalent to saying, "that whereas you were." Had he meant (which is impossible) to thank God that they were formerly the slaves of sin, he would have said, ἦτε μὲν. The phrase in the text—*ὄντες... ὑπηκούσατε*. Beelen. *τύπον*, by attr. for *τύπος*.

19. ἀνθρώπινον] a human thing, i.e., a precept not above human strength, aided by ordinary grace. M'Evilly.

20. τῇ δικ.] Dat. relationis—"as regards justice, you were free," i.e., you had no thought or concern about it.

ΚΕΦ. Ζ. (7).

- 1 Ἡ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι ὁ νό-
 2 μος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ; Ἡ γὰρ ὑπανδρος
 3 γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· εἰ δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήρ-
 4 γηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. Ἄρα οὖν ζῶντος τοῦ ἀνδρός μοι-
 5 χαλὶς χρηματίζει, εἰ γένηται ἀνδρὶ ἐτέρῳ· εἰ δὲ ἀποθάνῃ ὁ
 6 ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχα-
 7 λίδα, γενομένην ἀνδρὶ ἐτέρῳ. Ὡστε, ἀδελφοί μου, καὶ ὑμεῖς
 8 ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ· εἰς τὸ γενέσ-
 9 θαι ὑμᾶς ἐτέρῳ τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ
 10 θεῷ. Ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν
 11 τὰ διὰ τοῦ νόμου ἐνργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρπο-
 12 φορῆσαι τῷ θανάτῳ. Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀπο-
 13 θανόντες ἐν ᾧ κατευχόμεθα· ὥστε δουλεῦν ἐν καινότητι πνεύματος,
 14 καὶ οὐ παλαιότητι γραμματος.
- 7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν
 8 ἁμαρτίαν οὐκ ἔγνωμεν εἰ μὴ διὰ νόμον· τὴν τε γὰρ ἐπιθυμίαν οὐκ
 9 ᾔδειν, εἰ μὴ ὁ νόμος ἔλεγεν·^(a) οὐκ ἐπιθυμήσεις. Ἀφορμὴν δὲ λα-
 10 βούσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς, κατειργάσατο ἐν ἐμοὶ πᾶ-
 11 σαν ἐπιθυμίαν· χωρὶς γὰρ νόμου ἁμαρτία νεκρά. Ἐγὼ δὲ ἔζη-
 12 νον χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁμαρτία ἀνέζησεν.
- 10 Ἐγὼ δὲ ἀπέθανον· καὶ εὗρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὕτη εἰς
 11 θάνατον. Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβούσα διὰ τῆς ἐντολῆς,
 12 ἐξηπάτησέν με, καὶ δι' αὐτῆς ἀπέκτεινεν. Ὡστε ὁ μὲν νόμος ἁ-

(a) Exod. xx. 17.

VII. In this ch. (1-6) the Ap. proves the statement in v. 14 of the preceding, that Christians are not "under the law," by the illustration of the dissolution of marriage by the husband's death; shows (7-12) how the law gave occasion to sin, and (13-25) that the conflict of concupiscence exists even in the state of grace.

2. κατήργηται] "is released from," lit. made to cease from. νόμου τοῦ ἀνδρός, "the law relating to the husband;" here the ger. τοῦ ἀνδρός, expresses internal dependence of a general kind.

3. χρηματίζει.] Cf. Acts, xi. 26. γέν. ἀνδρὶ ἑτ. "become united to."

5. ἐν τῇ σαρκί] i.e., under the Mo-

saic law. διὰ τοῦ νόμον, i.e., excited by the prohibitions of the law. ἐνερ-γεῖτο, mid. *operabantur*, Vulg.

6. ἀποθανόντες ἐν ᾧ] Understand ἐκείνῳ. For ἀποθανόντες the reading adopted by the V. is τοῦ θανάτου.

7. ἁμαρτία] *sin*, by metonymy, as causing sin. ἔγνω. The Apostle here, and v. 25, speaks in the character of "the old man," still under the law, not yet justified (except in v. 9, where he supposes himself in the same character, previous to the promulgation of the law). In v. 25, he speaks in the character of "the new man," justified.

9. ἀνέζησεν] "this slumbering evil ... came into active existence." Bp. M'Evilly.

13 γιος, καὶ ἡ ἐντολὴ ἀγία καὶ δικαία καὶ ἀγαθή. Τὸ οὖν ἀγα-
 θόν, ἐμοὶ ἐγένετο θάνατος; μὴ γένοιτο· ἀλλ' ἡ ἁμαρτία· ἵνα φα-
 νήται κατ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.
 14 Οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σαρκινός εἰ-
 15 μι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. *Ὁ γὰρ κατεργάζομαι, οὐ
 16 γινώσκω· οὐ γὰρ ὁ θέλω, τοῦτο πράσσω, ἀλλ' ὁ μισῶ, τοῦ-
 17 το ποῶ. Εἰ δὲ ὁ οὐ θέλω, τοῦτο ποῶ, σύμφημι τῷ νόμῳ ὅτι
 18 καλός. Nunὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλὰ ἡ ἐνοικοῦ-
 19 σα ἐν ἐμοὶ ἁμαρτία. Οἶδα γὰρ ὅτι οὐκ οἰκεί ἐν ἐμοὶ τούτεστιν
 20 ἐν τῇ σαρκὶ μου ἀγαθόν· τὸ γὰρ θέλειν παράκειται μοι, τὸ δὲ
 21 κατεργάζεσθαι τὸ καλόν, οὐ.* Οὐ γὰρ ὁ θέλω, ποῶ ἀγαθόν·
 22 ἀλλὰ ὁ οὐ θέλω κακόν, τοῦτο πράσσω. Εἰ δὲ ὁ οὐ θέλω, τοῦ-
 23 το ποῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλὰ ἡ οἰκοῦσα ἐν
 24 ἐμοὶ ἁμαρτία. Εὕρισκω ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν
 25 τὸ καλόν, ὅτι ἐμοὶ τὸ κακὸν παράκειται. Συνήδομαι γὰρ τῷ νό-
 26 μῳ τοῦ νοός† κατὰ τὸν ἔσω ἄνθρωπον. Βλέπω δὲ ἕτερον νόμον ἐν
 27 τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ
 28 αἰχμαλωτίζοντά με ἐν τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς
 29 μέλεσίν μου. Ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ρύσεται ἐκ τοῦ
 30 σώματος τοῦ θανάτου τούτου; Χάρις τῇ θεῷ διὰ Ἰησοῦ Χριστοῦ
 τοῦ κυρίου ἡμῶν· ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῷ, δουλεύω νόμῳ θεοῦ·
 τῇ δὲ σαρκί, νόμῳ ἁμαρτίας.

ΚΕΦ. Η. (8).

1 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.‡ 'Ὁ γὰρ νό-
 2 μος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἡλευθέρωσέν σε
 3 ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου. Τὸ γὰρ ἀδύνα-
 4 τον τοῦ νόμου ἐν ᾧ ἡσθένει διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ

* οὐχ εὕρισκω.

† Θεοῦ.

‡ Add. μὴ κατὰ σάρκα περιπατοῦσιν.

21. τῷ θέλοντι] Dat. incommodi. We find a law (which he describes in ὅτι... παράκειται, the art. in τὸν νόμον having thus a demonstrative force), opposing a resistance to him.

VIII. In this ch. the Ap. proceeds to describe the power of the spirit and grace of Christ, contrasting the life according to the flesh, and that according to the spirit; shows that the heavenly inheritance is the reward of the latter, yet on the condition of suffering; points out the glory of their inheritance, even

the inanimate creation being pictured as sighing for its consummation, much more the Christians. He shows how the Holy Ghost prompts the earnestness of their prayers; he encourages them against adversities and excites them to confidence in God.

3. τὸ γὰρ...σάρκός] Nom. in apposition to what follows. "For (a thing which the law could not do, &c.)." κατέκρινεν, condemned, and hence deprived it of its power.

- νίον πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρ-
 4 τίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί. Ἵνα τὸ δικαίωμα
 τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν,
 5 ἀλλὰ κατὰ πνεῦμα. Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς σαρκὸς
 6 φρουνοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ πνεύματος. Τὸ γὰρ φρό-
 νημα τῆς σαρκὸς, θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ
 7 καὶ εἰρήνη. Διότι τὸ φρόνημα τῆς σαρκὸς, ἔχθρα εἰς θεόν· τῷ
 8 γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται. Οἱ δὲ
 9 ἐν σαρκὶ ὄντες, θεῷ ἀρέσαι οὐ δύνανται. Ὑμεῖς δὲ οὐκ ἐστέ ἐν
 σαρκί, ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ
 10 δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. Εἰ δὲ
 Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν· τὸ δὲ πνεῦ-
 11 μα ζωὴ διὰ δικαιοσύνην. Εἰ δὲ τὸ πνεῦμα τοῦ ἐγγείραντος τὸν
 Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγγείρας Χριστὸν ἐκ νεκρῶν,
 ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ
 πνεῦμα ἐν ὑμῖν.
 12 Ἄρα οὖν, ἀδελφοί, ὀφείλεται ἐσμέν οὐ τῇ σαρκί, τοῦ κα-
 13 τὰ σάρκα ζῆν. Εἰ γὰρ κατὰ σάρκα ζήτε, μέλλετε ἀποθνήσκειν·
 εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε.
 14 Ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι υἱοὶ εἰσιν θεοῦ. Οὐ γὰρ
 15 ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦ-
 16 μα υἱοθεσίας, ἐν ᾧ κράζομεν, ἄββα ὁ πατήρ. Αὐτο τὸ πνεῦ-
 17 μα συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμέν τέκνα θεοῦ. Εἰ δὲ
 τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συνκληρονόμοι δι
 Χριστοῦ· εἴπερ συνπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.
 18 Λογιζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
 19 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς· Ἡ γὰρ ἀπο-
 20 δέχεται. Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα,

6. φρόνημα] *prudentia*, Vulg. explained by φρουνοῦσιν in the preceding verse to mean "the minding, the carrying about the things of the flesh." Beelen paraphrases it: "studia et desideria carnis."

10. νεκρόν,] *dead*, spoken by anticipation, in the sense of "mortal," because it contains within it the seeds of death.

12. τοῦ κατὰ σάρκα (ζῆν) Depends on ὀφείλεται, "bound to the flesh, to live according to the dictates." The phrase ὀφειλέτην εἶναι τινὶ τινας is used. Cf. Beelen Gr. Gr. p. 358.

15. πνεῦμα δουλείας] Gen. of effect. The sense is that the Spirit we received in baptism, was not the spirit of servi-

tude—making us as slaves, filling us with servile fear—but the spirit which constituted us adopted sons of God. The effect of the Holy Ghost upon us was not bondage but adoption. ἄββα Cf. Mark, xiv. 36. In ὁ πατήρ the nom. with art. is used for the voc.

19. κτίσεις] Inanimate creation, made subject, in consequence of man's sin, to change and corruption, and therefore said (by a prosopeopœia) to long for its deliverance.

20. ἐπ' ἐλπιδι] Must be joined with ὑπετάγη. Hope is a circumstance, or condition, of its subjection; ὑποτάξαντα is God, who has so willed.

- 21 ἀλλὰ διὰ τὸν ὑποτάξαντα. Ἐπ' ἐλπίδι, ὅτι καὶ αὕτη ἡ κτίσις
 22 τῆς δόξης τῶν τέκνων τοῦ θεοῦ. Οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτί-
 23 σις συνσπενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. Οὐ μόνον δέ,
 24 ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ αὐτοὶ
 25 ἐν ἑαυτοῖς στενάζομεν, νιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρω-
 26 σιν τοῦ σώματος ἡμῶν. Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπίς δὲ βλε-
 27 πομένη, οὐκ ἔστιν ἐλπίς· ὁ γὰρ βλέπει τίς, τί ἐλπίζει; Εἰ
 28 δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.
 29 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡ-
 30 μῶν· τὸ γὰρ τί προσευξώμεθα καθὼς δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐ-
 31 τὸ τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις. Ὁ δὲ ἐρευν-
 32 ῶν τὰς καρδίας, οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν
 33 ἐντυγχάνει ὑπὲρ ἁγίων.
 34 Οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεόν, πάντα συνεργεῖ ὁ θεὸς
 35 εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. Ὅτι οὖς προέγνω,
 36 καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶ-
 37 ναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. Οὓς δὲ πωρίσεν,
 38 τούτους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
 39 οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Τί οὖν ἐροῦμεν πρὸς
 40 ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; Ὅς γε τοῦ ἰδίου
 41 υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων περὶδωκεν αὐτόν,
 42 πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῶν χαρίσεται; Τίς ἐγκα-
 43 λήσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαίων. Τίς ὁ κατακρίνων;
 44 Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δε-

24. τῇ...ἐλπίδι] i.e., (dat. relationis), "we were saved (in baptism) not as yet actually, but so far as regards hope."

26. ὑπερεντ. στεν. ἁλ.] The Holy Spirit is said to supplicate for us, because he inspires us to pray; στεν. ἁλαλ. (dat. of the instrument), means those supplications made "with a fervour of spirit which cannot be fully expressed, or, which is even to ourselves unaccountable." Bp. M'Evvily.

28. τοῖς...οὖσιν] *iis qui secundum propositum vocati sunt sancti*, V. St. Aug. interprets πρόθεσιν of the eternal counsel and gracious decree of God; St. Chrys. of the free determination of man: "he says purpose, not to ascribe all to vocation." This difference arose from the difference of circumstances in which they were placed. St. Chrys. sought to arouse the faithful from torpor, by reminding them that their salvation

depended on the free determination of their own will, co-operating with divine grace. St. Aug. in order effectually to oppose the Pelagians, who ascribed all to the free choice of man, explained "the purpose" of the merciful counsel of God, by which he decreed to bestow the gifts of his grace, on the objects of his gratuitous love. The same difference of exposition occurs throughout the sequel of this ep., and the same mode of reconciliation may be safely adopted. (Abp. Kenrick.)

29. συμμόρφους] Acc. of the predicate, i.e., expressing a quality attributed to the obj. (also in the acc.) by the verb. Cf. Matt. Gr. Gr. § 420.

33, 34. θεὸς ὁ δικ. Bp. M'Evvily paraphrases: "It is God who pronounces their sentence of acquittal; who then can presume to condemn them?" Some place a mark of interrogation after θεὸς ὁ

- 35 ξιῶ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Τίς ἡμᾶς χωρίσει ἀπὸ
 τῆς ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ; Θλίψις, ἢ στενοχω-
 ρία, ἢ διωγμός, ἢ λιμός, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαι-
 36 ρα; Καθὼς γέγραπται· ^(*) ὅτι ἕνεκέν σου θανατούμεθα ὅλην τὴν
 37 ἡμέραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς. Ἀλλ' ἐν τούτοις πᾶ-
 38 σιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. Πέπεισμαι γὰρ ὅτι
 οὔτε θάνατος, οὔτε ζωὴ, οὔτε ἄγγελοι, οὔτε ἀρχαί, οὔτε ἐνεσ-
 39 τῶτα, οὔτε μέλλοντα, οὔτε δυνάμεις. Οὔτε ὕψωμα, οὔτε βάθος,
 οὔτε τις κτίσις ἐτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης
 τοῦ θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

ΚΕΦ. Θ. (9).

- 1 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συνμαρτυρούσης μοι
 2 τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ. Ὅτι λύπη μοι ἐστὶν με-
 3 γάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου. Ἠυχόμεν γὰρ ἀνά-
 θεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
 4 συγγενῶν μου κατὰ σάρκα. Οἳ τινὲς εἰσὶν Ἰσραηλῆται, ὧν ἡ υἱοθε-
 σία καὶ ἡ δόξα καὶ ἡ διαθήκη καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ
 5 αἱ ἐπαγγελίαι. Ὡν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ
 σάρκα, ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.
 6 Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ· οὐ γὰρ
 7 πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ. Οὐδ' ὅτι εἰσὶν σπέρμα

(a) Ps. xliii. 22.

δικ. and take it as an ironical reply to the preceding question; and so for the sentence, Χριστὸς...ἡμῶν.

38. ἄγγελοι...δυνάμεις] By these three names are here signified all the orders of blessed spirits. In the V. rendering, οὔτε δυν. comes after ἀρχαί, and *neque fortitudo* is added at the end of the verse.

39. ὕψωμα...βάθος] Bp. M'E. paraphrases: "neither the height of prosperity, nor the depth of adversity."

IX. In this ch. the Ap. expresses, vehemently, his grief for the rejection of the Jews, solves the difficulty of this rejection, considered with reference to the promises made by God to them, and the further objections as to the justice of God in election, and in the punishment of sinners; and shows why the

Jews were rejected, and the Christians called.

3. ἡυχόμεν] *optabam*, Vulg., on the implied condition, *ei ἐνεδέχετο*. Cf. Acts, xxv. 22. ἀνάθεμα. Cf. Acts, xxiii. 14.

4. ἡ λατρεία] The ceremonial service enjoined by the law.

5. ὁ δυν...ἀμήν] An important testimony of the divinity of Christ, which its impugnors vainly attempt to escape, by placing a full stop after *σάρκα*, a punctuation which appears in but two cursive MSS. Besides which, in expressing a doxology, the predicate *εὐλογητός* always *precedes* the noun. Cf. 2 Cor. i. 3; Eph. i. 3.

6. οὐχ οἷον] scil. τοῖον λέγω, οἷον. 7, 8. Looking to mere natural descent, Ismael and Isaac had equal rights, but

Ἀβραάμ, πάντες τέκνα· ἀλλ' (*) ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. 8 μα. Τούτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τέκνα τοῦ θεοῦ· 9 ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας, λογίζεται εἰς σπέρμα. Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· (b) κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ 10 ἔσται τῇ Σάρρᾳ υἱός. Οὐ μόνον δέ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς 11 κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν. Μῆπω γὰρ γεννηθέντων μὴδὲ πραξάντων τί ἀγαθὸν ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρό- 12 θεσις τοῦ θεοῦ μένη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, ἐρ- 13 ρήθη αὐτῇ· (c) ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι. Καθάπερ γέ- 14 γραπται· (d) τὸν Ἰακώβ ἡγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα. Τί οὖν 15 ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο. Τῷ Μωσῇ γὰρ 16 λέγει· (e) ἐλέησω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω. Ἄρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος 17 θεοῦ. Λέγει γὰρ ἡ γραφή τῷ Φιραώ· (f) ὅτι αὐτὸ τοῦτο ἐξή- 18 γελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. Ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν 19 δὲ θέλει, σκληρύνει. Ἐρεῖς μοι οὖν· τί οὖν ἐτι μέμφεται; τῷ γὰρ 20 βουλήματι αὐτοῦ τίς ἀνθέστηκεν; Ὡ ἀνθρώπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαν- 21 τι· τί με ἐποίησας οὕτως; Ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι, ὃ μὲν εἰς τιμὴν σκεύους,

(a) Gen. xxi. 12.

(b) Gen. xviii. 10.

(c) Gen. xxv. 23.

(d) Mal. i. 2.

(e) Exod. xxxiii. 19.

(f) Exod. ix. 16.

the former was born to Abraham in the ordinary manner, the latter by virtue of the divine promise, in his old age, and it was the latter only who inherited the temporal blessings which were promised to Abraham. The Ap. shows that the typical meaning of this is, that it is not the mere natural descendants of Abraham who are, on that account, the sons of God, but those who are born by the supernatural power of divine grace. The Gentiles are accounted as the true sons of Abraham, and receive the grace of justification, rather than the incredulous Jews, though the latter are carnally descended from Abraham.

10. οὐ μόνον δέ] The sentence is extremely elliptical. We may understand it thus: οὐ μόνον δὲ [Σάρρα τοῦτο δείκνυσιν] ἀλλὰ.

Ἰσαὰκ...ἡμῶν] In apposition to ἑνός.

11. οὐκ...καλοῦντος] Beelen takes these words, in connexion with ἡ κατ' ἐκλογὴν...θεοῦ, so as to form part of

the subject of the sentence, and paraphrases: "that the purpose of God, made according to election, made I say, not because of works, but gratuitously, might be known to be unchangeable."

18. A general conclusion from the examples quoted in vv. 15, 17, but to complete the arg. we must mentally supply, from v. 14, "Therefore there is no injustice in God," the point the Ap. had undertaken to prove, (Beelen). The words "he hardeneth" do not imply a positive act of hardening, on the part of God. They only imply a negative act, the refusal, or withdrawal, of his efficacious graces, leaving man to himself, after which he will infallibly become as obdurate as if God had positively infused obduracy (Bp. M'Evelly). With θέλει, in the first clause, must be understood ἐλεεῖν, in the second, σκληρύνειν.

20. μενοῦνγε] Used here to introduce a correction; in x. 18, an affirmation.

21. φυράματος] A kneaded mass (th.

- 22 ὁ δὲ εἰς ἀτιμίαν; Εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ
- 23 σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν. Ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους, ἃ προητοίμασεν εἰς δό-
- 24 ξαν. Οὐς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ ἰουδαίων, ἀλλὰ καὶ
- 25 ἐξ ἐθνῶν. Ὡς καὶ τῷ Ὡσηέ λέγει* (g) καλέσω τὸν οὐ λαόν μου,
- 26 λαόν μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην. Καὶ (h) ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη· οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ
- 27 θεοῦ ζῶντος. Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραὴλ· (i) εἰ ἂν ᾗ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπόλειμμα
- 28 σωθήσεται. Λόγον γὰρ συντελῶν καὶ συντέμνων* ποιήσει ὁ κύριος
- 29 ἐπὶ τῆς γῆς. Καὶ καθὼς προεῖρηκεν Ἡσαΐας· (j) εἰ μὴ κύριος συμβῶθ' ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρά ἂν ὠμοιώθημεν.
- 30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην, κατ-
- 31 ἔλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως. Ἰσραὴλ δὲ
- 32 διώκων νόμον δικαιοσύνης, εἰς νόμον οὐκ ἔφθασεν. Διὰ τί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν τῷ λίθῳ τοῦ
- 33 προσκόμματος. Καθὼς γέγραπται· (k) ἰδοὺ, τίθημι ἐν Σειῶν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ κατασχευθήσεται.

* Add. ἐν δικαιοσύνῃ, ὅτι λόγον συντετμημένον.

(g) Osee, ii. 24.

(j) Is. i. 9.

(h) Osee, i. 10.

(k) Is. xxviii. 16, viii. 14.

(i) Is. x. 22, 23.

φυρᾶω), here, of clay. The comparison is not to be pressed in every direction; it merely means, that man must not contradict God, but yield to his incomprehensible wisdom, and be silent, as an inanimate object submits to the potter's hand. Remember, also, that men, unlike the potter's vessels, have free-will, by the abuse of which, they themselves constitute themselves vessels of dishonor.

28. συντελῶν] scil. ἔσται.

30, 31. Here διώκοντα, κατέλαβεν, end ἔφθασεν, are metaphorical expressions, taken from the races in the stadium.

32. The Ap. having now proved the rejection of the Jews, and the vocation of the Gentiles, states the reason for it. The latter believed in Christ, the former, puffed up by their fulfilment of the legal works, without grace or faith, refused to believe in him, so that he became to them a stumbling block.

ΚΕΦ. Ι. (10).

- 1 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις πρὸς
 2 τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον
 3 θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. Ἀγνοοῦντες γὰρ τὴν τοῦ
 4 θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες στήσαι, τῇ δικαιοσύνῃ
 5 τοῦ θεοῦ οὐχ ὑπετάγησαν. Τέλος γὰρ νόμου Χριστὸς, εἰς δικαιοσύνην
 6 παντὶ τῷ πιστεύοντι. Μωϋσῆς γὰρ γράφει^(a) τὴν δικαιοσύνην τὴν ἐκ
 7 νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος, ζήσεται ἐν αὐτῇ. Ἡ δὲ ἐκ πί-
 8 στεως δικαιοσύνη οὕτως λέγει^(b) μὴ εἴπῃς ἐν τῇ καρδίᾳ σου· τίς ἀναβή-
 9 σεται εἰς τὸν οὐρανόν; τουτέστιν Χριστὸν καταγαγεῖν. Ἡ τίς κατ-
 10 αβήσεται εἰς τὴν ἄβυσσον; τουτέστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν.
 11 Ἀλλὰ τί λέγει^(c); ἐγγύς σου τὸ ῥῆμά ἐστιν ἐν τῷ στόματί σου καὶ
 12 ἐν τῇ καρδίᾳ σου· τουτέστιν τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν.
 13 Ὅτι εἰς ὁμολογήσῃς τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι κύριος Ἰησοῦς
 14 καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν,
 15 σωθήσῃ. Καρδιά γὰρ πιστεύεται εἰς δικαιοσύνην· στόματι δὲ ὁμο-
 16 λογεῖται εἰς σωτηρίαν. Λέγει γὰρ ἡ γραφή^(d) πᾶς ὁ πιστεύων ἐπ'
 17 αὐτῷ, οὐ καταισχυνηθήσεται. Οὐ γὰρ ἐστὶν διαστολὴ Ἰουδαίου τε
 18 καὶ Ἑλλήνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν εἰς πάντα
 19 τοὺς ἐπικαλουμένους αὐτὸν. Πᾶς γὰρ ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα
 20 κυρίου, σωθήσεται.^(e)
- 14 Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πισ-
 15 εῦσωσιν οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσσοντος;

(a) Levit. xviii. 5.

(b) Deut. xxx. 12.

(c) Deut. xxx. 14.

(d) Is. xxviii. 16.

(e) Joel, ii. 32.

X. The Ap. develops the cause of the rejection of the Jews, stated in ch. ix. 32, beginning, however, by expressing his great affection for them, and witnessing to their zeal, which, however, had missed its true object, Christ, the end of the law and the source of justice, availing in God's sight. The duties of this Christian justice are two-fold, faith of the heart, and its oral confession, whence is derived justice to all the faithful alike, Jew or Gentile; which, therefore, must be preached, and had been preached, to all alike, though rejected by most of the Jews. These points he proves, by reference to the Mosaic writings, and to prophecy.

2. θεοῦ] Gen. of the object, as in John, ii. 17.

5. γράφει] Here used in the sense of writing about something, as in John, i. 46. αὐτὰ [om in V.] is equivalent to τὴν δικ. τ. ἐ. νόμου, which, probably, means the justice resulting from the external observance of the law. This implies difficulty, and the reward assigned to it was temporal life merely. True justice is contrasted with this, in both points, vv. 8, 9.

6. These words, as mystically explained by the Ap., have reference to the leading principal mysteries of the Christian faith. Bp. M'E.

- 15 Πῶς δὲ κηρύξωσιν εἰ μὴ ἀποσταλῶσιν; καθάπερ γέγραπται·^(f) ὡς
 16 ὠραῖοι οἱ πόδες τῶν εὐαγγελιζομένων* ἀγαθὰ. Ἄλλ' οὐ πάντες
 17 ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαίας γὰρ λέγει·^(g) κύριε, τίς ἐπίσ-
 18 τεισεν τῇ ἀκοῇ ἡμῶν; Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἢ δὲ ἀκοὴ διὰ
 19 ῥήματος Χριστοῦ. Ἄλλὰ λέγω· μὴ οὐκ ἤκουσαν; μενοῦνγε^(h) εἰς πᾶ-
 20 σαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς
 21 οἰκουμένης τὰ ῥήματα αὐτῶν. Ἄλλὰ λέγω· μὴ Ἰσραὴλ οὐκ ἔγνω;
 22 πρῶτος Μωϋσῆς λέγει·⁽ⁱ⁾ ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπ'
 23 ἔθνει ἀσυνέτῳ παροργίῳ ὑμᾶς. Ἡσαίας δὲ ἀποτολμᾷ, καὶ λέγει·^(j)
 24 εὐρέθην ἐν τοῖς ἐμέ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην ἐν τοῖς ἐμέ μὴ
 25 ἐπερωτῶσιν. Πρὸς δὲ τὸν Ἰσραὴλ λέγει·^(k) ὅλην τὴν ἡμέραν ἐξεπέ-
 26 τασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

ΚΕΦ. ΙΑ. (11).

- 1 Λέγω οὖν· μὴ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ
 2 γὰρ ἐγὼ Ἰσραηλίτης εἰμὶ, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενια-
 3 μείν. Οὐκ ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω· ἢ οὐκ οἶ-
 4 δατε ἐν Ἠλείᾳ τί λέγει ἡ γραφὴ, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ
 5 Ἰσραὴλ;^(a) Κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά
 6 σου κατέσκαψαν· κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν ψυχὴν
 7 μου. Ἄλλὰ τί λέγει αὐτῷ, ὁ χρηματισμός;^(b) κατέλιπον ἐμὲ αὐτῷ

* Add. εἰρήνην, τῶν εὐαγγελιζομένων τὰ.

(f) Is. lii. 7.

(g) Is. liii. 1.

(h) Ps. xviii. 5.

(i) Deut. xxxii. 21.

(j) Is. lxxv. 1.

(k) Is. lxxv. 2.

(a) 3 Kings, xix. 10.

(b) 3 Kings, xix. 18.

15. οἱ πόδες] i.e., the arrival. In their literal sense, these words were spoken of the announcement of the return of the Jews from Babylonish captivity.

18. μενοῦνγε] Introduces the reply to the supposed objection, "is it from want of hearing the gospel, that the Jews have not received it?" μενοῦνγε, "Immo verò." "Certainly, they heard it." Cf. ch. ix. 20.

19. ἐγὼ... ὑμᾶς] In this passage, God threatens, that as the Jews had provoked him with their idolatry, he, in turn, would provoke their jealousy, by calling the Gentiles, whom they had looked upon as unworthy the name of a nation (οὐκ ἔθνος), and foolish (ἀσύνετον).

XI. The Ap. shows that a remnant of the Jews will be saved, the rest being blinded, and the Gentiles put in their place; yet he warns the latter, by the similitude of a wild olive, grafted into the olive tree, not to boast against the Jews, for the time will come, when they too will obtain mercy. He exclaims in wonder at the depth of the divine mercy.

2. ἐν Ἠλείᾳ] "in the part referring to Elias." ἐντυγχάνει, *interpellat*. V. "addresses God against, &c." Cf. Acts, xxv. 24.

4. τῇ Βάαλ] This name is continually used in the fem. by the LXX. (though not in this place, in the extant codd.) as some suppose, because Baal, the Phœnician god of the sun, was associated with a female deity, Astarte.

5 ἐπακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. Οὐ-
 6 τως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέ-
 7 γονεν. Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνε-
 8 ται χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν
 9 χάρις. Τί οὖν; ὃ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν· ἡ δὲ ἐκλο-
 10 γὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν. Καθάπερ γέγραπται·^(c) ἔδω-
 11 κεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν,
 12 καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας. Καὶ Δαυεὶδ
 13 λέγει·^(d) γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, καὶ εἰς θήραν, καὶ
 14 εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς. Σκοτισθήτωσαν οἱ ὀφ-
 15 θαλμοὶ αὐτῶν τοῦ μὴ βλέπειν· καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύν-
 16 κυψον. Λέγω οὖν, μὴ ἔπαισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ
 17 τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλώσαι
 18 αὐτούς. Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος, καὶ τὸ ἥττημα
 19 αὐτῶν πλοῦτος ἐθνῶν, πόσω μᾶλλον τὸ πλήρωμα αὐτῶν;
 20 Ὡς γὰρ καὶ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθ-
 21 νῶν ἀπόστολος· τὴν διακονίαν μου δοξάζω. Εἴ πως παραζηλώσω
 22 μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν. Εἰ γὰρ ἡ ἀποβολὴ
 23 αὐτῶν, καταλλαγὴ κόσμου· τίς ἡ πρόσλημψις, εἰ μὴ ζωὴ ἐκ νε-
 24 κρῶν; Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ρίζα ἁ-
 25 γία, καὶ οἱ κλάδοι. Εἰ δὲ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ
 26 δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συνκοινωνὸς τῆς
 27 ῥύξης τῆς πείτητος τῆς ελαίας γέγονον. Μὴ κατακαυχῶ τῶν κλά-
 28 δων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ρίζαν βασταύξεις, ἀλλὰ ἡ
 29 ρίζα σέ. Ἐρεῖς οὖν· ἐξεκλάσθησαν οἱ κλάδοι, ἵνα ἐγὼ ἐνκεντρι-
 30 θῶ. Καλῶς τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἔστη-

(c) Is. vi. 9, xxi. 10.

(d) Ps. lxxviii. 23, 24.

5. κατ' ἐκλογὴν χαρ.] χάριτος is here gen. of the subj., an election which proceeds from grace, therefore "a gratuitous election."

6. εἰ δὲ ἐξ ἔργων...χάρις] Om in V. as in six uncial codd. and several ancient versions.

7. ὃ viz., justice. ἡ ἐκλογὴ, abstract for concrete, οἱ ἐκλεκτοί.

8. κατανύξεως] *compunctionis*, V. lit., "piercing" (th. *κατανύσσω*), vehement pain, and hence, *insensibility*, or "stupor" (Abp. Kenrick), the sense the word bears here.

11. πέσωσιν] *fall*, so as not to rise again. ἡ σωτηρία, scil. *γένεσις*. εἰς τὸ παραστῆναι, i.e., so as to excite them (the Jews) to a spiritual emulation, to-

wards the Gentiles, and so bring them to the faith."

14. μου τὴν σάρκα] *my flesh*, i.e., my kindred, the Jews.

15. ἡ πρόσλημψις] *the receiving of them*, i.e., their conversion. *ζωὴ ἐκ νεκρ.*, i.e., the total resuscitation from spiritual death of the entire earth (Bp. M'E.); others take it figuratively of great and perfect joy.

16. ἡ ἀπαρχ.] The metaphor is from the Jewish law, by which after a portion of the dough had been offered as first fruits, the rest was considered as sanctified (Num. xv. 21). The application is to the patriarchs from whom the Jews were descended.

- 21 καὶ μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ. Εἰ γὰρ ὁ θεὸς τῶν κατὰ φύ-
 22 σιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται. Ἰδὲ οὖν χρηστότητα
 καὶ ἀποτομίαν τοῦ θεοῦ· ἐπὶ μὲν τοὺς πεσόντας, ἀποτομία· ἐπὶ
 δὲ σέ, χρηστότης θεοῦ, εἰς ἐπιμένους τῇ χρηστότητι· ἐπεὶ καὶ σὺ
 23 ἐκκοπήσῃ. Κἀκεῖνοι δέ, εἰς μὴ ἐπιμένονσι τῇ ἀπιστίᾳ, ἐνκεν-
 τρισθίσονται· δυνατὸς γὰρ ἔστιν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐ-
 24 τοὺς. Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ
 παρὰ φύσιν ἐνκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον, οὗτοι
 οἱ κατὰ φύσιν, ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;
 25 Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα
 μὴ ᾗτε ἐν ἑαυτοῖς φρόνιμοι· ὅτι πῶρως ἀπὸ μέρους τῆ Ἰσραὴλ
 26 γέγονεν, ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ. Καὶ οὕτως
 πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται·^(e) ἥξει ἐκ Σειῶν ὁ ῥυό-
 27 μενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. Καὶ αὕτη αὐτοῖς ἡ παρ'
 28 ἐμοῦ διαθήκη, ὅταν ἀφελωμαι τὰς ἀμαρτίας αὐτῶν. Κατὰ μὲν
 τὸ εὐαγγέλιον, ἐχθροὶ δι' ὑμᾶς κατὰ δὲ τὴν ἐκλογὴν, ἀγαπη-
 29 τοὶ διὰ τοὺς πατέρας. Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ
 30 κλήσις τοῦ θεοῦ. Ὡς περ γὰρ ὑμεῖς ποτε ἠπειθήσατε τῷ θεῷ, νυ-
 31 νὶ δὲ ἠλειθῆτε τῇ τούτων ἀπειθείᾳ. Οὕτως καὶ οὗτοι νῦν ἠπεί-
 32 θησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ νῦν ἐλεηθῶσιν. Συνέκλεισεν
 γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ.
 33 Ὡ βᾶθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ· ὥς ἀνεξερενύ-
 34 νητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. Τίς
 35 γὰρ ἔγνω νοῦν κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; ^(f) Ἡ τίς

(e) Is. lix. 20.

(f) Is. xl. 13.

21. οὐδὲ σοῦ φείσεται.] Here the conj. is so far used for the fut. as that it expresses something there is reason to expect. This constr., with positive sentences, is used only in epic writers; in neg. it is found, though rarely, in Attic. However the common reading in this text has μήπως before οὐδέ [V. ne forte nec tibi parcat]; understand φοβοῦμαι. All uncial codd. except this have φείσε-ται.

22. ἐπεὶ.] "since (on the contrary supposition)."

25. τὸ πλήρωμα τῶν ἐθνῶν.] i.e., until the number of the Gentiles who are to be converted shall be complete.

28. κατὰ αὐτὸν τὸ εὐαγγ.] secundum evangelium, Vulg., i.e., "in that point of view which regards the Gospel."

29. ἀμετ.] without repentance, i.e., will not be recalled. Gifts and vocations made unconditionally are here meant.

30. τῇ τούτων ἀπ.] Dat. of the instrument.

31. ἠπειθ. τῷ ὑμ. ἐλ.] The V. rendering is in vestram misericordiam. Bp. M'E. paraphrases: "were for a time permitted to fall into incredulity respecting the Gospel and its extension to you." Beelen would place the comma after ἠπειθήσαν, and constr. τῷ ὑμ. ἐλ. with ἐλεηθῶσιν, as in the preceding verse.

32. συνέκλεισεν.] i.e., has permitted all alike to be as it were imprisoned in infidelity, that his mercy might shine forth the more by calling them out of it to the faith.

36 προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; (*) "Οτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἢ δόξῃ εἰς τοὺς αἰῶνας. Ἀμήν.

ΚΕΦ. IB. (12).

1 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον
2 τῷ θεῷ, τὴν λογικὴν λατρείαν ὑμῶν. Καὶ μὴ συνσχηματίζεσθε τῷ αἰωνίῳ τούτῳ· ἀλλὰ μεταμορφοῦσθε τῇ ἀνυκαίνωσει τοῦ νοῦς, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ
3 εὐάρεστον καὶ τέλειον. Λέγω γάρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ υπερφρονεῖν παρ' ὃ δεῖ φρονεῖν· ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστω ὡς ὁ θεὸς ἐμέρισεν μέ-
4 τρον πίστεως. Καθάπερ γὰρ ἐν ἐνὶ σώματι πολλὰ μέλη ἔχο-
5 μεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν. Οὕτως οἱ πολλοὶ ἐν σώματι ἐσμεν ἐν Χριστῷ· τὸ δὲ καθ' εἷς, ἀλλήλων μέλη.
6 Ἐχοντες δὲ χαρίσματος κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν διάφο-
7 ρα. Εἴτε προφητείας κατὰ τὴν ἀναλογίαν τῆς πίστεως. Εἴτε δια-
8 κονίαν, ἐν τῇ διακονίᾳ. Εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ. Εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει· ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ
9 προϊστάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰληρότητι. Ἡ ἀγάπη, ἀνυ-
10 πόκριτος· ἀποστνγιοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ. Τῇ φιλαδελφίᾳ εἰς ἀλλήλους· φιλόστοργοι· τῇ τιμῇ ἀλλήλους προ-
11 ηγούμενοι. Τῇ σπουδῇ μὴ ὑκνηροί· τῷ πνεύματι ζέοντες· τῷ κυρίῳ

(g) Job, xli. 2

XII. The Ap. now passes on to the 2nd part of the Epistle, devoted to practical exhortation, and instructs us on our duties towards God, as regards the body, the mind, and the gifts of grace; towards our neighbour, as regards internal acts: towards ourselves; and towards our neighbour, as regards external duties.

1. (ζῶσαν) As contrasted with the legal sacrifices, which required the death of the victim.

τὴν λογικὴν λατρ.] Acc. in app. to the preceding clause: *your reasonable service*, contrasting with the external and corporeal worship of the law.

2. τῇ ἀνακ.] dat. of manner. εἰς τὸ indicates the effect resulting from such ἀνακαίνωσις. αἰωνίῳ. So in cod. [αἰ-
ωνί].

3. παρ' ὃ] "beyond," *more than*. σωφρονεῖν a paronomasia on φρονεῖν.

5. τὸ δὲ καθ' εἷς] "as regards individuals"—"individually," a solecism for τὸ δὲ εἰς καθ' ἓνα. Cf. Mark, xiv. 19.

6. κατὰ τὴν ἀναλ.] "according to the analogy of the faith," i.e., he must take care to utter nothing, however he may imagine it in the spirit of prophecy, which is contrary to the faith. Supply προφητεύτω, and similarly in the following ellipses.

7. διακονίαν] Ecclesiastical ministry in general.

9. ἀνυποκρ.] scil. ἔστω. ἀποστ. scil. ἔστω.

10. προηγ.] "anticipating each other," in the expression of mutual respect.

- 12 δουλεύοντες. Τῇ ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες. Τῇ
 13 προσευχῇ προσκαρτεροῦντες. Ταῖς χρεαῖς τῶν ἀγίων κοινωνοῦντες·
 14 τὴν φιλοξενίαν διώκοντες. Εὐλογεῖτε τοὺς διώκοντας· εὐλογεῖτε,
 15 καὶ μὴ καταρᾶσθε. Χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόν-
 16 των. Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονούν-
 17 τε, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι· μὴ γίνεσθε φρόνιμοι
 18 παρ' ἑαυτοῖς. Μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοοῦμενοι
 19 καλὰ ἐνώπιον πάντων ἀνθρώπων. Εἰ δυνατόν τὸ ἐξ ὑμῶν, μετὰ πάν-
 20 των ἀνθρώπων εἰρηνεύοντες. Μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοί·
 21 ἀλλὰ ὅτε τὸπον τῇ ὀργῇ· γέγραπται γάρ·^(a) ἔμοι ἐκδίκησις· ἐγὼ
 22 ἀνταποδώσω, λέγει κύριος. Ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρὸς σου, ψώ-
 23 μζε αὐτόν· ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποίῳν, ἄνθρωπε
 24 πυρὸς σωρεύσεις ἐπὶ τῆς κεφαλῆς αὐτοῦ.^(b) Μὴ νικῶ ὑπὸ τοῦ κακοῦ·
 25 ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

ΚΕΦ. ΙΓ. (13).

- 1 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γὰρ ἐσ-
 2 τιν ἐξουσία εἰ μὴ ὑπὸ θεοῦ· αἱ δὲ οὖσαι, ὑπὸ θεοῦ τεταγμέναι
 3 εἰσίν. Ὡστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ, τῇ τοῦ θεοῦ διατα-
 4 γῇ ἀνθεστήκεν· οἱ δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήμψονται. Οἱ
 5 γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κα-
 6 κῷ· θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποιεῖ· καὶ
 7 ἔξεις ἔπαινον ἐξ αὐτῆς. Θεοῦ γὰρ διάκονός ἐστίν σοι εἰς ἀγα-
 8 θόν· ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φο-
 9 ρεῖ· θεοῦ γὰρ διάκονός ἐστιν, ἐκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν πρᾶσ-
 10 σοντι. Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ
 11 καὶ διὰ τὴν συνείδησιν. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λει-
 12 τουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες. Ἀπό-
 13 δοτε πᾶσι τὰς ὀφειλάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος,

(a) Deut. xxxii. 35.

(b) Prov. xxv. 21, 22.

15. χαίρειν] Inf. in place of the imp. It depends on a verb of wishing or desiring in the mind of the speaker.

16. τοῖς ταπ. συναπ.] "going along with—holding intercourse with—humble people."

17. προνοοῦμενοι—ἀνθρώπων] i.e., we must seek to make our actions not only pleasing to God, but also acceptable to our neighbour.

18. τὸ ἐξ ὑμῶν] Used adverbially.

20. ἀνθρ. πυρός] This refers to the

pain caused by unmerited kindness, which cannot but, at last, bring your enemy to a sense of his guilt.

XIII. The Ap. gives precepts of obedience to the civil magistrate; recurs to the subject of charity, and exhorts to fervour.

1. ἐξουσίαις] Abstr. for concrete.

7. τῷ τὸν φόρῳ] scil. ἀπαιτοῦντι. By φόρος is meant a direct tax, by τέλος, toll or custom.

τὸ τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν, τὴν τιμὴν.
 8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγα-
 9 πῶν τὸν ἕτερον, νόμον πεπλήρωκεν. Τὸ γάρ· οὐ μοιχεύσεις, οὐ φο-
 νεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴτις ἑτέρα ἐντολὴ, ἐν
 τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται· ἀγαπήσεις τὸν πλησίον σου ὡς
 10 σεαυτόν. Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα
 11 οὖν νόμου ἡ ἀγάπη. Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ὥρα ἤδη
 ὑμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγίγνεται ἡμῶν ἡ σωτηρία ἢ ὅτε
 12 ἐπιστεύσαμεν. Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα
 οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός.
 13 Ὡς ἐν ἡμέρᾳ, εὐσχημόνως περιπατήσωμεν· μὴ κώμοις καὶ μέθαις,
 14 μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔρισι καὶ ζήλοισι. Ἀλλὰ ἐνδύσασθε
 τὸν Χριστὸν Ἰησοῦν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς
 ἐπιθυμίαν.

ΚΕΦ. ΙΔ. (14).

1 Τὸν δὲ ἀσθενοῦντα τῇ πίστει, προσλαμβάνεσθε, μὴ εἰς δια-
 2 κρίσεις διαλογισμῶν. Ὅς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσ-
 3 θενῶν λάχανα ἐσθίει. Ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ ἐξουθενεί-
 4 τ· ὁ δὲ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ κρίνεται· ὁ θεὸς γὰρ αὐ-
 4 τὸν προσελάβετο. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ
 κυρίῳ στήκει ἢ πίπτει· σταθίσεται δέ· δυνατεῖ γὰρ ὁ κύριος
 5 στήσαι αὐτόν. Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν· ὃς δὲ κρίνει
 6 πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω. Ὁ φρονῶν
 τὴν ἡμέραν, κυρίῳ φρονεῖ· καὶ ὁ ἐσθίων, κυρίῳ ἐσθίει, εὐχαριστεῖ
 γὰρ τῷ θεῷ· καὶ ὁ μὴ ἐσθίων, κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ

11. καὶ τοῦτο] "especially as," in which sense καὶ ταῦτα would be used in this constr., in classical Greek; εἰδότες depends loosely on ὀφείλετε in v. 8. ἐπιστεύσαμεν, *believed*, i.e., became Christians.

XIV. The Ap. removes a cause of dissension which existed between the Jewish and the Gentile converts, the former of whom thought themselves still bound by certain ritual precepts of the Mosaic law, whilst the latter rightly believed themselves free from these. He recommends an accommodation to the scruples of the weak, and warns against acting with a doubting conscience.

1. διακρ. διαλ.] i.e., "discussions to settle thoughts;" at such the scrupulous

persons referred to should not be present.

2. πιστ.] scil. ἐξεῖναι. Instead of δὲ δέ, we have the equivalent ὁ δὲ ἀσθ.

3. κρίνεται] *judge*, i.e., condemn.

4. τῷ ἰδίῳ κυρ.] "in the judgment of his own master." Cf. Arist. Aves. 445, πᾶσι νικᾶν τοῖς κριταῖς, "in the eyes of."

5. ἡμ. παρ' ἡμ.] Here παρὰ is in the sense of beyond: "regards one day more than another," referring to the festival days as in use among the Jews. πληροφ. in *suo sensu abundet*, Vulg. i.e., "let each be fully persuaded of his own view," which, in *things indifferent*, would enable him to act securely.

6. κυρίῳ] And the following dat.

- 7 τῷ θεῷ. Οὐδεὶς γὰρ ἡμῶν ἐαυτῷ ζῆ, καὶ οὐδεὶς ἐαυτῷ ἀποθνήσκει.
 8 Ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ κυ-
 ρίῳ ἀποθνήσκομεν· ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ κυ-
 9 ρίου ἐσμέν. Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανεν καὶ ἔζησεν, ἵνα καὶ
 10 νεκρῶν καὶ ζώντων κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ
 καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα
 11 τῷ βήματι τοῦ θεοῦ. Γέγραπται γάρ· (*) ζῶ ἐγὼ, λέγει κύριος· ὅτι
 ἐμοὶ κάμψει πᾶν γόνυ, καὶ ἐξομολογήσεται πᾶσα γλῶσσα τῷ θεῷ.
 12 Ἄρα ἕκαστος ἡμῶν περὶ ἐαυτοῦ λόγον ἀποδώσει. Μηκέτι οὖν ἀλ-
 13 λήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι
 14 τῷ ἀδελφῷ σκάνδαλον. Οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ, ὅτι
 οὐδὲν κοινὸν δι' ἐαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τί κοινὸν εἶναι, ἐκει-
 15 νη κοινόν. Εἰ γὰρ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κα-
 τὰ ἀγάπην περιπατεῖς· μὴ τῷ βρώματί σου ἐκείνον ἀπόλλυε, ὃν
 16 πέρ οὐ Χριστὸς ἀπέθανεν. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγα-
 17 θόν. Οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ βρώσιν καὶ πόσιν, ἀλλὰ
 18 δικαιοσύνη, καὶ εἰρήνη, καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Ὁ γὰρ
 ἐν τούτῳ δουλεύων τῷ Χριστῷ, εὐάρεστος τῷ θεῷ, καὶ δοκιμὸς*
 19 τοῖς ἀνθρώποις. Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς
 20 οἰκοδομῆς τῆς εἰς ἀλλήλους. Μὴ ἔνεκεν βρώματος κατάλυε τὸ
 ἔργον τοῦ θεοῦ· πάντα μὲν καθαρὰ· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῇ
 21 διὰ προσκόμματος ἐσθίωντι. Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ
 22 πίνειν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλί-
 ζεται ἢ ἀσθενεῖ. Σὺ πίστιν ἦν ἔχεις κατὰ σεαυτὸν, ἔχε ἐνώ-
 23 πιον τοῦ θεοῦ· μακάριος ὁ μὴ κρίνων ἐαυτὸν ἐν ᾧ δοκιμάζει.
 23 Ὁ δὲ διακρινόμενος, ἂν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως·
 πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία ἐστίν.

* δοκιμὸς.

(a) Is. xiv. 23, 24.

are dat. commodi. implying the glory or advantage of him to whom they refer.

10. θεοῦ] The reading foll. by the V. is Χριστοῦ.

11. ζῶ ἐγὼ] A form of oath in which God is often spoken of in the O.T., as swearing by himself.

13. κρίνατε] In the sense of determining, resolving.

14. κοινόν] Cf. Acts, x. 14.

16. βλασφ.] *be evil-spoken of*, i.e., let it not be spoken against by the weak brethren as an unlawful indulgence.

18. ἐν τούτῳ] viz., "in the cultivation of these virtues." M'E.

20. κακόν] *it is evil*, i.e., what he

does is a source of evil. τῷ ἀνθρ. dat. incommodi. διὰ προσκ. The prep. διὰ here indicates the circumstances under which he acts, viz. that of giving offence to the weak.

22. πιστῶν] Here means a firm persuasion, viz., that he is at liberty to eat of meats indiscriminately. The reading foll. by V. makes σὺ...ἔχεις an interrogation, and om. ἦν. κρίνων, in the sense of "condemning."

23. διακρ.] "he who hesitates," who debates with himself. οὐκ ἐκ πιστ. scil. φάγει· ὁ οὐκ ἐκ πιστ. scil. γίνε-ται, i.e., which is not done on the firm conviction that it is lawful.

ΚΕΦ. ΙΕ. (15).

1 **Ο**φείλομεν δὲ ἡμεῖς οἱ δύνάτοι τὰ ἀσθενήματα τῶν ἀδυνάτων
 2 βασιτάζειν, καὶ μὴ ἐαυτοῖς ἀρέσκειν. Ἐκαστος ἡμῶν τῷ πλησίον
 3 ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. Καὶ γὰρ ὁ Χριστὸς οὐχ
 4 ἐαυτῷ ἤρесе, ἀλλὰ, καθὼς γέγραπται^(a) οἱ ὀνειδισμοὶ τῶν ὀνει-
 5 διζόντων σε, ἐπεπέσαν ἐπ' ἐμέ. Ὅσα γὰρ ἐγράφη, πάντα εἰς τὴν
 6 ἡμετέραν διδασκαλίαν ἐγράφη· ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς
 7 παρακλήσεως τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν τῆς παρακλήσεως.
 8 Ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως διη ὑμῖν τὸ αὐτὸ
 9 φρονεῖν ἐν ἀλλήλοις, κατὰ Χριστὸν Ἰησοῦν. Ἴνα ὁμοθυμαδὸν ἐν
 10 ἐνὶ στόματι δοξάζητε τὸν θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ
 11 Χριστοῦ. Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς
 12 προσελάβετο ἡμᾶς εἰς δόξαν τοῦ θεοῦ. Λέγω γὰρ Χριστὸν διά-
 13 κονον γενέσθαι περιτομῆς ὑπὲρ ἀληθείας θεοῦ, εἰς τὸ βεβαιῶσαι
 14 τὰς ἐπαγγελίας τῶν πατέρων. Τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι
 15 τὸν θεόν· καθὼς γέγραπται^(b) διὰ τοῦτο ἐξομολογήσομαί σοι ἐν ἔθ-
 16 νει, καὶ τῷ ὀνοματί σου ψαλῶ. Καὶ πάλιν λέγει^(c) εὐφράνθητε
 17 ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ. Καὶ πάλιν λέγει^(d) αἰνῶτε πάντα τὰ
 18 ἔθνη τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί. Καὶ
 19 πάλιν Ἡσαΐας λέγει^(e) ἔσται ἡ ῥίζα τοῦ Ἰεσοῦ, καὶ ὁ ἀνιστά-
 20 μενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ ἔθνη ἐλπιούσιν. Ὁ δὲ θεὸς τῆς ἐλ-
 21 πίδος πληροφορήσαι ὑμᾶς ἐν πάσῃ χαρᾷ καὶ εἰρήνῃ ἐν τῷ πιστεῦναι
 22 ὑμᾶς ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.
 23 Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ ὑπὲρ ὑμῶν, ὅτι
 24 καὶ αὐτοὶ μεσοὶ ἐστέ ἀγαθωσύνης, πεπληρωμένοι πάσης τῆς γνώ-
 25 σεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. Τολμηροτέρως δὲ ἔγρα-
 26 ψα ὑμῖν ἀπὸ μέρους, ὡς ἀναμνησκων ὑμᾶς διὰ τὴν χάριν τὴν
 27 δοθεῖσάν μοι ἀπὸ τοῦ θεοῦ. Εἰς τὸ εἶναι με λειτουργὸν Χριστοῦ

(a) Ps. lxxviii. 10.

(b) Ps. xvii. 50.

(c) Deut. xxxii. 43.

(d) Ps. cxvi. 1.

(e) Is. xi. 10.

XV. The Ap. exhorts the strong, by the example of Christ, to bear with the infirmities of the weak; exhorts them to concord, by reminding the Gentiles that Christ was minister of the circumcision, and the Jews that the Jewish prophets had foretold the conversion of the Gentiles; excuses the boldness of his letter, and then describes the success of his ministry, and enters upon other personal matters.

4. τῶν γραφῶν] Applies both to

ὑπομ. and παρακλ. the patience and comfort set forth in the Scr.

8. περιτομῆς] Abstr. for concrete, τῶν περιτμηθέντων, i.e., the Jews τῶν πατέρων, gen. of object, the promises made unto the fathers.

9. δοξάσαι] "glorified" (dependent on λέγω), viz., when Christ received them, v. 7.

16. λειτουργοῦντα) Means properly performing sacrificial rites, preparing and consecrating what is to be offered

- Ἰησοῦ, ἱεουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ, ἵνα γεννηθῇ ἡ προσ-
 17 φορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ. Ἐχ-
 18 οῦν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν. Οὐ γὰρ
 τολμῶ τι λαλεῖν ὧν οὐ κατειργασατο Χριστὸς δι' ἐμοῦ λόγων,
 19 εἰς ἀκοήν ἐθνῶν, λόγῳ καὶ ἔργῳ. Ἐν δυνάμει σημειῶν καὶ τερά-
 των, ἐν δυνάμει πνεύματος· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ
 μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ.
 20 Οὕτως δὲ φιλοτιμοῦμαι εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη
 21 Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ. Ἀλλὰ, κα-
 θὼς γέγραπται·^(f) ὄψονται οἱ οὐκ ἀνηγγέλη περὶ αὐτοῦ· καὶ οἱ
 22 οὐκ ἀκηκόασιν, συνήσουσιν. Διὸ καὶ ἐνεκοπτόμην πολλάκις τοῦ
 23 ἐλθεῖν πρὸς ὑμᾶς. Nunī δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι
 τούτοις, ἐπιποδίῳ δὲ ἔχων τούτῳ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν
 24 ἐτῶν. Ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν· ἐλπίζω γὰρ διαπο-
 ρευόμενος θεάσασθαι ὑμᾶς, καὶ ἀπὸ ὑμῶν προπεμφθῆναι ἐκεῖ· ἐὰν
 ὑμῶν πρῶτον ἀπὸ μέρου· ἐμπλησθῶ.
 25 Nunī δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν τοῖς ἁγίοις.
 26 Εὐδόκησεν γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσα-
 27 θαι εἰς τοὺς πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. Εὐδόκησεν
 γὰρ, καὶ ὀφείλεται εἶσιν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐ-
 τῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λει-
 28 τουργῆσαι αὐτοῖς. Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος τὸν
 29 καρπὸν τούτου, ἀπελεύσομαι δι' ὑμῶν εἰς Σπανίαν. Οἶδα δὲ ὅτι
 ἐρχόμενος πρὸς ὑμᾶς, ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσο-
 30 μαι. Πυρακαλῶ δὲ ὑμᾶς διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ

(f) Is. lii. 15.

in sacrifice. "The Ap. here exhibits the conversion of the Gentiles as a metaphorical sacrifice, in which St. Paul is the priest, the Gentiles the victim, the preaching of the gospel the consecration of the victim, and the Holy Ghost the fire by which the victim is consumed" (Bp. M'E.). No argument can be founded on this metaphorical language against the sacrifice of the new law, since a similar metaphorical use of the term "sacrifice" (e.g., "the sacrifice of an afflicted spirit") is found in the O.T. Cf. Ps. l. 19.

ἡγιασμένη] There is here an allusion to the purification by which, under the old law, the victims were prepared, so as to be an acceptable (εὐπρόσδεκτος) sacrifice.

18. οὐ τολμῶ...ὧν οὐ] Bp. M'E.

paraphrases: "I have not the presumption, like others, to mention things which were never wrought through my ministry." λόγων, "matters" (cf. Luke, i. 37), only occ. in this codex.

εἰς ἁκ. ἐθνῶν] Gen. of the subject, the Gentiles being the persons whose obedience he obtained [ὑπακοήν, compl.].

23. τόπον] "occasion," "opportunity" [of preaching the Gospel].

24. ὡς...Σπανίαν] Connects itself with the preceding verse; γὰρ is not read in the V. nor in codd. F. G., and several ancient versions. It is uncertain whether the Ap. ever made this journey into Spain. He was undoubtedly prevented from its immediate fulfilment by his two years' imprisonment at Rome (Acts, xxviii. 30).

25. Cf. Acts, xxiv. 15.

διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαι μοι ἐν ταῖς προσ-
 31 ευχαίς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν. Ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούν-
 των ἐν τῇ Ἰουδαίᾳ, καὶ ἡ δωροφορία μου ἢ ἐν Ἱερουσαλὴμ εὐ-
 32 πρόσδεκτος τοῖς ἀγίοις γένηται. Ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς
 33 διὰ θελήματος* κυρίου Ἰησοῦ. Ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων
 ὑμῶν. Ἀμήν.

ΚΕΦ. Ις. (16).

1 **Σ**υνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον
 2 τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς. Ἵνα προσέξῃσθε αὐτὴν ἐν κυ-
 ρίῳ ἀξίως τῶν ἀγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρή-
 ζῃ πράγματι· καὶ γὰρ αὕτη προστάτις πολλῶν ἐγενήθη, καὶ ἐμοῦ
 3 αὐτοῦ. Ἀσπάσασθε Πρεῖσκαν καὶ Ἀκύλαν τοὺς συνεργοὺς
 4 μου ἐν Χριστῷ Ἰησοῦ. Οἷτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
 5 τράχηλον ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ καὶ πᾶ-
 5 σαι αἱ ἐκκλησίαι τῶν ἐθνῶν. Καὶ τὴν κατ' οἶκον αὐτῶν ἐκκλη-
 σίαν· ἀσπάσασθε Ἐπαινετὸν τὸν ἀγαπητὸν μου, ὅς ἐστιν ἀπαρχὴ
 6 τῆς Ἀσίας εἰς Χριστόν. Ἀσπάσασθε Μαρίαν, ἥτις πολλὰ ἐκο-
 7 πίασεν εἰς ὑμᾶς. Ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς συγ-
 γενεῖς μου, καὶ τοὺς συναιχμαλώτους μου· οἷτινες εἰσιν ἐπίσημοι
 8 ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ. Ἀσ-
 9 πάσασθε Ἀμπλίαν τὸν ἀγαπητὸν ἐν κυρίῳ. Ἀσπάσασθε Οὐρ-
 βανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητὸν
 10 μου. Ἀσπάσασθε Ἀπελλὴν, τὸν δοκιμὸν ἐν Χριστῷ· ἀσπάσασθε
 11 τοὺς ἐκ τῶν Ἀριστοβόλου. Ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ
 μου· ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου, τοὺς ὄντας ἐν κυρίῳ.
 12 Ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ·
 ἀσπάσασθε Περσίδα τὴν ἀγαπητὴν, ἥτις πολλὰ ἐκοπίασεν ἐν κυ-
 13 ρίῳ. Ἀσπάσασθε Ροῦφον τὸν ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν μητέ-
 14 ρα αὐτοῦ καὶ ἐμοῦ. Ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἐρ-

* Θεοῦ, καὶ συναπαύσωμαι ὑμῖν.

XVI. 1. *διάκονον*] *quæ est in ministerio*, i.e., a deaconess (*diaconissa*). The *diaconissæ* in the early church were devout women appointed to the duty of assisting at the baptism of females, instructing the female catechumens, and bringing relief to the Christians in prison. The term has nothing to do with holy orders. Cenchreæ was the port of Corinth, on the Saronic gulf.

8. *Πρεῖσκαν*] The dim. *Πρίσκιλλα* is used Acts, xviii. 2. From this passage it appears that Aquila and Priscilla had returned to Rome. They had been expelled from thence, with the other Jews, by Claudius, and had gone to Corinth, and afterwards to Ephesus (Acts, xviii. 26).

5. *τὴν κατ' οἶκον ἐκκλ.*] i.e., their Christian family.

14. *Ἐρμᾶν*] Not the Hermas who

- 15 μὴν, Πατρόβαν, Ἑρμᾶν, καὶ τοὺς σὶν αὐτοῖς ἀδελφούς. Ἀσπά-
 16 σασθε Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ,
 16 καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἀγίους. Ἀσπᾶσασθε
 ἀλλήλους ἐν φιλήματι ἀγίῳ· ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι
 τοῦ Χριστοῦ.
 17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστα-
 18 σίας, καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε,
 18 ποιούντας· καὶ ἐκκλίνετε ἀπ' αὐτῶν. Οἱ γὰρ τοιοῦτοι τῷ κυρίῳ
 ἡμῶν Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἐαυτῶν κοιλίᾳ· καὶ διὰ τῆς
 χρηστολογίας καὶ εὐλογίας ἐξαπατῶσιν τὰς καρδίας τῶν ἀκάκων.
 19 Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω·
 θέλω δὲ ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ
 20 κακόν. Ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς
 πόδας ὑμῶν ἐν τάχει· ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ μεθ' ὑμῶν.
 21 Ἀσπάζεταιται ὑμᾶς Τιμόθεος ὁ συνεργὸς, καὶ Λούκιος, Ἰά-
 22 σων καὶ Σωσίπατρος οἱ συγγενεῖς μου. Ἀσπάζομαι ὑμᾶς ἐγὼ
 23 Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν κυρίῳ. Ἀσπάζεταιται ἡμᾶς Γάιος
 ὁ ξένος μου καὶ ὅλης τῆς ἐκκλησίας· ἀσπάζεταιται ὑμᾶς Ἑραστός ὁ
 οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.*
 24 Τῷ δὲ δυναιμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐαγγελίον μου καὶ
 τὸ κήρυγμα Χριστοῦ Ἰησοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
 25 αἰωνίοις σεσητημένου. Φανερωθέντος δὲ νῦν διὰ τε γρυφῶν προ-
 φητικῶν, κατ' ἐπιταγὴν τοῦ ὠωνίου θεοῦ, εἰς ὑπακοὴν πίστεως,
 26 εἰς πάντα τὰ ἔθνη γνωρισθέντος. Μόνῳ σοφῷ θεῷ, ἰὰ Χριστοῦ
 Ἰησοῦ, ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου.

* Add. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ἀμήν.

wrote the book entitled Pastor. The writer of this was a later Hermas, brother of Pope Pius I, who lived in the second century.

21. For Timothy, cf. Acts, xvi. 1, xx. 4; for Jason, Acts xvii. 5; Sosipater, probably the Sopater of Acts, xx. 4.
 22. ὁ γράψας] As amanuensis.

23. For Gaius, cf. 1 Cor. i. 14; for

Erastus, cf. Acts, xix. 22. 2 Tim. iv. 20. οἶκον. "the public treasurer." τῆς πόλεως probably Corinth.

The subscription (which is not to be considered as part of the text) is variously read. The common reading adds to it διὰ φοίβης τῆς διακόνου τῆς ἐκκλῆσεως. Κεγχρεαῖς ἐκκλησίας.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ

A.

ΚΕΦ Α. (1).

1 **Π**αῦλος κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ, διὰ θελήματος θεοῦ,
2 καὶ Σωσθένης ὁ ἀδελφός. Τῇ ἐκκλησίᾳ τοῦ θεοῦ, ἡγιασμένοις
ἐν Χριστῷ Ἰησοῦ, τῇ οὕσῃ ἐν Κορίνθῳ, κλητοῖς ἁγίοις, σὺν πᾶσιν
τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν
3 παντὶ τόπῳ αὐτῶν καὶ ἡμῶν. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
4 πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χριστοῦ. Εὐχαριστῶ τῷ θεῷ πάν-
τοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χρισ-
5 τῷ Ἰησοῦ. "Οτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ
6 καὶ πάσῃ γνώσει. Καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α.—The first Epistle to the Corinthians was written from Ephesus, (xvi. 8, 19, cf. Acts, xviii. 26), probably A.D. 57, (the year before that to the Romans, compare I Cor. xvi. 8, 4, with Rom. xv. 25), and early in the year (as may be, perhaps, inferred from ch. v. 8). The epistle may be divided into three parts, the first (i.-vi.) correcting various abuses which existed at Corinth, as their factious spirit; the connivance of the spiritual authorities towards an incestuous person; and the reference of disputes between Christians to pagan tribunals. In the second part (vii.-xv.) the Apostle answers several questions which had been submitted to him by the Corinthians, viz., as to the subject of marriage and virginity, the use of idolothytes, the relative value of spiritual gifts, and the order to be ob-

served in their use, the doctrine of the resurrection of the body, &c.; and also corrects abuses which existed in Corinth in the celebration of the *agapæ*, and takes occasion, therefrom, to treat of the holy Eucharist. He maintains (ch. ix.) the dignity of his apostolate. In the third part (ch. xvi.) he recommends to the Corinthians a collection for the poor Christians of Jerusalem, mentions his arrangement for an approaching visit to Corinth, and sends recommendations and salutations.

1. 1. κλητός] Cf. Rom. i. 1. Σωστ. Acts, xviii. 17.

2. ἐν παντὶ τόπῳ κ.τ.λ.] in every place of theirs and ours, i.e., whether in their country or ours.

6. τοῦ Χρ.] Gen. of object, the testimony of Christ, the evidence afforded to his Gospel by their gifts.

- 7 ἐν ὑμῖν. "Ὡστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρισματι, ἀπεκ-
 8 δεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὃς
 καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ κυρίου
 ἡμῶν Ἰησοῦ.
- 9 Πιστοὶς ὁ θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ
 10 Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Παρακαλῶ δὲ ὑμᾶς, ἀδελ-
 φοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ
 αὐτὸ λέγητε πάντες, καὶ μὴ ᾗ ἐν ὑμῖν σχίσματα, ἥτε δὲ κατηρ-
 11 τισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ. Ἐδηλώθη γάρ
 μοι περὶ ὑμῶν, ἀδελφοί μοι, ὑπὸ τῶν Χλόης, ὅτι ἐριδες ἐν ὑμῖν
 12 εἰσιν. Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει· ἐγὼ μὲν εἰμι Παύ-
 13 λου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέ-
 ρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη περὶ ὑμῶν, ἢ εἰς τὸ
 14 ὄνομα Παύλου ἐβαπτίσθητε; Εὐχαριστῶ ὅτι οὐδένα ὑμῶν ἐβά-
 15 πτισα, εἰ μὴ Κρείσπον καὶ Γαῖον. Ἴνα μὴ τις εἴπῃ ὅτι εἰς τὸ
 16 ἐμὸν ὄνομα ἐβαπτίσθητε. Ἐβάπτισα δὲ καὶ τὸν Στεφάνῃ οἶκον·
 λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.
- 17 Οὗ γὰρ ἀπέστειλέν με ὁ Χριστὸς βαπτίζειν, ἀλλὰ εὐαγ-
 γελίσασθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ
 18 Χριστοῦ. Ὁ λόγος γὰρ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μω-
 19 ρι ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν. Γέγρα-
 πται γάρ·^(α) ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν
 20 συνετῶν ἀθετήσω. Ποῦ σοφός;^(β) ποῦ γραμματεὺς; ποῦ συζητη-
 τὴς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεन ὁ θεὸς τὴν σοφίαν τοῦ κόσ-
 21 μου; Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
 τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κη-
 22 ρύγματος σώσαι τοὺς πιστευοντας. Ἐπειδὴ καὶ ἰουδαῖοι σημείον
 23 αὐτοῦσιν, καὶ ἔλληνες σοφίαν ζητοῦσιν. Ἡμεῖς δὲ κηρύσσομεν Χρισ-

(a) Is. xxix. 14.

(b) Is. xxxiii. 18.

8. δς] Refers to τῷ θεῷ in v. 4.

11. ὑπὸ τῶν Χλόης] *by them that are of the house of Chloe*, some Christian woman known at Corinth.

12. There appear to have been persons at Corinth, who boasted, in a party spirit, of attachment to this or that Apostle. Thus some would claim St. Paul, probably, as having planted the faith at Corinth; others Apollo, for his superior eloquence; others, probably the Judaizing party, Cephas (i.e., St. Peter), as the apostle of the circumcision; whilst others would wisely say: "And I of Christ."

13. εἰς τὸ ὄνομα] "into the name," i.e., into the profession of the name or religion of, &c. so that they should be Paulians instead of Christians. For Crispus, cf. Acts, xviii. 8; Gaius, Rom. xvi. 23; Stephanas, xvi. 17.

17. βαπτ. i.e., he was not sent *principally* to baptize. ἐν, instrumental.18. τοῖς σωζομένοις] *his qui salvi fiunt*, Vulg. cf. Acts, ii. 47.

22. Ἐπειδὴ] Explains the preceding clause: "it pleased God, since the Jews require signs [V. reading is in plur.] the Greek's philosophic reasoning, whilst we, &c."

τὸν ἐσταυρωμένον, ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν.
 24 Αἰτοῖς δὲ τοῖς κλητοῖς ἰουδαίοις τε καὶ ἔλλησιν Χριστὸν θεοῦ
 25 δύναμιν καὶ θεοῦ σοφίαν. Ὅτι τὸ μωρὸν τοῦ θεοῦ, σοφώτερον τῶν
 26 ἀνθρώπων ἐστίν· καὶ τὸ ἀσθενὲς τοῦ θεοῦ, ἰσχυρότερον τῶν ἀν-
 27 θρώπων. Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολ-
 28 λοι σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς.
 29 Ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ
 30 τοὺς σοφούς· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός ἵνα κατ-
 31 αισχύνῃ τὰ ἰσχυρά. Καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενη-
 32 μενα ἐξελέξατο ὁ θεός, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργή-
 33 σῃ. Ὅπως μὴ κυνχίσῃται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ. Ἐξ αὐ-
 34 τοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῶν ἀπὸ
 35 θεοῦ, δικαιοσύνη τε καὶ ἁγισμός καὶ ἀπολύτρωσις. Ἴνα, καθὼς
 γέγραπται, (°) ὁ καυχώμενος, ἐν κυρίῳ καυχάσθω.

ΚΕΦ. Β. (2).

1 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν
 2 λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ. Οὐ
 3 γὰρ ἔκρινά τι εἶδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον
 4 ἐσταυρωμένον. Κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολ-
 5 λῷ ἐγενόμην πρὸς ὑμᾶς. Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου
 6 οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλὰ ἐν ἀποδείξει πνεύματος καὶ
 7 δυνάμει. Ἴνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλὰ ἐν
 8 δυνάμει θεοῦ. Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ
 9 τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου, τῶν
 10 καταργουμένων. Ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν
 11 ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεός πρὸ τῶν αἰώνων εἰς δόξαν
 12 ἡμῶν. Ἦν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ
 13 ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν. Ἀλλὰ, κα-
 14 θὼς γέγραπται, (°) ὃ ὀφθαλμοῖς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ
 15 ἐπὶ καρδίᾳ ἀνθρώπου οὐκ ἀνέβη, ὅσα ἡτοίμωσεν ὁ θεός τοῖς
 16 ἀγαπῶσιν αὐτόν. Ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεός διὰ τοῦ πνεύμα-

(c) Jer. ix. 24.

(a) Is. lxiv. 4.

25. σοφώτερον] (scil. τῆς σοφίας) τῶν ἀνθρ. Cf. the constr. Mat. v. 20, John, v. 86.

26. ὅτι οὐ πολλοί] "that there are not many [among you]."

31. ἵνα] scil. γένηται.

II. 4. πειθοῖς] th. πειθός for πιθανός.

6. σοφίαν] i.e., the more profound

mysteries, such as what the Ap. has delivered in the epp. to the Rom. Eph. and Col., concerning predestination, vocation, grace, &c.; to the Thess., concerning Antichrist; to the Hebr., on the priesthood of Christ, and in this ep. on the resurrection of the dead.

8. ἣν] scil. σοφίαν.

- 11 τοσ' τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἐγινωκεν, εἰ
12 μὴ τὸ πνεῦμα τοῦ θεοῦ. Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ
13 θεοῦ χαρισθέντα ἡμῖν. Ἄ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς πνεύματος, πνευματικῶς πνευματικὰ συγκρίνοντας. Ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ· μωρίῳ γὰρ αὐτῷ ἐστίν· καὶ
15 οὐ δύναται γινῶναι, ὅτι πνευματικῶς ἀνακρίνεται. Ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται.
16 Τίς γὰρ ἐγινω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν κυρίου ἔχομεν.

ΚΕΦ. Γ. (3).

- 1 **Κ**αὶ γὰρ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς,
2 ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. Γάλα ὑμᾶς ἐπότισα,
3 οὐ βρώμα· οὐπω γὰρ ἠδύνασθε· ἀλλ' οὐδὲ νῦν δύνασθε. Ἐτι γὰρ σαρκικοί ἐστε· ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί
4 ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; Ὅταν γὰρ λέγῃ τις· ἐγὼ
5 μὲν εἰμι Παῦλον· ἕτερος δέ· ἐγὼ Ἀπολλῶν· οὐκ ἄνθρωποι ἐστε; Τί οὖν ἐστίν Ἀπολλῶν; τί δέ ἐστιν Παῦλος; διάκονοι, δι' ὧν ἐπισ-
6 τεύσατε, καὶ ἐκάστω ὡς ὁ κύριος ἔδωκεν. Ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν, ἀλλὰ ὁ θεὸς ἡξάνεν. Ὡστε οὐτε ὁ φυτεύων ἐσ-
7 τίν τι, οὐτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων θεός. Ὁ φυτεύων δὲ

13. διδακτοῖς πνεύματος] "dictated by the Spirit" (Abp. Kenrick). "Under the head of genitives of dependence [causal genitive, Jelf.] come genitives construed with verbal adjectives or participles, derived from verbs which are usually construed with other than the gen. case." Beelen Gr. Gr. p. 195, cf. John vi. 45. πνευματικὰ... συγκρ. *comparing spiritual things with spiritual*, i.e., adapting our words to our matter, using spiritual language for spiritual ideas.

14. ψυχικός] i.e., the man, who, although he believes in Christ and is justified, yet ascends with difficulty to anything beyond what is perceived by the senses, the powers of the ψυχή, or life of sensation, and, consequently, does not comprehend the higher mysteries of the faith. Cf. 1 Thess. v. 23.

III. 1. σαρκίνοις] Equivalent to ψυχικοίς, since the flesh (σάρξ), with its passions and desires, is actuated by the ψυχή.

2. γάλα] Observe the double acc., γάλα, the thing acted upon; ὑμᾶς, the object of the action. Thus Eur. Cycl., 149. βούλει σε γεύσω ἄκρατον μέδυ; The sentence affords an example of zeugma, as, strictly speaking, the word ἐπότισα could not be used of βρώμα, for which ἐσίτισα, or some such word, may be understood.

5. δι' ὧν] ejus cui, V. ἐπιστεύσατε, believed, i.e., became Christians. Cf. Rom. xiii. 11.

ἐκάστω ὡς] i.e., "and [exercising the office of ministers] according as the Lord has given [talents] to each of them." For a similar constr. cf. Rom. xii. 3.

καὶ ὁ ποτιζων ἔν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται
 9 κατὰ τὸν ἴδιον κόπον. Θεοῦ γὰρ ἔσμεν συνεργοί· θεοῦ γεώργιον,
 10 θεοῦ οἰκοδομὴ ἔστε. Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι,
 ὡς σοφὸς ὑρχιτέκτων θεμέλιον ἔθηκα· ἄλλος δὲ ἐποικοδομεῖ· ἔ-
 11 καστος δὲ βλεπέτω, πῶς ἐποικοδομεῖ. Θεμέλιον γὰρ ἄλλον οὐ-
 δεῖς δύναιται θεῖναι παρὰ τὸν κείμενον, ὃς ἐστὶν Ἰησοῦς Χρισ-
 12 τός. Εἰ δὲ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον καὶ ἄρ-
 13 γήριον, λίθους τιμίους, ξύλα, χόρτον, καλάμην. Ἐκάστου τὸ
 ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀπο-
 14 καλύπτεται· καὶ ἕκαστον τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ αὐτὸ δο-
 15 κίμασει. Εἴ τις τὸ ἔργον μένει ὃ ἐπικοδόμησεν, μισθὸν λήμ-
 16 ψεται. Εἴ τις τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ
 16 σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἶδατε, ὅτι ναὸς θεοῦ
 17 ἔστε, καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν ὑμῖν οἰκεῖ; Εἴ τις τὸν ναὸν
 τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ
 18 ἅγιός ἐστιν, οἵτινές ἔστε ὑμεῖς. Μηδεὶς ἐάντων ἐξαπατάτω· εἴ
 19 τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσ-
 20 θω, ἵνα γένηται σοφός. Ἡ γὰρ σοφία τοῦ κόσμου τούτου, μω-
 ρία παρὰ τῷ θεῷ ἐστίν· γέγραπται γάρ· ^(a) ὁ δρυσσόμενος τοὺς σο-
 20 φούς ἐν τῇ πανουργίᾳ αὐτῶν. Καὶ πάλιν· ^(b) κύριος γινώσκει τοὺς
 21 διαλογισμούς· τῶν σοφῶν, ὅτι εἰσὶν μάταιοι. Ὡστε μηδεὶς καν-
 22 χάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν. Εἴτε Παῦλος, εἴτε
 Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωὴ, εἴτε θάνατος,
 23 εἴτε ἐνεστώτα, εἴτε μέλλοντα, πάντα ὑμῶν. Ἡμεῖς δὲ Χριστοῦ,
 Χριστὸς δὲ, θεοῦ.

(a) Job, v. 13. .

(b) Ps. xciii. 11.

12, 13. The gold, silver, and precious stones in this passage refer, primarily and directly, to sound doctrines preached in a manner free from sin of any kind, and secondarily, to good works done by Christians in general; the wood, hay, and stubble, mean, either the imperfections, e.g., curious questions and useless display that may be connected with such preaching, or [heresy, which would destroy the foundation, is not supposed] the venial sins mixed up with good works in general; the day, [V. dies Do-

mini]; signifies the day of the general or particular judgment: the fire, either that preceding the former, which will be the instrument of death to both wicked and good, purifying, however, the latter, where needed, by the suffering it will inflict (hence ζημιωθήσεται); or the fire of purgatory, which latter must be understood as one sense intended, because none of the persons addressed were to survive till the general conflagration.

17. οἵτινες] For ὅστις, by attr. from ὑμεῖς.

ΚΕΦ. Δ. (4).

- 1 Οὕτως ἡμῶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρετᾷ Χριστοῦ, καὶ
 2 οἰκονόμος μυστηρίων θεοῦ. Ὅτι δὲ λοιπὸν ζητεῖται ἐν τοῖς οἰκο-
 3 νόμοις, ἵνα πιστὸς τις εὐρεθῇ. Ἐμοὶ δὲ εἰς ἐλαχιστόν ἐστιν, ἵνα
 4 ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμάν-
 5 τὸν ἀνυκρίνω. Οὐδὲν γὰρ ἐμαντῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δε-
 6 δικαίωμαι· ὁ δὲ ἀνυκρίνων με, κύριός ἐστιν. Ὡστε μὴ πρὸ και-
 7 ροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ
 8 τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ
 9 ἔπαινος γενήσεται ἐκάστῳ ἀπὸ τοῦ θεοῦ.
 10 Ταῦτα δὲ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαντὸν καὶ Ἀπολ-
 11 λῶν δι' ὑμῶν, ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται φρο-
 12 νεῖν, ἵνα μὴ εἰς ὑπὲρ τοῦ ἐνὸς φουσιούσθε κατὰ τοῦ ἐτέρου. Τίς
 13 γὰρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες,
 14 τί καυχᾶσαι ὡς μὴ λαβίων; Ἡδὴ κεκορεσμένοι ἐστέ· ἤδη ἐπλου-
 15 τήσατε· χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβάσιλεύσα-
 16 τε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. Δοκῶ γάρ, ὁ θεὸς
 17 ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν, ὡς ἐπιθανατίους, ὅτι
 18 θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις. Ἡμεῖς
 19 μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς,
 20 ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἐνδοξοὶ, ἡμεῖς δὲ ἄτιμοι. Ἀχρι τῆς ἡρ-
 21 ρτι ὥρας καὶ πεινώμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κο-
 22 λαφίζομεθα, καὶ ἀστατοῦμεν. Καὶ κοπιῶμεν ἐργαζόμενοι ταῖς
 23 ἰδίαις χερσίν· λοιδορούμενοι, εὐλογοῦμεν· διωκόμενοι, ἀνεχόμεθα.

IV. 1. *ᾧ δέ*] So in codex: qu. *ὦδε*. V. *hic jam*; λοιπόν, adv. acc. like the Latin "cæterum." Here now, i.e., in question of stewards.

3. *εἰς ἐλάχιστον*] Here the *εἰς* is used of the effect: "it comes to very little"; γίνεται would more strictly be used with it than ἐστι.

6. *ταῦτα μετεσχ.*] *These things I have in a figure transferred*, i.e., "I have proposed in my own person and in that of Apollo, as if we were the only persons to whom they apply; he puts forward in his own name what was intended to apply to others, whom, from motives of delicacy and charity, he forbears mentioning." M^E. Mai remarks in marg.: "*φρονεῖν* deest in cod." It is also omitted by the V. Without it the art. might introduce the phrase *μὴ...*

γέγραπται, as in quoting proverbs. Cf. Luke, i. 62.

ἵνα μὴ...φουσιούσθε] Remark that the final particle *ἵνα* is here constr. with the pres. ind. There is another ex. of this peculiarity, Gal iv. 17.

8. *ὄφελον*] Is used in the N.T. as a participle, undergoes no change, according to the diff. of persons or number, and is constr. with the ind. not the infin.

9. *ἐπιθανατίους*] *men appointed to death*. There seems an allusion to the combats in the arena, to which criminals were condemned.

10. *διὰ Χριστόν...ἐν Χρ.*] *for Christ's sake*, i.e., on account of preaching Christ in plain, unadorned language; *in Christ*, i.e., your style of preaching Christ has earned for you the character of wisdom, wherein you foolishly glory. Bp. M^E.

- 13 Βλασφημούμενοι, παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου
 14 ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι. Οὐκ ἐντρέπων ὑμᾶς γρά-
 15 φω ταῦτα, ἀλλὰ ὡς τέκνα μου ἀγαπητὰ νουθετῶ. Ἐὰν γὰρ μυ-
 16 ρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς πατέρας·
 17 ἐν γὰρ Χριστῷ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. Παι-
 18 ρακῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. Διὰ τοῦτο ἐπεμψα
 19 ὑμῖν Τιμόθεον, ὅς ἐστιν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυ-
 20 ρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς παν-
 21 ταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ μου πρὸς
 22 ὑμᾶς, ἐφυσιώθησάν τινες. Ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς, ἐὰν
 23 ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων,
 24 ἀλλὰ τὴν δυνάμιν. Οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ'
 25 ἐν δυνάμει. Τί θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ
 πνεύματί τε πραύτητος;

ΚΕΦ. Ε. (5).

- 1 Ὡς ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἣτις
 2 οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. Καὶ
 3 ὑμεῖς πεφυσιωμένοι ἐστέ; καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρ-
 4 θῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας; Ἐγὼ μὲν γὰρ ἀ-
 5 πὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς πα-
 6 ρὼν, τὸν οὕτως τοῦτο κατεργασάμενον, ἐν τῷ ὀνόματι τοῦ κυ-
 7 ρίου ἡμῶν Ἰησοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος,
 8 σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦ-
 9 τον τῷ σατανᾷ εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν
 10 τῇ ἡμέρᾳ τοῦ κυρίου. Οὐ καλὸν τὸ καύχημα ὑμῶν· οὐκ οἴδατε,
 11 ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί; Ἐκκαθάρατε τὴν πα-
 12 λαίαν ζύμην, ἵνα ᾗτε νέον φύραμα, καθὼς ἐστε ἄζυμοι· καὶ γὰρ
 13 τὸ πάσχα ἡμῶν ἐτύθη, Χριστός. Ὡστε ἐορτάζωμεν, μὴ ἐν ζύ-
 14 μη παλαιᾷ, μὴ ἐν ζύμῃ κακίας, καὶ πονηρίας, ἀλλ' ἐν ἄζυμοις
 15 εὐκρινείας καὶ ἀληθείας. Ἐγραψα ὑμῖν ἐν τῇ ἐπιστολῇ, μὴ

16. γίνεσθε] V. add. καθὼς καὶ γὰρ Χριστοῦ.

21. ἐν ῥάβδῳ] Here ἐν is used of that with which one is furnished.

V. 4. ἐν τῷ ὀνόματι] Constr. with παραδοῦναι.

5. τὸν τοιοῦτον] Resuming, after an interruption, from v. 3, τὸν οὕτως κατεργγ. τῷ σατ. i.e., to excommunicate him, and therefore deprive him of participation in the sacraments, by which

deprivation the man would be left exposed to the assaults of the devil, and liable to the corporeal afflictions he might bring upon him.

7. ἐκκαθ.] Referring to the Mosaic rite of clearing the houses of leaven before the Pasch.

9. ἔγραψα] Referring, probably, to another, now lost, epistle, though understood by some as the epistolary aorist and understood of this ch. For such

- 10 συναναμίγνυσθαι πόρνοις. Οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, καὶ ἄρπαξιν, ἢ εἰδωλολάτραις· ἐπεὶ
 11 ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. Νῦν δὲ ἐγραψα ὑμῖν, μὴ συναναμίγνυσθαι, εἰάν τις, ἀδελφὸς ὀνομαζόμενος, ἢ πόρνος ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοιδορός, ἢ μέθυσος, ἢ ἄρ-
 12 παξ, τῷ τοιοῦτῳ μηδὲ συνεσθίειν. Τί γάρ μοι τοὺς ἐξω κρί-
 13 νετε; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; τοὺς δὲ ἐξω ὁ θεὸς κρίνει. Ἐξά-
 13 ρατε τὸν πόνηρόν ἐξ ὑμῶν αὐτῶν.

ΚΕΦ. ٥. (6).

- 1 Τολμᾷ τις ὑμῶν, πᾶγμα ἔχων πρὸς ἕτερον, κρίνεσθαι ἐπὶ
 2 τῶν ἀδικῶν, καὶ οὐχὶ ἐπὶ τῶν ἀγίων; Ἡ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρίνουσιν; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι
 3 ἔστε κριτηρίων ἐλαχίστων; Οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν;
 4 μήτι γε βιωτικά; Βιωτικά μὲν οὖν κριτήρια εἰάν ἔχητε, τοὺς ἐξου-
 5 θενημένους ἐν τῇ ἐκκλησίᾳ, τούτους καθίζετε. Πρὸς ἐντροπὴν ὑ-
 6 μῖν λαλῶ· οὕτως οὐκ ἐνὶ ἐν ὑμῖν οὐδεὶς σοφός, ὃς ἐννησεται δια-
 7 κρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; Ἀλλὰ ἀδελφὸς μετὰ
 8 ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; Ἡδὴ μὲν οὖν ὅλως ἡττημα ὑμῖν ἐστίν, ὅτι κρίματα ἔχετε μεθ' ἐωντῶν· διὰ τί οὐ-
 9 χὶ μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; Ἀλ-
 10 λα ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. Ἡ οὐκ οἴδατε ὅτι ἀδικοὶ θεοῦ βασιλείαν οὐ κληρονομήσουσιν; μὴ πλα-
 11 νᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοί, οὔτε μα-
 12 λακοί, οὔτε ἀρσενοκοῖται. Οὔτε κλέπται, οὔτε πλεονέκται, οὔ-
 13 τε μέθυσοι, οὐ λοιδοροί, οὐχ ἄρπαγες, βασιλείαν θεοῦ κλη-
 14 ρονομήσουσιν. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
 15 Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι

aor. compare Acts, xxiii. 30, Phil. ii. 28. However, in the N.T. the present is commonly used, in that sense.

11. νῦν δὲ ἔγραψα] Still referring to the former epistle, "But now, what I really meant in writing to you." Bp. M'E., who notes: "the word 'now' does not refer to time; it is only resumptive of the subject."

VI. 1. κρίνεσθαι] Here the mid. has a reciprocal sense joined with the reflexive: "litem habere cum aliquo." Cf. Beelen, Gr. Gr. p. 266.

4. καθί[ετε] "cause to sit," i.e., rather than go before pagan judges.

7. ἡττημα] "a failing," cf. Rom. xi. 12. ἀποστερεῖσθε, suffer yourselves to be defrauded. Here the mid. is used not of what one does to oneself, but permits to be done to oneself by another.

11. ταῦτα] Neut. spoken of persons contemptuously. ἀπελούσασθε, mid. "you have had yourselves washed in bapti.m."

12. ἔξεστιν] Meets an anticipated objection, viz., "It is lawful to engage

- 13 ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπὸ τινος. Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ ταύτην καὶ ταῦτα καταργήσκει· τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι. Ὁ δὲ θεὸς καὶ τὸν κύριον ἡγείρεν, καὶ ἡμᾶς ἐξήγειρεν διὰ τῆς δυνάμεως αὐτοῦ. Οὐκ οἴδατε, ὅτι τὰ σώματα ὑμῶν, μέλη Χριστοῦ ἐστίν; ἄρας οὖν τὰ μέλη τοῦ Χριστοῦ, ποιήσω πόρνη; μὴ γένοιτο. Ἡ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ, ἓν σῶμα ἐστίν; ἔσονται γάρ, φησιν, (α) οἱ δύο εἰς σάρκα μίαν. Ὁ δὲ κολλώμενος τῷ κυρίῳ, ἓν πνεῦμα ἐστίν. Φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἔκτος τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. Ἡ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν, ναὸς τοῦ ἐν ὑμῖν πνεύματος ἁγίου ἐστίν, οὗ ἔχετε ἀπὸ θεοῦ, καὶ οὐκ ἐστὲ ἐαυτῶν; 20 Ἡγοράσθητε γὰρ τιμῇ· δοξάσατε δὴ τὸν θεόν ἐν τῷ σώματι ὑμῶν.

ΚΕΦ. Ζ. (7).

- 1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἄπτεσθαι. 2 Διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω, καὶ 3 ἐκάστη τὸν ἴδιον ἄνδρα ἔχέτω. Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί. Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ὁ ἀνὴρ ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλὰ ἡ γυνή. Μὴ ἀποστερεῖτε ἀλλήλους, εἰ μὴ τι ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσθῃτε τῇ προσευχῇ· καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράξῃ ὑμᾶς ὁ σατανᾶς διὰ τὴν ἀκрасίαν. Τοῦτο δὲ λέγω κατὰ συνγνώμην, οὐ κατ' ἐπιταγὴν. Θέλω γὰρ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτὸν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως. Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς

(a) Gen. ii. 24.

in law-suits, for all things indifferent are lawful." Granted, but it is not expedient to be brought under the power of heathen tribunals.

13. The Ap. gives a further reason against law-suits. "The subjects which afford matter for litigation are, of their own nature, only of trivial value; they are ordinarily but matters connected with food and bodily aliments destined for the maintenance of human life, and are, in the next place, but of short duration; hence, Christians, destined for a glorious immortality, should under-

value them." M'E. This leads him to resume the subject of the preceding ch., and he goes on to shew that fornication must not be included in the class of things indifferent.

15. ἐξήγειρεν] Commonly read ἐξεγειρεῖ, with which the V. agrees.

20. δοξάσατε...θεόν] glorificate et portate Deum, V.

VII. 7. θέλω] Not used for θέλωμι or ἠθέλων, but rather, "what I desire, is, &c." Cf. Beelen Gr. Gr. p. 305.

8. ὡς κἀγὼ] scil. ἄγαμοι.

- 9 ἂν μείνωσιν ὡς καὶ γῶ. Εἰ δὲ οὐκ ἐνκρατεύονται, γαμησάτωσαν· κρείττον γὰρ ἐστὶν γαμῆσαι ἢ πυροῦσθαι.
- 10 Τοῖς δὲ γεγαμηκόσιν παραγγέλλω οὐκ ἐγὼ, ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι. Ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφίεναι. Τοῖς δὲ λοιποῖς λέγω ἐγὼ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφίετω αὐτήν. Καὶ γυνὴ ἣτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος εὐδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφίετω τὸν ἄνδρα. Ἡγιασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί· καὶ ἡγιασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἅρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν· νῦν δὲ ἁγία ἐστίν. Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωρίζεσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφή ἐν τοῖς τοιοῦτοis· ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ θεός. Τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἀνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ μὴ ἐκάστῳ ὡς μεμέρικεν ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτως περιπατεῖτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διωτάσσομαι.
- 18 Περιτετμημένος τίς ἐκλήθη; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληται τις; μὴ περιτεμενέσθω. Ἡ περιτομή οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν θεοῦ. Ἐκαστος ἐν τῇ κλήσει ἢ ἐκλήθη, ἐν ταύτῃ μενέτω. Δοῦλος ἐκλήθη; μὴ σοι μελετῶ· ἄλλ'· εἰ καὶ δύνασαι ἐλευθερος γενέσθαι, μάλλον χρησάσαι. Ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος, ἀπελευθερος κυρίου ἐστί· τίν' ὁμοίως καὶ ὁ ἐλευθερος κληθεὶς, δοῦλός ἐστιν Χριστοῦ. Τιμῆς ἡγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. Ἐκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ θεῷ.
- 25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω· γνώμην δὲ

14. ἡγιασται] i.e., a sort of extrinsic sanctity (Bp. M'E.) is communicated to the unbelieving party (as predisposing him to the faith), where he does not interfere with Christian practices, or with the Christian education of the children. ἐν τῷ ἀδελφῷ, *per virum fidelem*, V. ἐπεὶ ἔρα, since otherwise it would follow (supposing a separation), that the children would be unclean (ἀκάθαρτα), from the Pagan education they would, probably, in that case, receive.

15. χωρίζεται] This is understood by canonists to apply, not only to the infidel party's physically leaving the other, but also to that moral departure, which would be implied in attempting to pervert from the faith, or to lead into mortal sin, the other party. ἐν τοῖς

τοιοῦτοis, *in such cases*. ἐν εἰρήνῃ, i.e., "in a state of peace."

16. τί γὰρ οἶδας] Replies to an objection founded on the chance of effecting a conversion. It is too uncertain to bind the other party to remain in the case in question.

17. εἰ μὴ] "unless," i.e., in concluding the subject, the Ap. gives a general rule, as though: "I have no more to say, except &c."

18. ἐπισπάσθω] "procure uncircumcision," attempt to be as though he were uncircumcised, or affect Gentile manners.

21. μάλλον χρησάσαι] *use it rather*, i.e., prefer rather to remain in slavery.

25. πιστὸς εἶναι] The inf. expresses the effect of the mercy he had received.

26 δίδωμι ὡς ἡλεημένος ὑπὸ κυρίου πιστὸς εἶναι. Νομίζω οὖν τοῦ-
 27 τῷ καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώ-
 28 πῳ τὸ οὕτως εἶναι. Δέδεται γυναικί; μὴ ζητεῖ λύσιν· λέλυσαι
 29 ἀπὸ γυναικός; μὴ ζητεῖ γυναῖκα. Ἐὰν δὲ καὶ γαμήσης, οὐχ
 30 ἡμαρτε· καὶ ἐὰν γήμῃ παρθένος, οὐχ ἡμαρτε· θλίψιν δὲ τῇ συρ-
 31 κὶ ἔξουσιν οἱ τοιοῦτοι, ἐγὼ δὲ ὑμῶν φειδομαι. Τοῦτο δὲ φημι,
 32 ἀδελφοί· ὁ καιρὸς συνεσταλμένος ἐστίν· τὸ λοιπὸν ἵνα καὶ οἱ ἔχον-
 33 τες γυναῖκας, ὡς μὴ ἔχοντες ᾧσι. Καὶ οἱ κλαίοντες, ὡς μὴ κλαί-
 34 οντες· καὶ οἱ χαίροντες, ὡς μὴ χαίροντες· καὶ οἱ ἀγοράζοντες,
 35 ὡς μὴ κατέχοντες. Καὶ οἱ χρώμενοι τὸν κόσμον, ὡς μὴ κατα-
 36 χρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. Θέλω δὲ
 37 ὑμᾶς ἀμερίμους εἶναι· ὁ ἀγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς
 38 ἀρέσῃ τῷ κυρίῳ. Ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς
 39 ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται. Καὶ ἡ γυνὴ ἡ ἀγαμος καὶ ἡ
 40 παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἀγία καὶ τῷ σώματι καὶ
 41 τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ πῶς ἀρέσῃ τῷ ἀνδρί. Τού-
 42 το δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω· οὐχ ἵνα βρόχον ὑμῖν
 43 ἐπιβαλῶ, ἀλλὰ πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ κυρίῳ ἀ-
 44 περισπᾶσθως. Εἰ δὲ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νο-
 45 μίζει, ἐὰν ἡ ὑπεράκμος, καὶ οὕτως ὀφείλει γίνεσθαι· ὁ θέλει
 46 ποιεῖτω, οὐχ ἁμαρτάνει· γαμεῖτωσαν. Ὅς δὲ ἔσθηκεν ἐν τῇ καρ-
 47 διά αὐτοῦ ἐδραῖος, μὴ ἔχων ἀνάγκην, ἐξουσίου δὲ ἔχει περὶ τοῦ
 48 ἰδίου θελήματος, καὶ τοῦτο κέκριεν ἐν τῇ καρδίᾳ τηρεῖν τὴν ἐαν-
 49 τοῦ παρθένον, καλῶς ποιήσει. Ὡστε καὶ ὁ γαμίζων τὴν παρ-
 50 θένον ἑαυτοῦ, καλῶς ποιήσει· καὶ ὁ μὴ γαμίζων, κρείσσον ποιή-
 51 σει. Γυνὴ δέδεται, ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοι-
 52 μηθῇ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ὥς θέλει γαμηθῆναι· μόνον ἐν κυρίῳ.
 53 Μακάριωτέρα δὲ ἐστὶν ἐὰν οὕτως μείνῃ κατὰ τὴν ἐμὴν γνώμην· δοκῶ
 54 γὰρ καὶ γὼ πνεῦμα θεοῦ ἔχειν.

ΚΕΦ. Η. (8).

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἶδαμεν ὅτι πάντες γινώσκουσιν ἔχο-
 2 μεν ἢ γινώσκουσιν φυσιοῖ, ἢ δὲ ἀγάπη οἰκοδομεῖ. Εἴ τις δοκεῖ ἐργω-

26. ἀνάγκην] viz., the cares and troubles of the world induced by the married state.

31. καταχρώμενοι] This comp. of κατὰ means the full, or immoderate use of anything. παράγει, passeth away, like the successive scenes in a theatrical exhibition.

35. βρόχον] Metaphor taken from the use of a noose or lasso, in hunting.

36. τὴν παρθένον] i.e., his virgin daughter. γαμεῖτω scil. ἡ παρθένος.

VIII. 1. εἰδωλοθύτων] Means the remnants of the meats, &c., offered to idols, which were eaten elsewhere, and sometimes sold in the market.

πάντες] we all, i.e., the more instructed, as opposed to the weaker and scrupulous brethren. γινώσκουσιν, know-ledge, because natural reason dictates

- 3 κέναι τι, οὐπω ἔγνω καθὼς δεῖ γινώναι. Εἰ δέ τις ἀγαπᾷ τὸν
 4 θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. Περὶ τῆς βρώσεως οὖν τῶν εἰ-
 δωλοθύτων, οἶδαμεν ὅτι οὐδὲν εἰδῶλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς
 5 θεὸς εἰ μὴ εἷς. Καὶ γὰρ εἶπερ εἰσὶν λεγόμενοι θεοί, εἴτε ἐν
 οὐρανῷ, εἴτε ἐπὶ γῆς· ὥσπερ εἰσὶν θεοὶ πολλοὶ, καὶ κύριοι πολ-
 6 λοί. Ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς
 αὐτόν· καὶ εἷς κύριος Ἰησοῦς Χριστός, δι' ὃν τὰ πάντα, καὶ ἡμεῖς
 7 δι' αὐτοῦ. Ἀλλ' οὐκ ἐν πάσιν ἡ γνώσις· τινὲς δὲ τῇ συνηθείᾳ* ἕως
 ἄρτι τοῦ εἰδώλου, ὡς εἰδωλόθυτον ἐσθίουσιν· καὶ ἡ συνειδήσις αὐ-
 8 τῶν ἀσθενῆς οὐσα μολύνεται. Βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ
 θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ὑστερούμεθα· οὔτε ἐὰν φάγωμεν, πε-
 9 ρισσεύομεθα. Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομ-
 10 μα γένηται τοῖς ἀσθενέσιν. Ἐὰν γὰρ τις ἴδῃ τὸν ἔχοντα γινώ-
 σιν, ἐν εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνειδήσις αὐτοῦ ἀσθενοῦς
 11 οὗτος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθута ἐσθίειν; Ἀπόλλυ-
 νται γὰρ ὁ ἀσθενὴς ἐν τῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς ἀπέ-
 12 θανεν. Οὕτως δὲ ἀμαρτάνοντες εἰς τοὺς ἀδελφούς, καὶ τύπτον-
 τες αὐτῶν τὴν συνειδήσιν ἀσθενοῦσαν, εἰς Χριστὸν ἀμαρτάνετε.
 13 Διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς
 τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

ΚΕΦ. Θ. (9).

- 1 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύ-
 2 ριον ἡμῶν ἐώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστέ ἐν κυρίῳ; Εἰ
 ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ· ἡ γὰρ σφρα-
 3 γίς μου τῆς ἀποστολῆς ὑμεῖς ἐστέ ἐν κυρίῳ. Ἡ ἐμὴ ἀπολογία
 4 τοῖς ἐμὲ ἀνακρίνουσιν, ἐστὶν αὕτη. Μὴ οὐκ ἔχομεν ἐξουσίαν φα-

* συνειδήσει.

the truth of what faith teaches in the matter. ἡ γνώσις...αὐτοῦ, in v. 3, parenthetical.

4. οὐδέν] "a nothing," a mere empty shadow representing a thing, which, as god, has no existence.

5. ὥσπερ] i.e., "as in fact there are, in the opinion of the pagans."

7. τῇ συνειδήσει*...τοῦ εἰδ.] Gen. of object, "with their conscience embarrassed about the idol." The dat. is the dat. *normæ*, the rule, mode, or manner in which a person acts.

10. εἰδωλίῳ] "an idol's temple," al. εἰδωλείῳ. So *Θησεῖον*, the temple of

Theseus, &c. Estius, however, interprets it: "a place where idolothytes are set out to be eaten," because of the improbability of the Christians eating in an idol's temple, and of St. Paul not more severely reproving them had they done so.

IX. 5. ἀδελφὴν γυναῖκα] *mulierem sororem*, Vulg. The constr. is like that in Acts, vii. 2, *ἄνδρες ἀδελφοί*. The Ap. refers to the custom of Christian matrons attending as sisters upon the apostles, and providing them with necessary support and comforts. Our Lord's life affords a similar example, Luke, viii. 3. ἀδελφ. τοῦ κυρ.] Cf. Mat. xii. 46.

5 γαίην καὶ πιεῖν; Μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναικα πε-
 6 ρίου, καὶ Κηφᾶς; Ἡ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξου-
 7 σίαν μὴ ἐργάζεσθαι; Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς
 φυτεύει ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ποι-
 8 μαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;
 9 γει; Ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται^(*) οὐ κηνώσεις βοῦν
 10 ἀλοῶντα· μὴ τῶν βοῶν μέλει τῷ θεῷ; Ἡ δι' ἡμᾶς πάντως λέ-
 11 γει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀρο-
 12 τριᾶν· καὶ ὁ ἀλοῶν, ἐπ' ἐλπίδι τοῦ μετέχειν. Εἰ ἡμεῖς ὑμῖν τὰ
 πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερί-
 12 σομεν; Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡ-
 13 μεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέ-
 14 γομεν, ἵνα μὴ τινα ἐγκοπὴν δώμεν τῷ εὐαγγελίῳ τοῦ Χρισ-
 15 τοῦ. Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι, τὰ ἐκ τοῦ ἱεροῦ ἐσ-
 θίουσιν; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες, τῷ θυσιαστηρίῳ συμ-
 14 μερίζονται; Οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον κατ-
 15 ἀγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν. Ἐγὼ δὲ οὐ κέχρημαι οὐ-
 δενὶ τούτων.

Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτως γένηται ἐν ἐμοί· καλὸν
 γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου οὐδεὶς κενώσῃ.
 16 Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι καύχημα· ἀναγκη γάρ
 17 μοι ἐπείκειται· οὐαὶ γάρ μοι ἐστὶν εἰ μὴ εὐαγγελίσωμαι. Εἰ γὰρ
 ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίσ-
 18 τευμαι. Τίς οὖν μοι ἐστὶν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδά-
 πανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρησασθαι τῇ ἐξου-
 19 σίᾳ μου ἐν τῷ εὐαγγελίῳ. Ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν

(a) Deut. xxv. 4.

6. οὐκ ἔχομεν ἐργ.] The V. has *non habemus potestatem hoc operandi?*

8. κατὰ ἄνθρ.] i.e., upon merely human arguments.

10. δι' ἡμᾶς] *for our sakes*, i.e., the sake of the apostles. ἐγράφη, viz., the passage just quoted. ἐπ' ἐλπίδι, the ἐπὶ here implies the terms or condition in which one acts.

12. ὑμῶν] Gen. of object, *power over you*.

15. οὐδενὶ τούτων] "none of these arguments," which he had adduced from authority, reason, and example. ἔγραψα, the epistolary aorist (cf. ch. v. 9) used as the past tenses are similarly in

Latin, because, at the time the letter is received, the action referred to is past. ἐν ἐμοί, "in my case." οὐδεὶς, usually read ἵνα τις, and so V.

17. The meaning of the Ap. is, that even if he preached the Gospel unwillingly, the office of dispensing it, with which he was entrusted, must be respected. πεπίστευμαι, cf. Acts, xxi. 8.

18. ἵνα] With fut. ind. instead of conj., in order (like ὅπως in the same constr.) to express definitely the possible realization of the proposed end. Cf. Jelf. Gr. Gr. § 811. ἀδάπανον θήσω, *deliver without charge*. καταχρ. cf. ch. vii. 31.

- 20 ἔμμαντόν ἐδοῦλῳσα, ἵνα τοὺς πλείονας κερδήσω. Καὶ ἐγενόμην τοῖς
 21 ἰουδαίοις ὡς ἰουδαῖος, ἵνα ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς
 22 ὑπὸ νόμον, μὴ ὦν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδή-
 23 σω. Τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ, ἀλλ' ἔννομος
 24 Χριστοῦ ἵνα κερδανῶ τοὺς ἀνόμους. Ἐγενόμην τοῖς ἀσθενέσιν
 25 ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα
 26 ἵνα πάντως τινὰς σώσω. Πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα
 27 συνκοινωνῶς αὐτοῦ γένημαι. Οὐκ οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέ-
 28 χοντες, πάντες μὲν τρέχουσιν, εἰς δὲ λαμβάνει τὸ βραβεῖον;
 29 οὕτως τρέχετε, ἵνα καταλάβητε. Πᾶς δὲ ὁ ἀγωνιζόμενος, πάν-
 30 τα ἐγκρατεύεται, ἐκεῖνοι μὲν οὖν ἵνα φθαρτὸν στέφανον λάβωσιν·
 31 ἡμεῖς δὲ, ἀφθαρτον. Ἐγὼ τοίνυν οὕτως τρέχω, ὡς οὐκ ἀδήλως·
 32 οὕτως πυκτεύω, ὡς οὐκ ἀέρα δέρων. Ἀλλὰ ἵπνωπιázω μου τὸ
 33 σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος
 34 γένημαι.

ΚΕΦ. Ι. (10).

- 1 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάν-
 2 τες ὑπὸ τὴν νεφέλην ἦσαν· καὶ πάντες διὰ τῆς θαλάσσης διήλθον.
 3 Καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφελῇ καὶ ἐν τῇ
 4 θαλάσσῃ. Καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον. Καὶ
 5 πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπιον γὰρ ἐκ πνευμα-
 6 τικῆς ἀκολουθούσης πέτρας· ἡ πέτρα δὲ ἦν ὁ Χριστός. Ἀλλ' οὐκ
 7 ἐν τοῖς πλείοσιν αὐτῶν ἠὲ δόκησεν ὁ θεός· κατεστρώθησαν γὰρ ἐν

21. ἀνόμοις] "those without the law," i.e., the Gentiles. In the next v. for πάντως τινὰς, the reading foll. by the V. is πάντας.

24. σταδί[φ] Referring to the games in use among the Greeks. With one of the most celebrated of these celebrations, the Isthmian, the Corinthians, from their position, would be familiar.

25. ἐγκρ.] Cf. Hor. A. P. 412. "Qui studet optatam cursu contingere metam, Multa tulit fecitque puer, sudavit et alsit."

26. ὡς ἀδήλως] "not as though without a certain object."

27. ἵπνωπιázω] lit. "beat about the face, so as to make it black and livid," but applied to bruises on any part of the body. Cf. Luke, xviii. 5.

X. 1-14. The Ap. continues the subject opened in v. 23-27 of the preceding

ch. (viz. the necessity of striving for the heavenly prize, and the risk of losing it), by showing, in the case of the ancient Israelites, that those who have received great benefits from God may still be cast away. τὴν νεφ., the art. as the reader had so often heard of the cloud spoken of.

2. εἰς τὸν Μωϋσῆν] i.e., "were initiated by a semblance of baptism into the Mosaic religion. Cf. Rom. vi. 3.

4. ἀκολουθούσης] Because streams from it accompanied their journey, till they reached a place where there was an abundant supply. This interpretation is founded on Ps. lxxvii. 16, and civ. 41. πέτρας, probably the rock Horeb in Raphidim from which water issued when Moses struck it, in the first year of the Israelites journeying in the desert. Exod. xvii. 6.

6 τῇ ἐρήμῳ. Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡ-
 7 μᾶς ἐπιθυμητὰς κακῶν, ^(a) καθὼς καὶ οἱ ἐπέθυμῃσαν. Μηδὲ εἰ-
 δωλολάτραι γίνεσθε, καθὼς τινες αὐτῶν ὥσπερ γέγραπται· ^(b) ἐκά-
 8 θισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν. Μηδὲ πορ-
 νεύωμεν, ^(c) καθὼς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπесαν μὴ ἡμέρᾳ
 9 εἰκοσιτρεῖς χιλιάδες. Μηδὲ ἐκπειράζωμεν τὸν κύριον, ^(d) καθὼς τι-
 10 νες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὀφειῶν ἀπώλλυντο. Μηδὲ γογγ-
 γύζετε, ^(e) καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ
 11 ὀλοθρευτοῦ. Ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις· ἐγράφη δὲ
 12 ὥστε ὁ δοκῶν ἐστάναι, βλέπῃ μὴ πέσῃ. Πειρασμὸς ὑμᾶς οὐκ
 13 εἴληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει πει-
 ρασθῆναι ὑμᾶς ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν
 14 ἐκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν.
 15 Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας.
 16 Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὃ φημι. Τὸ ποτήριον τῆς εὐ-
 17 λογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χρισ-
 18 τοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χρισ-
 19 τοῦ ἐστίν; Ὅτι εἷς ἄρτος, ἓν σῶμα, οἱ πολλοὶ ἐσμεν· οἱ γὰρ
 20 πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. Βλέπετε τὸν Ἰσραὴλ κα-
 21 τὰ σάρκα· οὐχὶ οἱ ἐσθίουσες τὰς θυσίας, κοινωνοὶ τοῦ θυσιωστη-
 22 ρίου εἰσιν; Τί οὖν φημι; ὅτι εἰδωλόθυτον, τί ἐστίν; ἢ ὅτι εἰ-
 23 δωλον τί ἐστίν; Ἀλλ' ὅτι ἃ θύουσιν, δαιμονίοις καὶ οὐ θεῷ
 24 θύουσιν· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. Οὐ
 δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε
 τραπέζης κυρίου μετέχειν, καὶ τραπέζης δαιμονίων. Ἡ παραζηλοῦμεν
 τὸν κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμέν;
 23 Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν,
 24 ἀλλ' οὐ πάντα οἰκοδομεῖ. Μηδεὶς τὸ ἑαυτοῦ ζητεῖτω, ἀλλὰ τὸ

(a) Num. xi. 4.

(b) Exod. xxxii. 4-6.

(c) Num. xxv. 1-9.

(d) Num. xxi. 6.

(e) Num. xvi. 41-49.

9. ἐκπειρ. τὸν κ.] Χριστόν, Compl. with V., i.e., make trial of his power by provoking him, cf. v. 22. ἐπείρασαν, scil. τὸν κύριον [Χριστόν], usually understood of the angel to whom was committed the guidance of the people in the desert, and who represented the person of our Lord.

13. οὐκ εἴληφεν] non apprehendat, V. ἀνθρώπινος, human, i.e., ordinary, common amongst men.

16. τὸ ποτήριον...τὸν ἄρτον] By attr. for the nom. Cf. Mat. xxi. 42.

17. ἐκ τοῦ ἑνὸς ἄρτου] Because it has become the body of Christ, which is but one. The usual constr. of μετέχω is with the gen. simply.

18. κατὰ σάρκα] As distinguished from the spiritual Israel, i.e., Christians.

19. Cf. ch. viii. 4.

21. This is not inconsistent with the view taken in ch. viii. The question here concerns the eating of idolothytes, where it would cause scandal, as implying the participation in a religious rite.

22. παραζηλοῦμεν] Rom. x. 19.

25 τοῦ ἐτέρου. Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνα-
 26 κρίνοντας διὰ τὴν συνείδησιν. Τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλή-
 27 ρωμα αὐτῆς. (f) Εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πο-
 28 ρεῦσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνον-
 29 τεσ διὰ τὴν συνείδησιν. Ἐὰν δέ τις ὑμῖν εἴπῃ· τοῦτο ἱερόθυτον
 30 ἐστίν, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μὲνύσαντα, καὶ τὴν συνείδησιν.
 31 Συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἐτέρου· ἵνα
 32 τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; Εἰ
 30 ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;
 31 Εἴτε οὖν ἐσθίετε, εἴτε πίνετε, εἴτε τι ποιεῖτε, πάντα εἰς δο-
 32 ξαν θεοῦ ποιεῖτε. Ἀπρόσκοποι καὶ ἰουδαίοις γίνεσθε καὶ ἔλ-
 33 λησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ. Καθὼς κἀγὼ πάντα πᾶσιν
 ἀρέσκω, μὴ ζητῶν τὸ ἑμαυτοῦ σύμφορον, ἀλλὰ τὸ τῶν πολλῶν,
 ἵνα σωθῶσιν.

ΚΕΦ. ΙΑ. (11).

1 **Μ**ιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ. Ἐπαιῶ δέ
 2 ὑμᾶς, ὅτι πάντα μου μέμνησθε, καὶ καθὼς παρέδωκα ὑμῖν, τὰς
 3 παραδόσεις κατέχετε. Θέλω δὲ ὑμᾶς εἰδέναι ὅτι παντὸς ἀνδρός
 4 ἡ κεφαλὴ ὁ Χριστός ἐστιν· κεφαλὴ δὲ γυναικὸς, ὁ ἀνὴρ· κεφα-
 5 λὴ δὲ τοῦ Χριστοῦ, ὁ θεός. Πᾶς ἀνὴρ προσευχόμενος ἢ προφη-
 6 τεύων κατὰ κεφαλῆς ἔχων, καταισχύνει τὴν κεφαλὴν αὐτοῦ. Πᾶ-
 7 σα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κε-
 8 φαλῇ, καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἐν γὰρ ἐστίν καὶ τὸ αὐ-
 9 τὸ τῇ ἐξυρημένῃ. Εἰ γὰρ οὐ κατακαλύπτεται γυνὴ, καὶ κειραίσ-
 10 θω, ἢ ξυράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυράσθαι,
 11 κατακαλυπτέσθω. Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι
 12 τὴν κεφαλὴν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀν-
 13 δρός ἐστίν. Οὐ γὰρ ἐστίν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός.
 14 Καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναικα, ἀλλὰ γυνὴ διὰ τὸν

(f) Ps. xxiii. 1.

25. μακέλλῳ] *the shambles*, the Lat. *macellum*, which probably comes from the Greek.

XI. 2. πάντα] "as to all things." The acc. defines the extent of the operation of the verb.

3, 4. The Ap. proceeds to reply to a question on which he had apparently been consulted by the Corinthians, as

to the propriety of women appearing in church with heads uncovered. ἔχων, τι.

5. προφητεύουσα] Cf. Acts, xxi. 9. Women are prohibited from speaking at all in the church, ch. xiv. 34; here those who spoke are censured for a different reason. ἕν...τὸ αὐτό, "she is one and the same with one that is

- 10 ἄνδρα. Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς,
 11 διὰ τοὺς ἀγγέλους. Πλὴν οὕτε γυνὴ χωρὶς ἀνδρὸς, οὕτε ἀνὴρ χω-
 12 ρὶς γυναῖκος, ἐν κυρίῳ. Ὡς περ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὗ-
 13 τως καὶ ὁ ἀνὴρ διὰ τῆς γυναῖκος· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. Ἐν
 14 ὑμῖν αὐτοῖς κρίνατε, πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ
 15 θεῷ προσέυχεσθαι; Οὐδὲ ἡ φύσις αὐτῇ διδάσκει ὑμᾶς, ὅτι ἀνὴρ
 16 μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν. Γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐ-
 17 τῇ ἐστίν, ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ. Εἰ δέ τις
 18 δόκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐ-
 19 δὲ αἱ ἐκκλησίαι τοῦ θεοῦ. Τοῦτο δὲ παραγγέλλων οὐκ ἐπαινῶν, ὅτι
 20 οὐκ εἰς τὸ κρεῖσσον, ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε.
 21 Πρῶτον μὲν γὰρ συνηρχομένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω
 22 σχίσματα ἐν ὑμῖν ὑπάρχειν· καὶ μέρος τι πιστεύω. Δεῖ γὰρ καὶ
 23 αἵρέσεις ἐν ὑμῖν εἶναι, ἵνα καὶ οἱ δόκιμοι φανεροὶ γένωνται ἐν
 24 ὑμῖν. Συνηρχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστιν κυριακὸν
 25 δεῖπνον φαγεῖν. Ἐκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν
 26 τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. Μὴ γὰρ οἰκίας οὐκ
 27 ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ θεοῦ κατα-
 28 φρονεῖτε, καὶ καταισχύnete τοὺς μὴ ἔχοντας; τί εἶπω ὑμῖν;
 29 ἐπαινῶ ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. Ἐγὼ γὰρ παρέλαβον ἀπὸ
 30 τοῦ κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος ἐν τῇ νυκτὶ ἡ
 31 παρεδίδοτο, ἔλαβεν ἄρτον. Καὶ εὐχαριστήσας ἐκλάσεν, ἐν
 32 εἶπεν* τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτὸ
 33 εἰς τὴν ἐμὴν ἀνάμνησιν. Ὡσαύτως καὶ τὸ ποτήριον, μετὰ κτε
 34 δειπνήσαι, λέγων· τοῦτο τὸ ποτήριον, ἡ καινὴ διαθήκη ἐστὶν αἰ

* Add. Ἀδβερε, φάγετε.

shaven," i.e., "just as if she were, &c." 6. *χειράσθω*, let her be shorn, i.e., she might as well be shorn.

10. *ἐξουσίαν*] a power, i.e., by metonymy, "a veil," as the symbol of the authority to which she is subjected, the thing signified for the sign. ἀγγέλους, i.e., out of reverence for the angelic spirits who are present at the holy sacrifice.

17. *παραγγέλλων*] We should probably read *παραγγέλλω* (V. *præcipio*). οὐκ εἰς τὸ κρ., i.e., not for your spiritual advantage, but rather to your detriment.

20. *κυριακὸν δεῖπνον*] i.e., "when you so assemble, it is not to eat the Lord's supper, but rather something quite different." The Lord's supper the Ap. here speaks of is not to be understood of the Holy Eucharist, but of the

agape, a feast partaken of in the primitive church, in commemoration of the Paschal, and of the ordinary supper of which our Lord partook previously to instituting the Holy Eucharist. Cf. Mat. xxvi. 29; John, xiii. 2. These *agapæ*, according to their primitive institution (which the Ap. enforces), were shared in by rich and poor in common. The former, however, had been in the habit of bringing separate suppers for themselves, and indulging in these to excess, thus wounding the feelings of the poor, and rendering themselves unworthy partakers of Holy Communion which, at that time, appears to have followed the *agapæ*. These abuses the Ap. reproves.

24. *εὐχαριστήσας*] Cf. Mat. xxvi. 26. After *ὁμῶν* most codd. add *κλώ-μενον*, Vulg. *quod...tradetur*.

τῷ ἐμῷ αἵματι τοῦτο ποιεῖτε ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν
 26 ἀνάμνησιν. Ὅσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ πο-
 27 τήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι
 28 οὗ ἔλθῃ. Ὡστε ὅς ἂν ἐσθίῃ τὸν ἄρτον, ἢ πίνη τὸ ποτήριον τοῦ
 29 κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ
 30 κυρίου. Δοκιμαζέτω δὲ ἄνθρωπος ἑαυτὸν, καὶ οὕτως ἐκ τοῦ ἄρ-
 31 του ἐσθιέτω, καὶ ἐκ τοῦ ποτηρίου πινέτω. Ὁ γὰρ ἐσθίων καὶ
 32 πίνων,* κρίμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα.†
 33 Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι, καὶ κοιμῶν-
 34 ται ἱκανοί. Εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα. Κρι-
 35 νόμενοι δὲ ὑπὸ τοῦ κυρίου, παιδευόμεθα ἵνα μὴ σὺν τῷ κόσμῳ
 36 κατακριθῶμεν. Ὡστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν,
 37 ἀλλήλους ἐκδέχεσθε. Εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
 κρίμα συνέρχῃσθε· τὰ δὲ λοιπὰ, ὡς ἂν ἔλθω, διατάξομαι.

ΚΕΦ. ΙΒ. (12).

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν.
 2 Οἴδατε ὅτι ὅτε ἔζη ἡτε, πρὸς τὰ εἶδωλα τὰ ἄφωνα ὡς ἀνῆγεσθε
 3 ἀπαγόμενοι. Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν πνεύματι θεοῦ λα-
 4 λῶν, λέγει ἀνάθεμα Ἰησοῦς· καὶ οὐδεὶς δύναται εἰπεῖν κύριος
 5 Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ. Διαιρέσεις δὲ χαρισμάτων εἰ-
 6 σιν, τὸ δ' αὐτὸ πνεῦμα. Καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐ-
 7 τὸς κύριος. Καὶ διαιρέσεις ἐνεργημάτων εἰσιν, καὶ ὁ αὐτὸς θεὸς ὁ
 8 ἐνεργῶν ἐστίν† τὰ πάντα ἐν πάσιν. Ἐκίστῳ δὲ δίδοται ἡ φανέρω-
 9 σις τοῦ πνεύματος πρὸς τὸ συμφέρον. Ὡς μὲν γὰρ διὰ τοῦ πνεύ-
 10 ματος δίδοται λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως, κατὰ τὸ

* Add. ἀναξίως.

† Add. τοῦ κυρίου.

‡ ὁ δὲ αὐτός ἐστι Θεός, ὁ ἐνεργῶν.

27. ἡ πίνῃ] or drink, rendered corruptly in the Protestant version, "and drink." ἔνοχος, guilty of, with gen. For the usage with dat. cf. Mat. v. 22.

XII. In this and the two following chapters the Ap. instructs the Corinthians concerning the gifts of the Holy Ghost.

1. πνευματικῶν] spiritual things, i.e., "gifts," though it might mean "persons."

2. ὅτι ὅτε] Here there is an anacoluthon, ὅτι being exchanged for ὡς, before ἀνῆγεσθε. But the common reading there gives ὡς ἂν ἡγεσθε, with V. prout ducebamini. In the latter case,

the two constructions, with ὅτι and ὅτε are blended.

4. χαρισμάτων] graces, i.e., the gratiae gratis datae, as the gift of tongues, &c.

5. διακονιῶν] ministries, a general term; the apostolate, episcopate, diaconate, &c.

6. ἐνεργημάτων] The faculties of working splendid miracles.

7. ἡ φανέρωσις] the manifestation, i.e., the gift by which the power of the Holy Ghost is manifested in each case respectively.

8. λόγος σοφίας] The faculty of explaining the highest mysteries of the faith by the highest principles: γνώ-

- 9 αὐτὸ πνεῦμα. Ἐτέρω πίστις, ἐν τῷ αὐτῷ πνεύματι· ἄλλω δὲ χα-
 10 ρίσματα ἰαμάτων, ἐν τῷ ἐνὶ πνεύματι. Ἄλλω δὲ ἐνεργήματα
 11 γένη γλωσσῶν.* Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦ-
 12 μα, διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. Καθάπερ γὰρ τὸ
 σῶμα ἐν ἑστίν, καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ
 σώματος, πολλὰ ὄντα, ἐν ἑστίν σῶμα· οὕτως καὶ ὁ Χριστός.
 13 Καὶ γὰρ ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθη-
 μεν· εἴτε ἰουδαῖοι, εἴτε Ἕλληνες, εἴτε δοῦλοι, εἴτε ἐλεύθεροι· καὶ πάντες
 ἐν πνεύμα ἐποτίσθημεν.
 14 Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἐν μέλος, ἀλλὰ πολλά. Ἐὰν
 15 εἴπῃ ὁ πούς· ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ
 16 παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; Καὶ ἐὰν εἴπῃ τὸ οὖς· ὅτι
 οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ τοῦ σώματος· οὐ παρὰ τοῦτο
 17 οὐκ ἔστιν ἐκ τοῦ σώματος; Εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ
 18 ἡ ἀκοή; εἰ ὅλον ἀκοή, ποῦ ἡ ὁσφρησις; Νῦν δὲ ὁ θεὸς ἔθετο τὰ
 19 μέλη, ἐν ἑκάστῳ αὐτῶν ἐν τῷ σώματι, καθὼς ἠθέλησεν. Εἰ δὲ
 20 ἦν τὰ πάντα ἐν μέλος, ποῦ τὸ σῶμα; Νῦν δὲ πολλά μέλη, ἐν
 21 δὲ σῶμα. Οὐ δύναται δὲ ὁ ὀφθαλμός εἰπεῖν τῇ χειρὶ· χρεῖαν σου
 οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν· χρεῖαν ὑμῶν οὐκ ἔχω.
 22 Ἀλλὰ πολλῶ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος ἀσθενέ-
 23 τερα ὑπάρχειν, ἀναγκαιὰ ἑστίν. Καὶ ἃ δοκοῦμεν ἀτιμότερα εἶ-
 ναι τοῦ σώματος, τοῦτοις τιμὴν περισσotέρην περιτίθεμεν· καὶ

* Add. ἄλλω δὲ ἐρμηνεία γλωσσῶν.

sews, of explaining the things of faith by the medium of human reason, e.g., by the application of secular philosophy, and comparisons drawn from human things.

9. *πίστις*] The faith enabling to work miracles, not the theological virtue of faith.

10. *δυνάμειον*] Splendid miracles, such as raising the dead. *διακρίσεις*, the power of discerning whether what profess to be prophetic revelations come from God, or from a human or demoniac spirit.

12. Compare the apologue of Menenius Agrippa, Livy, ii. 32.

13. *εἰς ἐν πνεῦμα*] "with one spirit," so as to partake of one spirit.

ἐποτίσθημεν] "may either be understood of the spiritual potation of the Holy Spirit, wherewith we were all drenched in baptism; or of the draught of the grace of the Holy Spirit, the

draught of the Spirit of Christ, by the potation of the eucharistic chalice." Tr. Exp. The latter interpretation is preferred by Estius, who shows that it would not at all justify the conclusion of the sectaries that the Chalice of the Lord's blood is to be given to all the faithful. "For St. Paul does not speak of what must necessarily be done, but of what was done in his time; although even then necessity itself made exception in certain cases." Bp. M'E. observes: "The administering of it (the adorable Eucharist) under the one species or the other, or under both, is a point of discipline which may vary at different times, according to the will of the church."

19. *τὰ πάντα*] "all the members collectively." 22. *ἀσθενέστερα*, i.e., the less solid parts, as the brain and intestines. 23. *τιμὴν*, i.e., by covering them

24 τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην περισσοτέραν ἔχει. Τὰ δὲ εὐσ-
 25 χήμονα ἡμῶν, οὐ χρεῖαν ἔχει· ἀλλὰ ὁ θεὸς συνεκέρμασεν τὸ σῶ-
 26 μα, τῷ ὑστερουμένῳ τι περισσότερον δοῦς.* Ἵνα μὴ ἡσχίσμα ἐν
 27 τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη.
 28 Καὶ εἴ τι πάσχει ἐν μέλος, συνπάσχει πάντα τὰ μέλη· εἴτε
 29 δοξάζεται μέλος, συνχαίρει πάντα τὰ μέλη. Ὑμεῖς δέ ἐστε
 30 σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους. Καὶ οὗς μὲν ἔθετο ὁ θεὸς
 31 ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφῆτας, τρίτον
 διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων, ἀν-
 29 τιλήμψεις, κυβερνήσεις, γένη γλωσσῶν. Μὴ πάντες, ἀπόστο-
 30 λοι; μὴ πάντες, προφῆται; μὴ πάντες, διδασκαλοι; μὴ πάν-
 31 τες, δυνάμεις; Μὴ πάντες χαρίσματα ἔχουσιν ἰαμάτων; μὴ
 πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμνεύουσιν; Ζηλοῦτε
 δὲ τὰ χαρίσματα τὰ μείζονα· καὶ ἐτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν
 δείκνυμι.

ΚΕΦ. ΙΓ. (13).

1 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,
 2 ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἡχῶν, ἢ κύμβαλον ἀλαλά-
 3 ζον. Καὶ εἰ ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
 4 πᾶσαν τὴν γνῶσιν, καὶ ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεθισ-
 5 τάναι, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. Ἐὰν ψωμίζω πάντα τὰ
 6 ὑπάρχοντά μου, καὶ ἂν παραδῶ τὸ σῶμά μου ἵνα καθήσωμαι,
 7 ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ,
 8 χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ, οὐ περπερεύεται, οὐ φυσιοῦ-
 9 ται. Οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὸ μὴ ἐαυτῆς, οὐ παροξύνεται,

* τῷ ὑστεροῦντι περισσοτέραν δοῦς τιμὴν.

the most carefully. 24. τὰ εὐσχ., as the face and hands. 26. πάντα τὰ μέλη, "all the members severally." Contrast this with v. 19. 27. ἐκ μέρους, "in part," i.e., particular members. The V. reading is: ἐκ μέλους, *de membro*, i.e., "depending on a member," or, mutually dependent. 28. οὗς μὲν...πρῶτον, change of constr. where οὗς δὲ would be expected in the apodosis. δυνάμεις, "miracles" put for the workers of them, the abstr. for concrete, and so the others mentioned. ἀντιλήμψεις, *helps*, persons who aid the afflicted; κυβερνήσεις, *governments*, persons who can administer the temporal affairs of the church. γένη γλ. After this comes in V., *inter-*

pretationes sermonum. 31. καθ' ὑπερβ. ὁδόν, *excellentiorem viam*, Vulg., "a way par excellence," viz., charity. Here the adverbial form of expression, καθ' ὑπερβ. is used almost like an adj.

XIII. 1. ἀλάλαζον] "clashing." Cf. Mark, v. 38. 2. ὄρη, cf. Mat. xxi. 21. 3. ψωμίζω, "distribute in alms," th. ψωμός, a morsel. More usually "to feed by morsels," e.g., Rom. xii. 20. 4. οὐ περπερεύεται, *non agit perperam*, V., "does not act perversely." St. Basil says the word applies to whatever is taken up, not for any necessary use, but διὰ καλλωπιτισμόν, for superfluous ornament. This would mean "makes no idle display." 5. οὐκ ἀσχ., "doth not

6 οὐ λογίζεται τὸ κακόν. Οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συναίρει
 7 δὲ τῇ ἀληθείᾳ. Πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει,
 8 πάντα ὑπομένει. Ἀγάπη οὐδέποτε πίπτει· εἴτε δὲ προφητεία
 καταργηθῇσεται, εἴτε γλώσσαι παύσονται, εἴτε γνώσις καταρ-
 9 γηθήσεται. Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφη-
 10 τεύομεν. Ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσε-
 11 ται. Ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς νήπιος,
 ἐλογιζόμην ὡς νήπιος· ὅτε ἐγενόμην ἀνὴρ, κατήργηκα τὰ τοῦ νη-
 12 πίου. Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ
 πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπι-
 13 γινώσκω καθὼς καὶ ἐπεγνώσθην. Νυνὶ δὲ μένει πίστις, ἐλ-
 πὶς, ἀγάπη, τὰ τρία ταῦτα· μέζων δὲ τούτων ἡ ἀγάπη.

ΚΕΦ. ΙΔ. (14).

1 **Δ**ιώκετε τὴν ἀγάπην, ζήλοῦτε δὲ τὰ πνευματικά· μᾶλλον δὲ
 2 ἵνα προφητεύητε. Ὁ γὰρ λαλῶν γλώσση, οὐκ ἀνθρώποις λαλεῖ,
 3 ἀλλὰ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια. Ὁ
 δὲ προφητεύων, ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
 4 παραμυθίαν. Ὁ λαλῶν γλώσση, ἐάντὸν οἰκοδομεῖ· ὁ δὲ προ-
 5 φητεύων, ἐκκλησίαν οἰκοδομεῖ. Θέλω δὲ πάντας ὑμᾶς λαλεῖν
 γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μέζων δὲ ὁ προφητεύων
 ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία
 6 οἰκοδομῇ λάβῃ. Νῦν δὲ, ἀδελφοί, ἐάν ἐλθῇ πρὸς ὑμᾶς γλώσ-

act a shameful part." This is expressed in V. by *non est ambitiosa*, as ambitious people stoop to base artifices to secure the honors they covet. οὐ λογ. τὸ κακόν, thinketh no evil, i.e., he does not hastily suspect evil (Abp. K.); gives the neighbour's actions the best construction they can admit (Bp. M'E.). 8. γινώσις, Probably in the sense of ch. xiii. Bp. M'E. paraphrases: "science based on faith shall be destroyed by the brilliant light of glory."

12. δι' ἐσόπτρου] The metallic mirrors of antiquity are to be understood, which afforded a less perfect reflection than ours of glass. ἐν αἰν. i.e., in a dark and indistinct manner.

ἐπεγνώσθην] *sicut et cognitus sum*, V., "even as I was known," viz., from all eternity by God. Estius gives this as a probable sense: "Then, when the image shall have reached its exemplar;

I shall know in that degree of perfection, to which from eternity I was foreknown and predestined by God."

XIV. 1. προφητεύητε] To be understood not only of predicting future events, but of teaching the mysteries of the faith and the Scr., and explaining their hidden senses. 2. ἀκούει, i.e., so as to understand. 4. ἐκκλησίαν, Vulg., with codd. F. G. adds θεοῦ. 5. ἐκτὸς εἰ μὴ. A blending of the two constructions, ἐκτὸς εἰ, and εἰ μὴ. An ex. of εἰ with the subj. This constr. in Attic prose very doubtful, puts the stress on the condition: "if he does not interpret," which he may not do (Cf. Herm. ad Soph. Ant. 706). In later writers it is common, and, as probably here, hardly differs from the usage with the ind.

6. Here προφητεία answers to ἀποκαλύψει, and διδαχῇ to γνώσει. "Prophecy" is the power of immediately ex-

σαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀπο-
 7 καλύψει, ἢ ἐν γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ; Ὅμως τὰ
 ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς, εἴτε κιθάρα, ἐὰν διαστολὴν
 φθόγγου μὴ διψῇ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαρι-
 8 ζόμενον; Καὶ γὰρ ἐὰν ἄδῃ φωνὴν σάλπιγξ διψῇ, τίς παρα-
 9 σκευάζεται εἰς πόλεμον; Οὕτως καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν
 μὴ εὐσημον λόγον δώτε, πῶς γνωσθήσεται τὸ λαλούμενον; ἔσε-
 10 σθε γὰρ εἰς ἄερα λαλοῦντες. Τοσαῦτα, εἰ τύχοι, γένη φωνῶν
 11 εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον. Ἐὰν οὖν μὴ εἰδῶ τὴν δύνα-
 μιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ λαλῶν, ἐν
 12 ἐμοὶ βάρβαρος. Οὕτως καὶ ὑμεῖς, ἐπεὶ ζήλωταί ἐστε πνευμά-
 των, πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύη-
 13 τε. Διὸ ὁ λαλῶν γλώσση, προσευχέσθω ἵνα διερμηνεύῃ. Ἐὰν
 14 προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται· ὁ δὲ νοῦς μου
 15 ἄκαρπός ἐστιν. Τί οὖν ἐστιν; προσέξομαι τῷ πνεύματι, προσ-
 εὔξομαι δὲ καὶ τῷ νοῷ· ψαλῶ τῷ πνεύματι, ψαλῶ καὶ τῷ νοῷ.
 16 Ἐπεὶ ἐὰν εὐλογῇς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον τοῦ
 ιδιώτου, πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ; ἐπεὶ τί λέ-
 17 γεις οὐκ οἶδεν. Σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλὰ ὁ ἕτερος οὐκ
 οἰκοδομεῖται.
 18 Εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν μᾶλλον γλώσσαις λα-
 19 λῶ. Ἀλλὰ ἐν ἐκκλησίᾳ θέλω πέντε λόγους τῷ νοῷ μου λαλή-
 σαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ.
 20 Ἀδελφοί, μὴ παιδιὰ γίνεσθε ταῖς φρεσίν· ἀλλὰ τῇ κακίᾳ νῆ-
 21 πιάζετε, ταῖς δὲ φρεσίν τέλειοι γίνεσθε. Ἐν τῷ νόμῳ γέγρα-
 πται·^(a) ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χεῖλεσιν ἐτέρων, λαλήσω τῷ

(a) Is. xxviii. 11, 12.

plaining a revelation just made; 'doctrine' the power of imparting knowledge acquired by labor and studious application." M'E. 7. διαστολὴν, a distinction of notes as opposed to confused sounds. 8. ἄδῃ φωνήν, *uncertain*, signals, e.g., for onset, retreat, change of watches, were given by particular notes of the trumpet. 10. οὐδέν, scil. γένος. ἄφωνον, "voiceless," i.e., void of expression, meaning.

11. ἐν ἐμοί i.e., "in my judgment."
 14. τὸ πνεῦμα is here the superior part of the mind, the rational will, setting the other powers of the soul in motion; νοῦς, the intellectual part as such.
 16. τοῦ ιδιώτου, i.e., the simple laic. Cf.

Acts, iv. 13. No inference can be drawn from these texts against the use of Latin in the public office of the church. To prayers made in unknown tongues by private individuals, the purport of which was unknown, the simple faithful could not securely respond "Amen." Not so the prayers of the church, which are interpreted both by pastors and in the books used by the faithful. Nor can Latin be denominated an "unknown" tongue in the sense here spoken of.

18. πάντων...λαλῶ] "I speak with tongues more than all of you." The V. has: *omnium vestrum lingua loquor*, i.e., "None of you speaks in any tongue in which I cannot speak." 21. ἐν ἑτε-

λαῶ τοῦτω, καὶ οὐδ' οὕτως εἰσακούσονται μου, λέγει κύριος.
 22 Ὡστε αἱ γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεῖουσιν, ἀλλὰ
 τοῖς ἀπίστοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πισ-
 23 τεύουσιν. Ἐὰν οὖν ἔλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτό, καὶ πάν-
 τες λαλῶσι γλῶσσαις, εἰσεέλθωσιν δὲ ἰδιῶται, οὐκ ἐροῦσιν ὅτι
 24 μῖνέσθε; Ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἀπισ-
 25 τος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ πάν-
 25 των. Τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερά γίνονται· καὶ οὕ-
 26 τως πεσὼν ἐπὶ πρόσωπον, προσκυνήσει τῷ θεῷ, ἀπαγγέλλων ὅτι
 26 ὄντως ὁ θεὸς ἐν ὑμῖν ἐστίν. Τί οὖν ἐστίν, ἀδελφοί; ὅταν συνέρ-
 χησθε, ἕκαστος ψαλμὸν ἔχει, διδασχὴν ἔχει, ἀποκάλυψιν ἔχει,
 γλῶσσαν ἔχει, ἐρμηνείαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω.
 27 Εἴτε γλῶσση τις λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς, καὶ
 28 ἀνὰ μέρος· καὶ εἰς διερμηνευέτω. Ἐὰν δὲ μὴ ᾖ ἐρμηνευτής, σι-
 29 γάτω ἐν ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. Προφήται δὲ
 30 δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. Ἐὰν δὲ
 31 ἄλλω ἀποκαλυφθῇ καθήμενῳ, ὁ πρῶτος σιγάτω. Δύνασθε γὰρ
 καθ' ἓνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσιν, καὶ πάν-
 32 τες παρακαλῶνται. Καὶ πνεύματα προφητῶν προφήταις ὑπο-
 33 τάσσεται. Οὐ γὰρ ἐστὶν ἀκαταστασίς ὁ θεός, ἀλλὰ εἰρήνης,
 34 ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. Αἱ γυναῖκες ἐν ταῖς
 ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ
 35 ὑποτασέσθωσαν, καθὼς καὶ ὁ νόμος λέγει.^(b) Εἰ δέ τι μαθεῖν θέ-
 λουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γὰρ
 36 γυναικὶ λαλεῖν ἐν ἐκκλησίᾳ. Ἡ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξ-
 37 ἦλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν; Εἴ τις δοκεῖ προφήτης εἶ-
 ναι ἢ πνευματικὸς, γινωσκέτω ὃ γράφω ὑμῖν, ὅτι κυρίου ἐστὶν
 38 ἐντολή. Εἰ δέ τις ἀγνοεῖ, ἀγνοεῖτω. Ὡστε, ἀδελφοί μου, ζη-
 39 λοῦτε τὸ προφητεύειν, καὶ λαλεῖν μὴ κωλύετε ἐν γλῶσσαις. Πάντα δὲ
 40 εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

(b) Gen. iii. 16.

ρογλῶσσοις, "in words of a foreign tongue." 22. The Ap. here argues that the utility of the gift of prophecy is greater than that of tongues by the example of the Jews, who had prophets when they were faithful, but to whom, when unbelieving, the gift of tongues was exhibited as a sign, but failed of effecting their conversion. 24. ὑπὸ πάντων, scil. τῶν προφητευόντων. 27. κατὰ δύο, "in twos," ἀνὰ μέρος, "al-

ternately," not all at once, sub. λαλείτωσαν. 33. ὡς...ἁγίῳ, the V. reading adds διδάσκω. 36. The Ap. reminds the Cor. that they were neither the first nor the only Christians. 38. ἀγνοεῖτω, "let him be ignorant," i.e., if any man refuse to follow the order laid down, let him follow his own way at his peril (Bp. M'E.); al. ἀγνοεῖται, V. *ignora-bitur*, i.e., he will not be recognized by God as his own at the day of judgment.

ΚΕΦ. ΙΕ. (15).

- 1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην
 2 ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἐστήκατε. Δι' οὐ καὶ σω-
 3 ξεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε· ἐκτός εἰ μὴ
 4 εἰκὴ ἐπιστεύσατε. Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρ-
 5 ἔλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, κατὰ
 6 τὰς γραφάς. Καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ
 7 τρίτῃ, κατὰ τὰς γραφάς. Καὶ ὅτι ὤφθη Κηφᾶ, εἴτα τοῖς δώδεκα.
 8 Ἐπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
 9 πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν. Ἐπειτα ὤφ-
 10 θη Ἰακώβ· εἴτα τοῖς ἀποστόλοις πᾶσιν. Ἐσχάτον δὲ πάντων,
 11 ὥσπερ ἐν τῷ ἐκτρώματι, ὤφθη κἄμοι. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος
 12 τῶν ἀποστόλων· ὧς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι
 13 ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ. Χάριτι δὲ θεοῦ εἰμὶ ὁ εἰμὶ· καὶ
 14 ἡ χάρις αὐτοῦ ἡ εἰς ἐμέ, οὐ κενὴ ἐγενήθη, ἀλλὰ περισσώτερον αὐ-
 15 τῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τοῦ θεοῦ σὺν
 16 ἐμοί. Εἴτε οὖν ἐγὼ, εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν, καὶ οὕτως
 17 ἐπιστεύσατε. Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται,
 18 ὡς περὶ λέγουσιν ἐν ὑμῖν τινες, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; Εἰ
 19 δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται. Εἰ δὲ
 20 Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ
 21 πίστις ἡμῶν. Εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ· ὅτι
 22 ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ, ὅτι ἡγείρεν τὸν Χριστὸν, ὃν οὐκ
 23 ἡγείρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. Εἰ γὰρ νεκροὶ οὐκ ἐγεί-
 24 ρονται, οὐδὲ Χριστὸς ἐγήγερται. Εἰ δὲ Χριστὸς οὐκ ἐγήγερται,
 25 ματαία ἡ πίστις ὑμῶν ἔστιν· ἔτι ἐστέ ἐν ταῖς ἁμαρτίαις ὑμῶν.
 26 Ἀρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ, ἀπώλονται. Εἰ ἐν τῇ ζωῇ
 27 ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀν-

XV. 2. τίνι λόγῳ] Constr. with κατέ-
 χετε. 5. δώδεκα [V. reading is ἐνδεκα]
 Judas being dead, there were but eleven,
 however the college of App. is called
 "the twelve," because instituted in that
 number. For this reason the apparition
 related in John, xx. 19, may be referred
 to, as well as that in John, xx. 26.
 Estius remarks that the Ap. does not
 recount all the apparitions of Christ after
 his resurrection, nor all those, nor those
 only, which the Evng. relate. 6. πεν-
 τακοσίοις, probably that in Galilee
 (Mat. xxviii. 16), the general and so-
 lemn apparition promised before his pas-

sion, and on the day of his resurrection.
 St. Mat. only mentions the eleven, but
 a multitude of others may have been
 present. Ἰακ., generally understood to
 be James the Less. 8. τῷ ἐκτρώματι,
 "the abortive one" in comparison (out of
 humility) with the other apostles. 15.
 τοῦ θεοῦ, gen. of object, "concerning
 God." κατὰ τοῦ θεοῦ, against God, i.e.,
 to his disadvantage, as witnessing that
 he did something which he did not do,
 on the supposition stated. 19. ἐλεεινό-
 τεροι, as living a severe life, in reliance
 on a resurrection which will never take
 place.

- 20 θρώπων ἐσμέν. Νυνὶ δὲ, Χριστὸς ἐγγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων.
- 21 Ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν. Ὡς περ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιήσονται. Ἐκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστός· ἔπειτα οἱ τοῦ Χριστοῦ, 24 ἐν τῇ παρουσίᾳ αὐτοῦ. Ἔτα τὸ τέλος, ὅταν παραδιδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρί· ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν. Δεῖ γὰρ αὐτὸν βασιλεῦειν ἄχρι οὗ 26 θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.^(a) Ἐσχάτος ἐχθρὸς καταργεῖται ὁ θάνατος. Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ^(b) ὅταν δὲ εἴπῃ, πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς 28 τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ θεὸς πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ βαπτίζομενοὶ ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί 30 καὶ βαπτίζονται ὑπὲρ αὐτῶν; Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; Καθ' ἡμέραν ἀποθνήσκω, νῆ τὴν ὑμετέραν καύχησιν, ἀ- 32 δελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. Εἰ κατὰ ἀνθρώπων ἐθνηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ 33 ἐγείρονται; φάγωμεν καὶ πίωμεν· αὔριον γὰρ ἀποθνήσκομεν. Μὴ

(a) Ps. cix. 1.

(b) Ps. viii. 8.

23. ἐν τῇ παρ. αὐτοῦ] al. οἱ ἐν τῇ παρ. αὐτοῦ ἐπίσαντες, V., qui in adventu ejus crediderunt. 28. ὁ υἱὸς, in his human nature. 29. οἱ βαπτ. ὁ τ. νεκρῶν, many and various interpretations have been given of this difficult text. St. Chrys. takes it to mean: "for the faith and hope of the resurrection of the dead," which is professed in the Creed at baptism. "If the dead rise not again, what becomes of those baptized on this profession?" Another explanation is that the Jews are said to have had a custom, when a person legally unclean died before purification (Num. xix. 16), of being purified or baptized (i.e., in the sense of legal washing, cf. Mark, vii. 4) on behalf of the deceased. Now, if there was no resurrection, this practice would be nugatory. The Ap. would thus found an *argumentum ad hominem* on the practice, without expressing any commendation of it. Others take it to refer to clinical baptism, where persons were baptized who were on the point of

death, and showed thereby it was "for the dead," i.e., the state after death, since they had no hope of further life on earth. Others, the metaphorical baptism of affliction endured in order to convert the spiritually dead, and make them share in a happy resurrection. Bp. M'E. adopts the first-mentioned view, and considers it by no means likely the Ap. would found even an *argumentum ad hominem* on either a vicious or erroneous practice. 31. νῆ τὴν ὑμ. καύχ., i.e., with reference to you—my glorying founded upon you. 32. κατὰ ἄνθρ., i.e., to talk as men do, who are apt to boast of the dangers they have encountered. ἐθνηριόμ., metaphorically of contests with fierce, unruly men. The occasion is not elsewhere alluded to, for that in Acts xix. was later. φάγ. κ. πίωμεν, words which persons would be likely to utter who disbelieved in the resurrection from the dead. They are quoted from Is. xxii. 13. 33. φθέρουσιν...κακαί. This line, with the reading χρῆσθ' (which makes

- 34 πλανᾶσθε· φθείρουσιν ἡθῇ χρηστὰ ὁμιλίᾳ κάκαί. Ἐκνήψατε
δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ θεοῦ τινες ἔχουσιν· πρὸς
ἐντροπὴν ὑμῖν λαλῶ.
- 35 Ἀλλὰ ἐρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι
36 ἔρχονται; Ἀφρων, σὺ ὁ σπείρεις, οὐ ζωοποιεῖται, ἐὰν μὴ ἀπο-
37 θάνῃ. Καὶ ὁ σπείρεις, οὐ τὸ σῶμα τὸ γεννησόμενον σπείρεις, ἀλ-
38 λὰ ἑνὸς γυμνὸν κόκκον, εἰ τύχοι, σίτου, ἢ τινος τῶν λοιπῶν. Ὁ
δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἐκάστῳ τῶν
39 σπερμάτων ἴδιον σῶμα. Οὐ πᾶσα σὰρξ, ἡ αὐτὴ σὰρξ· ἀλλὰ ἄλ-
λη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν,
40 ἄλλη δὲ ἰχθύων. Καὶ σώματι ἐπουράνιᾳ, καὶ σώματα ἐπίγεια·
ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπι-
41 γαίων. Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη
42 δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. Οὕτως καὶ
ἡ ἀνάστασις τῶν νεκρῶν· σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφ-
43 θαρσίᾳ. Σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν
44 ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει. Σπείρεται σῶμα ψυχικόν, ἐγεί-
ρεται σῶμα πνευματικόν· εἰ ἐστὶν σῶμα ψυχικόν, ἐστὶν καὶ πνευ-
45 ματικόν. Οὕτως καὶ γέγραπται·^(c) ἐγένετο ὁ πρῶτος Ἀδὰμ εἰς ψυ-
46 χὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. Ἀλλ' οὐ
πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματι-
47 κόν. Ὁ πρῶτος ἄνθρωπος ἐκ γῆς, χοϊκός· ὁ δεύτερος ἄνθρωπος,
48 ἐξ οὐρανοῦ. Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ
49 ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι. Καὶ καθὼς ἐφορέσαμεν
τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.
50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ
κληρονομήσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονο-
51 μεῖ. Ἰδοὺ, μυστήριον ὑμῖν λέγω· πάντες οὐ κοιμηθήσόμεθα, πάν-

(c) Gen. ii. 7.

it a trimeter iambic), occurs in a frag-
ment of the Thais of Menander.

40. ἐπουράνια] The heavenly bodies, sun, moon, &c., as appears from the next verse. 43. Commentators observe that the Ap. in vv. 42-44 refers to the four properties of glorified bodies, viz., impassibility, clarity, agility, subtlety. M'E. 44. σῶμα ψυχικόν, a natural body, i.e., sustained by the actions of the animal life (cf. ii. 18), of the vegetative power, the principle of which is nutrition. 49. φορέσομεν, most codd. with V. read *φορέσωμεν*. 51. πάντες... ἀλλαγησόμεθα. The Vulg. reading is the opposite: *omnes quidem resurgemus*:

sed non omnes immutabimur, which is found as follows in the codex of Clermont: πάντες ἀναστησόμεθα οὐ πάντες δὲ ἀλλαγησόμεθα. Estius, who thinks the reading in the text probable, explains the word "sleep," as signifying long continuance in death. Those who shall be found alive at the Lord's advent will indeed taste death; but, as they will immediately arise, will not experience a lengthened duration of that state. Bp. M'E. remarks: "The Vulg. reading, which is retained by St. Jerome, and has the advantage of more clearly expressing the doctrine of the ch., is to be preferred." He paraphrases: "We shall

52 *τες δὲ ἀλλαγσόμεθα. Ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι, σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται*
 53 *ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγσόμεθα. Δεῖ γάρ τὸ φθαρτὸν τοῦ-*
 54 *το ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθα-*
 55 *νασίαν. Ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσῃται ἀφθαρσίαν, καὶ τὸ*
 56 *θνητὸν τοῦτο ἐνδύσῃται ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γε-*
 57 *γραμμένος^(d) κατεπόθη ὁ θάνατος εἰς νίκος. Ποῦ σοῦ, θάνατε, τὸ*
 58 *νίκος; ποῦ σου, θάνατε τὸ κέντρον; Τὸ δὲ κέντρον τοῦ θανά-*
του, ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας, ὁ νόμος. Τῷ δὲ
θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος, διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ. Ὡστε, ἀδελφοί μου ἀγαπητοί, ἐδραῖοι γίνεσθε, ἀμε-
τακίνητοι, περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου, πάντοτε εἰδότες ὅτι ὁ
κόπος ὑμῶν οὐκ ἐστὶν κενὸς ἐν κυρίῳ.

ΚΕΦ. ΙΣ. (16).

1 **Π**ερὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους ὥσπερ διάταξα ταῖς
 2 ἐκκλησίαις τῆς Γαλιτίας, οὕτως καὶ ὑμεῖς ποιήσατε. Κατὰ μίαν
 3 συββάτου ἕκαστος ὑμῶν παρ' ἐαυτῷ τιθέτω, θησανρίζων ὃ, τι
 4 εἰς εὐδοῶται· ἵνα μὴ ὅταν ἔλθω, τότε λογίῳ γίνωνται. Ὅταν δὲ
 5 παραγενώμαι, οὓς ἂν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμ-
 6 ψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. Ἐὰν δὲ ἄξιον ἦ
 7 τοῦ κἄμὲ πορεύεσθαι, σὶν ἐμοὶ πορεύονται. Ἐλεύσομαι δὲ πρὸς
 8 ὑμᾶς ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι. Πρὸς
 9 ὑμᾶς δὲ τυχὸν καταμένω, ἢ παραχειμάσω, ἵνα ὑμεῖς με προ-
 10 ρέμψητε οὐ εἰς πορεύωμαι. Οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρ-
 11 ὄδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινα ἐπιμεῖναι πρὸς ὑμᾶς, εἰς ὃ
 12 κύριος ἐπιτρέψῃ. Ἐπιμένω δὲ ἐν Ἐφέσῃ ἕως τῆς πεντηκοστῆς.

(d) Osee, xlii. 14.

not all be changed in the glorious way which I have hitherto been describing."
 56. ὁ νόμος. Cf. Rom. vii. 7, v. 20.

XVI. 1. λογίας] Charity to the poor Christians at Jerusalem was recommended by the apostles at the council held there (Acts, xv.) to Paul and Barnabas (Gal. ii. 10). For an earlier collection see Acts, xi. 29. 2. κατὰ μίαν σαβ. "Primo quoque hebdomadis die." Cf. Beelen, Gr. Gr. p. 432; Mat. xxviii. 1. 3, τι εἰς εὐδοῶται, "prouti prospero rerum suarum successu usus fuerit."

Wilke Lex. G.T. in voc. εὐδοῶ, who quotes Herod. vi. 73. τῷ Κλεομένηϊ εὐδῶθη τὸ πρῆγμα. V. quod ei bene placuerit. 4. εἰς...πορ., i.e., if the sum is large enough to make this advisable. 5. It seems to have been his original intention to take Corinth first, then Macedonia, and to return again to Corinth. This intention he changed (compare with this 2 Cor. i. 16-23 and the following chapter), and instead, made the arrangement stated in the text. It is the journey mentioned, Acts, xix. 21, and

- 9 Θύρα γάρ μοι ἀνέψαγεν μεγάλη καὶ ἐνεργή, καὶ ἀντικείμενοι πολλοί.
- 10 Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς ἐγώ. Μήτις οὖν αὐτὸν ἐξουθενήσῃ· προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρὸς ἐμέ·
- 12 ἐκδέχομαι γὰρ αὐτόν. Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτόν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.
- 13 Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε. Πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.
- 15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς. Ἴνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα οὗτοι ἀνεπλήρωσαν. Ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν ἐπιγινώσκετε οὖν τοὺς τοιούτους. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ. Ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες· ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
- 21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Εἴ τις οὖν φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα, μαρὰν ἀθά. Ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ' ὑμῶν. Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ
- 24 Ἰησοῦ.

Πρὸς Κορινθίους ἀ ἐγράφη ἀπὸ Ἐφέσου.

xx. 2. 8. Ἐφέσφ, where this Ep. was written. 9. ἐνεργής, the Vulg. translator read *ἐναργής*, *evidens*.

11. Cf. ch. iv. 17; 1 Tim. iv. 12. 15. Στεφανᾶ, the V. reading adds: καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ. 17. τὸ ὑμ. ὑστέρημα, *that which was wanting on your part*, i.e., their presence made up for your absence. 19. Πρίσκα, the V. reading adds: παρ' οἷς καὶ ἐνίζομαι. 22. ἀνάθεμα. Cf. Acts, xxiii. 14. μαρὰν ἀθά, "Dominus noster venit;" an expression of execration in the Ara-

mean language. The Ap. by it, as it were, remits the sinner to the judgment of God.

The subscription (see note on that of the Ep. to the Rom.) is very variously read. The common reading has ἀπὸ φιλιππων διὰ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ καὶ Τιμοθέου. Abp. Kenrick remarks: "This is rejected by critics, being wanting in the ancient and best MSS. The letter was in fact written from Ephesus, as is gathered from the eighth verse of this chapter."

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ

B.

ΚΕΦ Α. (1).

- 1 **Π**αῦλος ἀπόστολος Χριστοῦ Ἰησοῦ, διὰ θελήματος θεοῦ, καὶ
Τιμόθεος ὁ ἀδελφός, τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίν-
2 θῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ. Χάρις
ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ Χρισ-
3 τοῦ. Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-
τοῦ, ὁ πατὴρ τῶν οἰκτιρῶν, καὶ θεὸς πάσης παρακλήσεως.
4 Ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ θλίψει ὑμῶν, εἰς τὸ δύνασθαι
ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει, διὰ τῆς παρακλήσεως ᾗς

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ B.—The Second Epistle to the Corinthians is generally supposed to have been written from Macedonia, whether Philippi, as the common subscription states, is not certain (cf. ch. ix. 2 : Acts, xx. 1), subsequent to Pentecost of the year 57 (1 Cor. xvi. 8 ; Acts, xx. 1, 2). It was occasioned by the reports brought from Corinth to St. Paul, by Titus, of the results, in some measure satisfactory, of his former Epistle. Many were penitent, yet all abuses had not been removed, and the pseudo-apostles were endeavouring to lower him in the eyes of the people. In this Ep., conveyed by Titus, St. Paul explains why, contrary to his previous intention, he had not visited Corinth before Macedonia, viz., to avoid the necessity of rebuking them in person (ch. i. 23) ; he pardons the incestuous person whom he had excommunicated in the former Epistle ; he exalts the Christian ministry by a comparison of the evange-

lical law with that of Moses, and defends his own apostolate and person against various imputations brought against him by the pseudo-apostles (xi. 13), who had been irritated by the admonitions in his First Epistle. This defence forms the leading object of the present Epistle. He consoles the Corinthians after the severity he had exercised, enlarging on the salutary results of it ; urges them, by the example of the churches of Macedonia, to contribute liberally towards the collection made for the poor Christians at Jerusalem ; and concludes by warning the impenitent. "Commentators remark," observes Bp. M'E., "that this Ep. may be regarded as a perfect master-piece of that solid and impassioned eloquence for which the writings of St. Paul are so remarkably distinguished."

1 Τιμόθεος] He had been sent to Corinth by the Ap. (1 Cor. iv. 17, xvi. 10, 11), and had now returned. Ἀχαΐα,

- 5 παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ. *Ὅτι καθὼς περισσεύει τὰ
 6 παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτως διὰ τοῦ Χριστοῦ περισ-
 7 σεύει καὶ ἡ παράκλησις ἡμῶν. Εἴτα δὲ θλιβόμεθα, ὑπὲρ τῆς
 8 ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθη-
 9 μάτων ὧν καὶ ἡμεῖς πάσχομεν* καὶ ἡ ἐλπίς ὑμῶν* βεβαία ὑπὲρ
 10 ὑμῶν* εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ
 11 σωτηρίας. Εἰδότες ὅτι ὡς κοινωνοὶ ἐστε τῶν παθημάτων, οὕτως
 12 καὶ τῆς παρακλήσεως. Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί,
 13 ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ'
 14 ὑπερβολὴν ὑπὲρ δυνάμιν ἐβαρῆθημεν, ὥστε ἐξυπορρήνα ἡμᾶς
 15 καὶ τοῦ ζῆν. Ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου
 16 ἐσχήκαμεν, ἵνα μὴ πεποιοῦτε ὡμεν ἐφ' ἑαυτοῖς, ἀλλ' ἐπὶ τῷ
 17 θεῷ τῷ ἐγείροντι τοὺς νεκρούς. *Ὅς ἐκ τηλικούτου θανάτου ἐρρύ-
 18 σατο ἡμᾶς, καὶ ῥύσεται* εἰς ὃν ἠλπικαμεν καὶ ἔτι ῥύσεται.
 19 Συνυπουργοῦντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν
 20 προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχυριστηθῇ ὑπὲρ
 21 ὑμῶν.
 22 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον τῆς συνει-
 23 δήσεως ἡμῶν, ὅτι ἐν ἀγιότητι† καὶ εὐλικρινείᾳ τοῦ θεοῦ, καὶ οὐκ
 24 ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι θεοῦ ἀνεστράφημεν ἐν τῷ κόσ-
 25 μῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. Οὐ γὰρ ἄλλα γράφομεν ὑμῖν
 26 ἀλλ' ἢ ἃ ἀναγινώσκετε† ἐλπίζω δὲ ὅτι ἕως τέλους ἐπιγνώσεσθε.
 27 Καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσ-
 28 μέν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰη-
 29 σοῦ. Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς ὑμᾶς

* ἡμῶν.

† ἀπλότητι.

‡ Add. ἡ καὶ ἐπιγινώσκετε.

cf. Acts, xviii. 12. 5. τοῦ Χριστοῦ, "the sufferings endured for Christ's sake." 6. εἴτε παρακαλούμεθα...σωτηρίας. In the Vulg. this clause precedes τῆς ἐνεργουμένης...ὑπὲρ ὑμῶν; that version has: *sive consolamur, pro vestra consolatione, sive exhortamur, pro vestra exhortatione*—a double rendering, arising from the two-fold sense of παρακαλέω. In our codex, καὶ σωτηρίας is omitted after the first παρακλήσεως. ἐνεργ. mid. quæ operatur, Vulg. 8. ἐν τῇ Ἀσίᾳ, alluding probably to the tumult raised at Ephesus by Demetrius, Acts, xix. 23-40. 9. τὸ ἀποκρ. τ. θαν., the answer of death, "as sick persons who are warned to settle their affairs, or prisoners to whom the sentence of death is announced" (Wilke, Lex. N. T.).

11. ἵνα...ὑμῶν. The Vulg. reading is ἡμῶν. In this sentence ἐκ πολ. προσώπων should probably be construed with τὸ εἰς ἡμ. χαρ., "that for the gift obtained for us by the means of many persons, thanks," &c.

12. ἐν ἀπλ...τοῦ θεοῦ, "in God's simplicity," i.e., that which is such in his eyes." The V. has, in *simplicitate cordis...Dei*. 13. ἀλλ' ἢ ἃ ἀναγ., i.e., [cf. Luke, xii. 51] "except what you read (viz., in our Epistles already in your possession) and know to be consistent with my character," and this he hopes will be the case to the end. 14. ἀπὸ μέρους, i.e., "some of you," not all. By way of reproof, because they had listened too much to those who were hostile to him. 15. δευτέραν, the first visit

- 16 ἐλθεῖν, ἵνα δευτέραν χαρὰν σχῆτε. Καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ
 17 ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν. Τοῦτο οὖν βουλο-
 μένος, μὴτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ δὲ βουλευόμεναι, κα-
 τὰ σάρκα βουλευόμεναι, ἵνα ἡ παρ' ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὐ οὐ.
 18 Πιστὸν δὲ ὁ θεός, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν ναὶ
 19 καὶ οὐ. Ὁ τοῦ θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς ὁ ἐν ὑμῖν δι' ἡμῶν
 κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου οὐκ ἐγένετο
 20 ναὶ καὶ οὐ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν. Ὅσαι γὰρ ἐπαγγελίαι
 θεοῦ, ἐν αὐτῷ τὸ ναὶ διὸ καὶ δι' αὐτοῦ, τὸ ἀμήν τῷ θεῷ πρὸς
 21 δόξαν δι' ἡμῶν. Ὁ δὲ βεβιωὺς ἡμᾶς σὺν ὑμῖν εἰς Χριστόν, καὶ
 22 χρίσας ἡμᾶς, θεός· Ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν
 23 ἄρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν. Ἐγὼ δὲ μάρ-
 τυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος
 24 ὑμῶν, οὐκέτι ἦλθον εἰς Κόρινθον. Οὐχ ὅτι κυριεύομεν ὑμῶν τῆς
 πίστεως, ἀλλὰ συνεργοὶ ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει
 ἐστήκατε.

ΚΕΦ. Β. (2).

- 1 ^ΕΚρινα γὰρ ἐμαντῷ τοῦτο, τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς
 2 ἐλθεῖν. Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με, εἰ
 3 μὴ ὁ λυπούμενος ἐξ ἐμοῦ; Καὶ ἔγραψα τοῦτο αὐτὸ, ἵνα μὴ ἐλ-
 θων λύπην* σχῶ ἀφ' ὧν ἔδει με χαίρειν· πεποιθὼς ἐπὶ πάντας

* Add. ἐπὶ λύπης.

having been that in which he effected their conversion. 16. Cf 1 Cor. xvi. 5. 17. κατὰ σάρκα, i.e., on mere temporal views, and therefore changeable, saying first "yes," and then "no." 19. Σιλ., Acts, xv. 27. ναί... γέγονεν, i.e., "there is in him an unchangeable affirmation."

20. ὅσαι... τὸ ναί, i.e., "For how many soever are the promises of God, as to all of them is there in him an unchangeable affirmation."

διὸ... ἡμῶν] i.e., "Wherefore also through him is there the Amen to God, by our means for his glory." *V. ad gloriam nostram*, "the firm faith and belief in God, which faith serves for our glory." The Amen, the "so be it," the expression of our firm belief in him, is referred to God (dat. commodi). 22. ἄρραβῶνα, pledge, a thing given in confirmation of

a contract or promise. 23. φειδόμενος. He had delayed his visit that he might not have to rebuke them in person for the painful matters referred to in his first Epistle. κυριεύομεν, "lord it over." "He disclaims any capricious domination over faith, which must necessarily rest on the revealed truth of God. The authoritative declaration of the fact of revelation is no arbitrary exercise of power." Kenrick.

II. 1. ἐμαντῷ; *amud me*, Vulg. πάλιν must be constr. with ἐλθεῖν. 2. εἰ γὰρ... ἐμοῦ, i.e., "If I grieve you, who, I ask (καὶ τίς), is there to cheer me except he (that is, those) whom I have grieved?" In other words, there would be none to cheer him, since all would come under this description. 3. ἔγραψα, viz., in my former letter, referring to the cor-

- 4 ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ, πάντων ὑμῶν ἐστίν. Ἐκ γὰρ πολλῆς
 θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων,
 οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περι-
 5 σοτέρως εἰς ὑμᾶς. Εἰ δέ τις δελύπηκεν, οὐκ ἐμέ δελύπηκεν,
 6 ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβάρῳ πάντας ὑμᾶς. Ἰκανὸν τῷ
 7 τοιούτῳ ἡ ἐπιτιμία αὐτῇ ἢ ὑπὸ τῶν πλειόνων. Ὅστε τοῦναν-
 8 τέρα λύπη καταποθῇ ὁ τοιοῦτος. Διὸ παρακαλῶ ὑμᾶς κυρῶσαι
 9 εἰς αὐτὸν ἀγάπην. Εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δο-
 10 κίμην ὑμῶν, ἣ εἰς πάντα ὑπήκοοι ἐστέ. Ὅτι δέ τι χαρίζεσθε,
 κἀγὼ καὶ γὰρ ἐγὼ ὁ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς,
 11 ἐν προσώπῳ Χριστοῦ, ἵνα μὴ πλεονεκτῶμεν ὑπὸ τοῦ σατανᾶ. Οὐ
 γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
 12 Ἐλθὼν δέ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ,
 καὶ θύρας μοι ἀνεωγμένῃς ἐν κυρίῳ, οὐκ ἐσχκα ἄνεσιν τῷ πνεύ-
 13 ματί μου, τῷ μὴ εὐρεῖν με Τίτον τὸν ἀδελφόν μου. Ἀλλὰ ἀπο-
 14 ταξάμενος αὐτοῖς, ἐξῆλθον εἰς Μακεδονίαν. Τῷ δὲ θεῷ χά-
 ρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν ὁσ-
 μὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ.
 15 Ὅτι Χριστοῦ εὐδῶδια ἐσμέν τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν
 16 τοῖς ἀπολλυμένοις. Οἷς μὲν, ὁσμή ἐκ θανάτου εἰς θάνατον· οἷς

rection of offences. ἐπὶ πάντας ὑμ., "regarding you all." 5. ἀπὸ μέρους... ὑμᾶς, variously explained. Thus punctuated, the most obvious explanation seems to be: "He has not grieved me, that is, me alone, but as a part of the whole church. I say so, not to reproach you *all* as partaking in his guilt, which you would do, did you not grieve over it." 7. ὥστε... χαρ., supply δεῖν. 8. κυρῶσαι, "ratify" by public decree, i.e., by receiving him into the peace of the church. 9. ἢ, Compl. el. 10. χαρίζεσθε, i.e., in the case of him to whom you pardon ought, I do so also, for whatever pardon I have given, that pardon I have given in the person of Christ, for your sakes." By the authority of Christ, the Ap., in union with the heads of the Corinthian church, releases the penitent from the temporal punishment incurred by his sin. The passage furnishes an arg. for the Catholic doctrine concerning Indulgences. "If the Ap. were merely remitting the term of canonical penance, without remitting the debt due,

he would be only reserving the incestuous man for heavier punishment in the life to come; and hence he could be hardly said to 'pardon him,' or confer any *grace* or *favour* upon him, as the Greek word corresponding with pardon, κεχάρισμαι, implies. Nor could the remission referred to here be understood of any other remission, except that by way of indulgence—not of absolution from sin; because the object of it was absent—not from excommunication, since such remission could not be termed pardoning, but absolving." Bp. M'E. πλεον. Because extreme severity might cause despondency.

12. ἐλθὼν δέ] The δέ resumes the discourse broken off by the parenthesis of 5-11. Τρωάδα, on his way from Ephesus to Jerusalem, Acts, xx. 1. τῷ μὴ εὐρεῖν, dat. of inf. with τῷ, to express cause. 14. θριαμβεύοντι ἡμᾶς, neut. with acc., *maketh us to triumph*; see Estius and the Tr. Exp. But St. Jer. interprets it: "triumphat de nobis, sive triumphum suum agit per nos,"

- 17 δὲ, ὅσμη ἐκ ζωῆς εἰς ζωὴν· καὶ πρὸς ταῦτα τίς ἱκανός; Οὐ γὰρ ἔσμεν, ὡς οἱ πολλοί, καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλὰ ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατέναντι θεοῦ, ἐν Χριστῷ λαλοῦμεν.

ΚΕΦ. Γ. (3).

- 1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστᾶν; ἢ μὴ χρῆζομεν, ὥς τινες,
2 συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν; Ἡ ἐπιστολὴ ἡμῶν
3 ὑμεῖς ἐστέ, ἐνγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκο-
4 μένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων. Φανεροῦμενοι
5 ὅτι ἐστέ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, καὶ ἐνγεγραμμένη
6 οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζώντος, οὐκ ἐν πλαξίν λιθί-
7 ναις, ἀλλ' ἐν πλαξίν καρδίαις σαρκίναις. Πεποιθήσιν δὲ τοιαύ-
8 τήν ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν θεόν. Οὐχ ὅτι ἀφ' ἑαυτῶν
9 ἱκανοὶ ἔσμεν λογίσασθαι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ
10 τοῦ θεοῦ. Ὅς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
11 γράμματος, ἀλλὰ πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ
12 πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμματι,
13 ἐντετυπωμένη λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτε-
14 νίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δό-
15 ξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην. Πῶς οὐχὶ μάλ-
16 λον ἡ διακονία τοῦ πνεύματος ἔσται ἐν δόξῃ; Εἰ γὰρ ἡ διακο-
17 νία τῆς κατακρίσεως, δόξα, πολλῶν μᾶλλον περισσεύει ἡ διακο-
18 νία τῆς δικαιοσύνης δόξῃ. Καὶ γὰρ οὐ δεδοξασται τὸ δεδοξασ-
19 μένον, ἐν τούτῳ τῷ μέρει, εἵνεκεν τῆς ὑπερβαλλούσης δόξης. Εἰ
20 γὰρ τὸ καταργούμενον, διὰ δόξης· πολλῶν μᾶλλον τὸ μένον, ἐν
21 δόξῃ. Ἐχοντες οὖν τοιαύτην ἐλπίδα, πολλὴ παρρησία χρώ-
22 μεθα. Καὶ οὐ καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσω-
23 πον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος
24 τοῦ καταργουμένου. Ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι
25 γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς
26 πυλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ κατ-

adding: "triumphus Dei est passio martyrum." 17. καπηλεύοντες, adulterating, lit. "huckstering," used especially of publicans adulterating their wines.

III. 1. συστ. ἐκ.] "commendatory letters." 2. ὑμεῖς, i.e., your faith and manner of life are our letter of recommendation. 6. ἀποκτείνει, i.e., the law alone, merely as written, and without the aid of grace; because it teaches what to do, without giving strength to do it, and excites concupiscence: "nitimur in

vetitum." Cf. Rom. vii. 11, 12. 7. τὴν καταργ., pres. part. with imperf. sign. "which was being made void," i.e., was transitory. 10. ἐν τούτῳ τῷ μέρει, "in this relation" or regard, viz., of the comparison just instituted. 11. διὰ δόξης, here διὰ expresses the state or condition; the phrase is equivalent to ἐνδοξον. 13. καὶ οὐ, sub. τίθεμεν κάλυμμα ἐπὶ τὸ πρόσωπον ἡμῶν. 14. ἐν Χριστῷ, emphatic; the veil is not removed, because it is only through Christ

15 ἀργεῖται. Ἄλλ' ἕως σήμερον, ἡνίκα ἂν ἀναγινώσκεται Μωϋ-
 16 σῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κείται. Ἡνίκα δ' ἂν ἐπι-
 17 στρέψῃ πρὸς κύριον, περιαιρεῖται τὸ κάλυμμα. Ὁ δὲ κύριος τὸ
 18 πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα κυρίου, ἐλευθερία. Ἡμεῖς δὲ
 πάντες ἀνακαλυμμένῳ προσώπῳ τὴν δόξαν κυρίου κατοπτρίζο-
 μενοι, τὴν αὐτὴν εἰκόνα μεταμρφούμεθα ἀπο δόξης εἰς δόξαν, καθώσ-
 περ ἀπὸ κυρίου πνεύματος.

ΚΕΦ. Δ. (4).

1 **Δ**ιὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἡλεήθημεν,
 2 οὐκ ἐγκακοῦμεν. Ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης,
 μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ
 3 θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάμενοι ἑαυτοῦς
 4 πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ θεοῦ. Εἰ δὲ καὶ
 5 ἔστιν κεκαλυμμένον τὸ εὐαγγελίον ἡμῶν, ἐν τοῖς ὑπολλυμένοις ἐσ-
 6 τίν κεκαλυμμένον. Ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν
 7 τὰ νοήματα τῶν ἀπίστων, εἰς τὸ μὴ αὐγασαὶ τὸν φωτισμὸν τοῦ
 8 εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. Οὐ
 9 γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν κύριον ἑαυτοῦς
 10 δέ, δοῦλους ὑμῶν διὰ Ἰησοῦ. Ὅτι ὁ θεὸς ὁ εἰπών· ἐκ σκοτοῦν
 φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισ-
 11 μὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ. Ἐχο-
 12 μεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀσφράκιναις σκεύεσιν, ἵνα ἡ ὑπερ-
 13 βολὴ τῆς δυνάμεως ἢ τοῦ θεοῦ, καὶ μὴ ἐξ ἡμῶν. Ἐν παντὶ θλι-
 14 βόμενοι, ἀλλ' οὐ στένοχωροῦμενοι· ἀπορούμενοι, ἀλλ' οὐκ ἐξαπο-
 15 ρούμενοι. Διωκόμενοι, ἀλλ' οὐκ ἐγκαταλειπόμενοι· καταβαλλό-
 16 μενοι, ἀλλ' οὐκ ἀπολλύμενοι. Πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ

it is taken away, and they will not be-
 lieve in him. 17. The Tr. Exp. para-
 phrases: "it is not with us Christians,
 and especially with us the App. as with
 Moses; for we speak and act openly,
 because that spirit whose ministers we
 are, is the Lord, supremely free, breath-
 ing where and when he will; hence,
 where that spirit, who is the spirit also
 of our Lord Jesus Christ, the Son of
 God, is found, there is liberty—liberty
 of the intellect, by clear knowledge of
 the religion, shadows being taken away;
 liberty of the will, by the love of
 justice, servile fear being removed."
 18. *κατοπτρ.*, "reflecting as in a mir-
 ror." *εἰκόνα*, are transferred into the

same image, pass. with acc. of the object
 with ref. to which one is transformed.
 ἀπὸ κυρ. πν. V., ἀ *Domini Spiritu*.

IV. 3. ἐν τοῖς ἀπ.] "in the case of,
 &c." 4. ὁ θεὸς τ. αἰῶνος τούτου, i.e.,
 Satan, cf. John, xiv. 30. τὰ νοήμ. τ.
 ἀπίστων, i.e., "the minds of them, the
 unbelievers." 6. ἐν προσ., referring to
 δόξης, "shining resplendent in the face
 of Christ, God's most perfect image."
 Bp. M'E. 7. ὁσφρ. σκ., *earthen vessels*,
 i.e., fragile bodies, the vessels of the
 soul. ἡ ὑπερβ., "the excellence," i.e.,
 of the ministerial office we fill. 10. τὴν
 νέκρ., *the mortification*, i.e., his passion
 and death, which the App. represented
 in their own sufferings.

- ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώ-
 11 ματι ἡμῶν φανερωθῇ. Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες, εἰς θάνατον
 παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν
 12 τῇ θνητῇ σαρκὶ ἡμῶν. Ὡστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ
 13 ζωὴ ἐν ὑμῖν. ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ
 14 γεγραμμένον· (*) ἐπίστευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν,
 15 διὸ καὶ λαλοῦμεν. Εἰδότες ὅτι ὁ ἐγείρας τὸν Ἰησοῦν, καὶ ἡμᾶς
 16 σὺν Ἰησοῦ ἐγερεῖ, καὶ παραστήσει σὺν ὑμῖν. Τὰ γὰρ πάντα δι'
 ὑμᾶς, ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν
 17 περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ. Διὸ οὐκ ἐγκυκοῦμεν· ἀλλ' εἰ καὶ
 ὁ ἔσω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαινού-
 18 ται ἡμέρα καὶ ἡμέρα. Τὸ γὰρ παρωπτικὸν ἐλαφρόν τῆς θλι-
 ψews, καθ' ὑπερβολὴν εἰς ὑπερβολὴν, αἰώνιον βάρος δόξης κατ-
 18 εργάζεται ἡμῖν. Μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ
 μὴ βλεπόμενα· τὰ γὰρ βλεπόμενα, πρόσκαιρα· τὰ δὲ μὴ βλε-
 πόμενα, αἰώνια.

ΚΕΦ. Ε. (5).

- 1 Οἶδαμεν γὰρ, ὅτι εἴαν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνου
 κυταλuth, οἰκοδομῇ ἐκ θεοῦ ἔχομεν, οἰκίαν ἀχειροποιήτον, αἰώ-
 2 νιον ἐν τοῖς οὐρανοῖς. Καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητή-
 3 ριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες. Εἴ περ καὶ
 4 ἐνδυσάμενοι, οὐ γυμνοὶ εὐρεθισόμεθα. Καὶ γὰρ οἱ ὄντες ἐν τῷ
 σκῆνῃ στενάζομεν βαρούμενοι· ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ'
 5 ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς. Ὁ δὲ
 6 κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, θεὸς, ὁ δὸς ἡμῖν τὸν ἀρ-
 ρῶνα τοῦ πνεύματος. Θαρρύνοντες οὖν πάντοτε, καὶ εἰδότες

(a) Ps. cxv. 10,

13. ἔχοντες, constr. with πιστεύομεν
 15. ἵνα...θεοῦ, "that grace having
 abounded, may, because of the thanks-
 giving of the greater number [among
 whom it is diffused], abundantly re-
 dound to the glory of God." Wilke,
 Lex. N.T. i. v. περισσεύω, referring
 to this place, renders: "abunde cedo in
 aliquid." 17. καθ' ὑπερβ. εἰς ὑπερβ.
 "by excellence unto excellence," "an
 excellently excellent," κατὰ indicates
 the manner, εἰς the degree of the action
 signified by the word κατεργάζεται.

V. 1. σκήνους] *habitation*, "tent,"
 which is occupied only for a brief period.

οἰκοδομῇ, i.e., the spiritual body, 1 Cor.
 xv. 42, 43. 2. ἐν τούτῳ, scil. τῷ
 σκῆνῃ. ἐπενδύσασθαι, introduces the
 fresh metaphor of a garment: "to clothe
 ourselves over with" without the inter-
 vention of death, from which natural
 feeling shrinks. 3. εἴπερ καί, i.e., if
 indeed the day of judgment finds us still
 clothed with our bodies, still living.
 All must pass through death, yet for
 such it will be very brief. But many
 interpret: "clothed with graces, with
 charity, with good works." 4. ἐφ' ᾧ,
 eo quod, V. 5. τὸν ἀρῶνα. τ. πνεύμα-
 τος, i.e., the spirit itself, gen. of apposi-

- 7 ὅτι ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ κυρίου. Δὲ
8 πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἶδους. Θαρρόϋμεν δέ, καὶ
ἐὐδοκοῦμεν μᾶλλον ἐκδημησαί ἐκ τοῦ σώματος, καὶ ἐνδημησαί πρὸς
9 τὸν κύριον. Διὸ καὶ φιλοτιμούμεθα, εἴ τε ἐνδημοῦντες, εἴτε ἐκ-
10 δημοῦντες, εὐάρεστοι αὐτῷ εἶναι. Τὸν γὰρ πάντας ἡμᾶς φανε-
ρωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ ἵνα κομίσηται
ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ᾧ ἔπραξεν, εἴ τε ἀγαθόν,
εἴτε κακόν.
- 11 Εἰδότες οὖν τὸν φόβον τοῦ κυρίου, ἀνθρώπους πείθομεν, θεῷ
δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πε-
12 φανερωσθαι. Οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορ-
μὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ὑμῶν* ἵνα ἔχητε πρὸς τοὺς
13 ἐν προσώπῳ καυχωμένους, καὶ μὴ ἐν καρδίᾳ. Εἴ τε γὰρ ἐξέ-
14 τημεν, θεῷ· εἴ τε σωφρονοῦμεν, ὑμῖν. Ἡ γὰρ ἀγάπη τοῦ Χρισ-
15 τοῦ συνέχει ἡμᾶς. Κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέ-
θανεν, ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα
οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόν-
16 τι καὶ ἐγερθέντι. Ὡστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἶδαμεν κατὰ
σάρκα· εἰ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι
17 γινώσκομεν. Ὡστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις, τὰ ἀρχαῖα
18 παρῆλθεν, ἰδοὺ γέγονεν καινά. Τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ
καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ, καὶ δόντος ἡμῖν τὴν
19 διακονίαν τῆς καταλλαγῆς. Ὡς ὅτι θεὸς ἦν ἐν Χριστῷ κόσμον
καταλλάσσων ἑαυτῷ μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
20 αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς. Ὑπὲρ
Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν
21 δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ θεῷ. Τὸν μὴ γνόντα
ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
δικαιοσύνη θεοῦ ἐν αὐτῷ.

* ὑμῖν...ἡμῶν

μον. 8. θαρρόϋμεν δέ, The δέ re-
sumes the sentence, broken by the pa-
renthetical clause.

12. ἐχῆτε, scil. καύχημα. 13. ἐξέ-
στημεν, *whether we be transported*, i.e.,
in apparent excess of self-commendation.
15. ἀπέθανον, i.e., "all were spiritually
dead (and his death for all shows the
extent of the benefit conferred)." M'E.
16. κατὰ σάρκα, i.e., for merely human
reasons, e.g., country, relationship, posi-

tion. The same term, as applied to
Christ, would similarly mean to love
him for temporal reasons or circum-
stances, e.g., as a Jew, and therefore akin
to him. To these motives, we the apos-
tles, St. Paul signifies, having become
Christians, are now dead, and estimate
and adore Christ with a divine affection,
as the man-God, the redeemer of the
world, our Lord and God. 19. ὡς ὅτι,
a pleonasm, V., *quoniam quidem*.

ΚΕΦ. Ε. (6).

- 1 **Σ**υνεργοῦντες δὲ καὶ παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ
 2 θεοῦ, δέξασθαι ὑμᾶς. Λέγει γὰρ· (*) καιρῷ δεκτῷ ἐπήκουσά σου, καὶ
 ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος,
 3 ἰδοὺ νῦν ἡμέρα σωτηρίας. Μηδὲ μίαν ἐν μηδενὶ διδόντες πρῶσκο-
 4 πῆν, ἵνα μὴ μωμηθῇ ἡ διακονία. Ἄλλ' ἐν παντὶ συνιστάνοντες ἑαυ-
 5 τοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνά-
 6 γκαις, ἐν στενοχωρίαις. Ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκατα-
 7 στάσιαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις. Ἐν ἀγνότητι,
 ἐν ἰγνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν πνεύματι ἀγίῳ,
 7 ἐν ἀγάπῃ ἀνυποκρίτως. Ἐν λόγῳ ἀληθείας, ἐν δυνάμει θεοῦ, διὰ
 8 τῶν ὀπλῶν τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν. Διὰ δό-
 9 ξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι, καὶ
 9 ἀληθεῖς· Ὡς ἀγνοοῦμενοι, καὶ ἐπιγινωσκόμενοι· ὡς ἀποθνήσκον-
 10 τες, καὶ ἰδοὺ ζῶμεν· ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι. Ὡς
 11 λυποῦμενοι, αἱεὶ δὲ χαίροντες· ὡς πτωχοὶ, πολλοὺς δὲ πλουτί-
 12 ζοντες· ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες. Τὸ στόμα ἡ-
 13 μῶν ἀνέψαγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται.
 12 Οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις
 13 ὑμῶν. Τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω· πλατύνθη-
 τε καὶ ὑμεῖς.
 14 Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δι-
 15 καιοσύνης καὶ ἀνομίας; ἢ τίς κοινωνία φωτὶ πρὸς σκότος; Τίς δὲ
 16 συμφωνήσις Χριστοῦ πρὸς Βελίαρ; ἢ τίς μερίς πιστοῦ μετὰ
 ἀπίστου; Τίς δὲ συγκατάθεσις ναῶ τοῦ θεοῦ μετὰ εἰδώλων; ἡμεῖς
 γὰρ ναὸς θεοῦ ἐσμεν ζῶντος· καθὼς εἶπεν ὁ θεός· (b) ὅτι ἐνοικήσω ἐν
 αὐτοῖς, καὶ ἐνπεριπατήσω· καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ

(a) Is. xlix. 8.

(b) Lev. xxvi. 11, 12.

VI. 7. διὰ...ἀριστερῶν] i.e., "by spiritual weapons, to ward off evil and to accomplish good." Abp. Kenrick. 9. ἐπιγ., know, to God. 12. οὐ στενοχωρεῖσθε, i.e., "you are not straitened in us,—our affection towards you is ample—but you are straitened in your own heart, and do not regard us with that generous affection we deserve." 13. In the V. the clause ὡς...λέγω is parenthetical; ἀντιμισθίαν might then be explained as the acc. of cognate signification. The verb would naturally take

πλατυσμόν, the acc. of the cognate substantive, "Be enlarged with the same enlargement." But as this enlargement is the return or recompense the Ap. desires for his own affection, he substitutes ἀντιμισθίαν for πλατυσμόν. The sense is: "Return my affection by an equal affection." The V. has: eandem habentes remunerationem.

14. ἑτεροζυγοῦντες, "unevenly yoked." The metaphor is taken from animals of unequal strength placed in the same yoke. The precept is to forbid con-

- 17 ἔσονται μου λαός. Διὸ ἐξέλθατε ἐκ μέσου αὐτῶν, καὶ ἀφορίσθητε, λέγει κύριος^(c) καὶ ἀकुθάρτου μὴ ἄπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς. Καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἐσεσθέ μοι εἰς υἱούς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ^(d).

ΚΕΦ. Ζ. (7).

- 1 Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρῶ-
 2 μεν ἑαυτοὺς ἀπὸ παντός μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπι-
 3 κήσαμεν, οὐδὲνα ἐφθείραμεν, οὐδὲνα ἐπλεονεκτήσαμεν. Πρὸς κατὰ-
 4 κρισιν οὐ λέγω· προεῖρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν* εἰς τὸ
 5 περισεύομαι τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ
 6 ἐλθόντων ἡμῶν εἰς Μακεδονίαν, οὐδὲ μίαν ἔσχεν ἄνεσιν ἡ σὰρξ
 7 ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι.
 8 Ἄλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς, παρεκάλεσεν ἡμᾶς ὁ θεός,
 9 ἐν τῇ παρουσίᾳ Τίτου. Οὐ μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλ-
 10 λά καὶ ἐν τῇ παρακλήσει ἣ παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων
 11 ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν ζῆλον
 12 ὑπὲρ ἐμοῦ· ὥστε με μᾶλλον χαρῆναι. Ὅτι εἰ καὶ ἐλύπησα ὑμᾶς
 13 ἐν τῇ ἐπιστολῇ, οὐ μεταμέλομαι, εἰ δὲ καὶ μετεμελόμην· βλέ-
 14 πω ὅτι ἡ ἐπιστολὴ ἐκείνη, εἰ καὶ πρὸς ὥραν, ἐλύπησεν ὑμᾶς.
 15 Νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς μετάνοιαν·
 16 ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζημιωθῇτε ἐξ ἡ-
 17 μῶν. Ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέ-
 18 λητον ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.
 19 Ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ θεὸν λυπηθῆναι, πόσῃν κατεργά-
 20 σατο ὑμῖν σπουδὴν; ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλ-

* Add. ἔσσε.

(c) Is. lii. 11.

(d) Jer. xxxi. 9.

tracting marriages or forming intimate alliances with infidels. 17. In this passage the prophet warned the Jews to fly from the impurities of the Babylonians.

VII. 5. St. Luke relates this journey into Macedonia (Acts, xx. 1) too briefly to allude to the afflictions mentioned in the text. θλιβόμενοι, an anacoluthon, as if οὐκ ἤμεθα ἄνεσιν ἔχοντες, or the

like, had preceded. 6. Cf. ii. 12. Titus had joined him in Macedonia. 10. ἀμεταμέλητον, may either be construed with μετάνοιαν, or with σωτηρίαν. If the former, the meaning will be: "penance unto salvation, which penance will not be repented of—a penance we shall never have to regret;" if the latter: "penance unto a salvation the security of which will leave no room

- λὰ φόβον, ἀλλὰ ἐπιτόθησιν, ἀλλὰ ζήλον, ἀλλὰ ἐκδίκησιν; ἐν
 12 παντὶ συνεστήσατε ἑαυτοὺς ἀγνοῦν εἶναι τῷ πράγματι. Ἄρα εἰ
 καὶ ἐγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, ἀλλ' οὐδὲ ἕνεκεν
 τοῦ ἀδικηθέντος· ἀλλὰ ἕνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν
 13 τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς, ἐνώπιον τοῦ θεοῦ. Διὰ τοῦτο παρα-
 κεκλήμεθα, ἐπὶ δὲ τῇ παρακλήσει ἡμῶν· περισσοτέρως μᾶλλον
 14 τοῦ ἀπὸ πάντων ὑμῶν. Ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
 οὐ κατησχύνθη· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
 15 οὕτως καὶ ἡ καύχησις ὑμῶν ἐπὶ Τίτου, ἀλήθεια ἐγενήθη. Καὶ
 τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν, ἀναμνησκο-
 μένου τὴν πάντων ὑμῶν ὑπακοήν· ὡς μετὰ φόβον καὶ τρόμου ἐδέξασθε
 16 αὐτόν. Χαίρω ὅτι ἐν παντὶ θαρρῶ ἐν ὑμῖν.

ΚΕΦ. Η. (8).

- 1 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν δεδομέ-
 2 νην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας. Ὅτι ἐν πολλῇ δοκιμῇ
 θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτω-
 χεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἀπλότητος αὐτῶν.
 3 Ὅτι κατὰ δυνάμιν μαρτυρῶ, καὶ παρὰ δυνάμιν αὐθαίρετοι. Μετὰ
 4 πολλῆς παρακλήσεως δεόμενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν
 5 τῆς διακονίας τῆς εἰς τοὺς ἁγίους. Καὶ οὐ καθὼς ἡλπίκαμεν,
 6 τοσ θεοῦ. Εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς ἐνῆργη-
 7 τος, οὕτως καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. Ἀλλ'
 ὥσπερ ἐν παντὶ περισσέετε, πίστει, καὶ λόγῳ, καὶ γνώσει, καὶ
 8 πάσῃ σπουδῇ, καὶ τῇ ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύ-
 8 τη τῇ χάριτι περισσεύητε. Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ
 τῆς ἐτέρων σπουδῆς, καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκι-
 9 μάζων. Γινώσκετε γὰρ τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ, ὅτι

for regret." The V. rendering is: "*pœnitentiam in salutem stabilem*. 12. ἔρα. "accordingly," "as it would appear then," ἀδικηθέντος, viz., the father of the incestuous man. 15. τὰ σπλάγχνα, may be translated "his heart," as the word is especially used of the nobler inward parts. Here it signifies tender and affectionate feelings.

VIII. 1. τὴν χάριν τ. θεοῦ] Gen. of origin: "the grace proceeding from God," viz., their patience and beneficence. 2. τὸ πλοῦτος, remark the use of this

substantive in the neuter. 4. δεδομένοι, i.e., begging of us that they might share in the grace and have participation in the work of relieving the saints." 5. οὐ καθὼς ἡλπ., i.e., beyond our expectations. 7. ἀλλ' introduces a transition. Compl. with V. reads: ὑμῶν...ἡμῖν. Ἰνα...περισσεύητε is a periphrasis for the imper. παρακαλῶ ὑμᾶς, or the like, may be understood. 8. κατ' ἐπιτ. The Ap. might have commanded, but the divine precept of almsgiving was enough. διὰ τῆς, "testing the sincerity of your

- δι' ὑμᾶς ἐπώρην πλούσιος ὦν, ἵνα ὑμεῖς τῇ ἐκείνου πτω-
 10 χείᾳ πλουτήσητε. Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν
 συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προεν-
 11 ἤρξασθε ἀπὸ πέρυσι. Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε·
 ὅπως καθάπερ ἡ προθυμία τοῦ θελεῖν, οὕτως καὶ τὸ ἐπιτελέσαι
 12 ἐκ τοῦ ἔχειν. Εἰ γὰρ ἡ προθυμία πρόκειται, καθὼς ἐὰν ἔχη, εὐ-
 13 πρόσδεκτος, οὐ καθὼς οὐκ ἔχει. Οὐ γὰρ ἵνα ἄλλοις ἀνεῖς, ὑμῖν
 θλίψις· ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περισ-
 14 σευμα εἰς τὸ ἐκείνων ὑστέρημα. Ἴνα καὶ τὸ ἐκείνων περισσευμα
 15 γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης. Καθὼς
 γέγραπται· ὁ τὸ πολὺ, οὐκ ἐπλεόνασεν· καὶ ὁ τὸ ὀλίγον, οὐκ
 ἡλαττόνησεν.
 16 Χάρις δὲ τῷ θεῷ τῷ δίδοντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν
 17 τῇ καρδίᾳ Τίτου. Ὅτι τὴν μὲν παράκλησιν ἐδέξατο· σπουδαί-
 18 ῥος δὲ ὑπάρχων, αἰθαίρετος ἐξῆλθεν πρὸς ὑμᾶς. Συνεπέψα-
 μεν δὲ μετ' αὐτοῦ τὸν ἀδελφόν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
 19 διὰ πασῶν τῶν ἐκκλησιῶν. Οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς
 ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ἐν τῇ χάριτι ταύτῃ τῇ δια-
 20 κολουμένῃ ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου δόξαν καὶ προθυμίαν ἡ-
 21 μιαν. Στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσῃται ἐν τῇ ἀδρότη-
 22 τι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν. Προνοοῦμεν γὰρ καλὰ οὐ μό-
 23 νον ἐνώπιον κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων. Συνεπέψαμεν
 δὲ αὐτοῖς τὸν ἀδελφόν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολ-
 24 λάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον, πεποιθήσει
 δὲ πολλῇ τῇ εἰς ὑμᾶς. Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς
 ὑμᾶς συνέργος· εἴτε ἀδελφοὶ ἡμῶν, ἀποστολοὶ ἐκκλησιῶν, δόξα
 24 Χριστοῦ. Τὴν οὖν ἐνδείξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καν-
 χήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδεικνύμενοι εἰς πρόσωπον τῶν
 ἐκκλησιῶν.

love by the zeal of others." 10. τοῦτο, the almsgiving recommended. 11. ἐκ τοῦ ἔχειν, here ἐκ indicates the rule adopted, "secundam vestram facultatem." Beelen, Gr. Gr. p. 398. 13. τὸ ὑμ. περισσευμα, we may understand γένηται from the next verse. 14. τὸ ἐκ περ., i.e., that the spiritual treasures of those relieved may, by prayer and communion of merits, supply the spiri- tual wants of their benefactors. 15. ὁ τὸ πολὺ, scil. συλλέξας. Exod. xvi. 18.

17. σπουδαιότερος] i.e., "more zealous" than to need our exhortation. 18. τὸν ἀδελφ. It is uncertain who this was; many think St. Luke, because of the mention of the Gospel, but the

words need not refer to the written Gos- pel, and it is not certain St. Luke's Gospel had been published at the time. Estius thinks Silas is referred to; others Barnabas. 20. στελλόμενοι, depends on συνεπέψαμεν in v. 18. 22. τὸν ἀδελφ. The name of this third asso- ciate is also uncertain. πεποιθήσει... ὑμᾶς, "from his great confidence to- wards you." 23. εἴτε ὑπὲρ Τίτου, "whether regarding Titus, he is, &c., or whether our brethren [be in question]." There is a change of constr. in the latter clause. 24. ἐνδεικνύμενοι, V. ostendite. Compare Rom. xii. 9, for an instance of this constr. of the participle.

ΚΕΦ. Θ. (9).

- 1 **Π**ερὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσὸν ἐμοὶ
 2 ἐστὶν τὸ γράφειν ὑμῖν. Οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ
 3 ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ
 4 πέρυσι· καὶ τὸ ὑμῶν ζῆλος ἥρεθισε τοὺς πλείονας. Ἐπεμψα
 5 δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ὑμῶν τὸ ὑπὲρ ὑμῶν κε-
 6 νωθῇ ἐν τῇ μέρει τούτῳ· ἵνα καθὼς ἔλεγον παρεσκευασμένοι ᾦτε.
 7 Μὴ πως ἔλθωσιν σὺν ἐμοὶ Μακεδόνες, καὶ εὗρωσιν ὑμᾶς ἀπαρα-
 8 σκευάστους, κατασχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ
 9 ὑποστάσει ταύτῃ. Ἀναγκαῖον οὖν ἡγήσάμην παρακαλέσαι τοὺς
 10 ἀδελφούς, ἵνα προέλθωσιν πρὸς ὑμᾶς καὶ προκαταρτίσωσιν τὴν
 11 πρεσβυτερίαν ὑμῶν, ταύτην ἐτοίμην εἶναι οὕτως ὡς
 12 εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. Τοῦτο δὲ, ὁ σπείρων φειδο-
 13 μένως, φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις, ἐπ'
 14 εὐλογίαις καὶ θερίσει. Ἐκάστοις καθὼς προήρηται τῇ καρδίᾳ·
 15 μὴ ἐκ λύπης, ἢ ἐξ ἀνάγκης· ἰλαρὸν γὰρ δότῃν ἀγαπᾷ ὁ θεός. (α)
 16 Δυνάτετε δὲ ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς· ἵνα ἐν παν-
 17 τὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες, περισσεύητε εἰς πᾶν ἔργον
 18 ἀγαθόν. Καθὼς γέγραπται·^(b) ἑσκόρπισεν, ἔδωκεν τοῖς πένθουσιν· ἡ
 19 δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. Ὁ δὲ ἐπιχορηγῶν σπóρον
 20 τῷ σπείροντι, καὶ ἄρτον εἰς βρῶσιν χορηγήσει, καὶ πληθυνεῖ
 21 τὸν σπóρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν.
 22 Ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλότητα, ἥτις κατεργάζε-
 23 ται δι' ὑμῶν εὐχαριστίαν θεοῦ. Ὅτι ἡ διακονία τῆς λειτουργίας
 24 ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ ὑστερήματα τῶν ἀ-
 25 γίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Χριστῷ.
 26 Καὶ διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ
 27 τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ,
 28 καὶ ἀπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας. Καὶ αὐ-
 29 τῶν δεήσει ὑπὲρ ὑμῶν, ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλου-
 30 σαν χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ
 31 αὐτοῦ δωρεᾷ.

(a) Eccli. xxxv. 11.

(b) Ps. cxi. 9.

IX. 2. τὸ (ῆλος) In this codex only in the neuter. 3. ἔπεμψα δέ, corresponds to μὲν in v. 1. 4. ἐν τῇ ὑποστ. ταύτῃ, in this matter, subject-matter, or ground-work of the question, V. in hac substantiā. 6. τοῦτο δέ, scil. φημί. 10. The metaphor is derived from the master of farm-labourers, who not only

gives them seed to sow in his fields, but also sustenance, and a share in his harvest. 11. πλουτιζόμενοι, an anacoluthon. The V. gives the meaning: *ut in omnibus locupletati abundetis in omnem simplicitatem*. So below, v. 13, δοξάζοντες.

ΚΕΦ. Ι. (10).

- 1 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ
ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν,
2 ἀπὼν δὲ θαρρῶν δι' ὑμᾶς. Δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ
πεποιθήσει ἢ λογιζομαι τολμῆσαι ἐπὶ τινὰς τοὺς λογιζομένους
3 ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας. Ἐν σαρκὶ γὰρ περιπατοῦν-
4 τες, οὐ κατὰ σάρκα στρατευόμεθα. Τὰ γὰρ ὄπλα τῆς στρατείας
ἡμῶν οὐ σαρκικά, ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαιρέσιν ἐχυρω-
5 μάτων. Λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαίρομενον
κατὰ τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
6 τὴν ὑπακοὴν τοῦ Χριστοῦ. Καὶ ἐν ἐτοιμῳ ἔχοντες ἐκδικῆσαι πᾶσαν
παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.
7 Τὰ κατὰ πρόσωπον βλέπετε; εἴ τις δοκεῖ πεποιθέναι ἐαν-
τῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ, ὅτι κα-
8 θὼς αὐτὸς Χριστοῦ, οὕτως καὶ ἡμεῖς. Ἐὰν γὰρ περισσότερόν τι
καυχῶμαι περὶ τῆς ἐξουσίας ἡμῶν, ἥς ἔδωκεν ὁ κύριος εἰς οἰ-
9 κοδομήν, καὶ οὐκ εἰς καθαιρέσιν ὑμῶν, οὐκ αἰσχυνθήσομαι. Ἴνα
10 μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν. Ὅτι αἱ ἐπισ-
τολαί μὲν, φασί, βαρεῖναι καὶ ἰσχυραί· ἡ δὲ παρουσία τοῦ σώ-
11 ματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος. Τοῦτο λογιζέσθω ὁ
τοιούτος, ὅτι οἱοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιού-
12 τοι καὶ παρόντες τῷ ἔργῳ. Οὐ γὰρ τολμῶ ἐγκρίναι ἢ συν-

X. 1. αὐτός] Hitherto he had defended himself in common with the other apostles; he now proceeds to defend himself individually against the Judaizing teachers. ἐπιεικέας, lit. equity, by which the letter of the law is charitably construed; thence, goodness, gentleness, V. modestiam. ὃς κατὰ πρόσωπον, i.e., "who am said to be, in your presence, humble and submissive." 2. δέομαι, he entreats them not to oblige him, when with them, to put in force the sternness he is supposed to evince, when absent, towards the persons who calumniated him. κατὰ σάρκα, i.e., in carnal fashion, acting on the principles and using the prudence of this world. 3. ἐν σαρκὶ γὰρ, he denies the charge; the γὰρ introduces the reason of the denial. 4. δυνατὰ τῷ θεῷ, mightily to God, i.e., in God's judgment, i.e., really and truly mightily. This, the dat. of judgment, may be referred to the dat. normae. The

Hebr. and Gr. idioms here appear to correspond. Cf. Acts, xv. 1, vii. 20; and Beelen, Gr. Gr. p. 218. 6. δταν, i.e., when it shall be ascertained who among you are obedient, then severe measures may be adopted against the disobedient.

7. βλέπετε] The V. takes this in the imper. "look at things in their outward appearance," "judge by the evidence of facts." 9. ὡς ἂν ἐκφοβεῖν. The only instance in which ἂν is used with the inf. in the N.T. Probably ὡς ἂν may here be taken together, as a phrase in common speech ("tanquam terrere," V.). Beelen, however, regards it as equivalent to ὡς ἂν ἐκφοβοῖμι, "tanquam qui velim vos terrere" (Gr. Gr. p. 344). 10. ἀσθενής, i.e., they accused him of a poor and timid demeanour when present, contrasting it with the force of his letters. 12. οὐ γὰρ τολμῶ [Compl. with V. τολμῶμεν], said ironically. ἐγκρίναι,

κρίναι ἑαυτοὺς τισὶν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ
 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοῖς ἑαν-
 13 τοῖς, οὐ συνιᾷσιν. Ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλ-
 14 λά κατὰ τὸ μέτρον τοῦ κανόνου οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρον,
 14 ἐφικέσθαι ἄχρι καὶ ὑμῶν. Ὡς γὰρ μὴ* ἐφικνούμενοι εἰς ὑμᾶς,
 15 ὑπερεκτεινόμεν ἑαυτοὺς· ἄχρι γὰρ καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐ-
 15 αγγελίῳ τοῦ Χριστοῦ. Οὐκ εἰς τὰ ἄμετρα καυχώμενοι ἐν ἄλ-
 15 λωτοῖς κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως
 ἡμῶν,† ἐν ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισ-
 16 σείαν. Εἰς τὰ ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι· οὐκ ἐν ἄλλωτρίῳ
 17 κανόνι εἰς τὰ ἔτοιμα καυχήσασθαι. Ὁ δὲ καυχώμενος, ἐν κυρίῳ
 18 καυχάσθω.(*) Οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκείνός ἐστιν δόκιμος,
 ἀλλὰ ὃν ὁ κύριος συνίστησιν.

ΚΕΦ. ΙΑ. (11).

* Οφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέ-
 2 χεσθέ μου. Ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ
 3 ἀνδρὶ παρθένον ἀγνὴν παρυστήσαι, τῷ Χριστῷ. Φοβοῦμαι δὲ μή-
 3 πως ὡς ὁ ὄφις ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, φθα-
 ρῇ τὰ νοήματα ὑμῶν, ἀπὸ τῆς ἀπλοτητος καὶ τῆς ἀγνότητος τῆς
 4 εἰς τὸν Χριστόν. Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσ-
 4 σει ὃν οὐκ ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβε-
 5 τε, ἢ εὐαγγελίον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε. Λο-

* οὐ γὰρ ὡς μὴ.

† ὑμῶν.

(a) Jer. ix. 24.

“to number ourselves among.” ἀλλὰ αὐτοί, i.e., they measure themselves only by their own standard, their own imagination. But the Vulgate version applies the sentence to the Apostle: *sed ipsi in nobis nosmetipsos metientes, et comparantes nosmetipsos nobis* [omitting οὐ συνιᾷσιν]. This of course in a good sense: “measuring ourselves by a standard which suits us.” 13. τοῦ κανόνου, *the rule*, i.e., the line marked out by God for his labours, which reached to Achaia and beyond it.

17. τὰ ἔτοιμα] “things ready to our hands,” viz., ground already prepared by the labours of others.

XI. 1. ὀφελον ἀνείχεσθε] “would that you bore” [which you do not]. The Attic form is *ἡνείχεσθε*. ἀνείχ- governs μου. μικρόν τι, “as to some little portion of my folly.” ἀφροσύνης, *folly*, which boasting is in general. 2. θεοῦ ζήλῳ, “a jealousy such as God feels in regard to us.” 4. The sense is that if the teachers who came preached another and a better Christ [V. reads *Χριστόν*] than the Apostle, then the Corr. might fairly tolerate them (spoken with bitter irony). 5. ὑπὲρ λίαν ἀπ., *the great apostles*, such as St. Peter, St. John, St. James; but some commentators refer it (ironically) to the false

- 6 γίξομαι δὲ μηδὲν ὑστερηκεῖναι τῶν ὑπὲρ λίαν ἀποστόλων. Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερώ-
 7 σαντες ἐν πάσιν εἰς ὑμᾶς. Ἡ ἁμαρτίαν ἐποίησα, ἑμυτὸν ταπει-
 8 νῶν ἵνα ὑμεῖς ὑψωθῆτε; ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγ-
 9 οῦ κατενάρκησα οὐθενός. Τὸ γὰρ ὑστέρημά μου προσανεπλήρω-
 10 ἑμυτὸν ὑμῖν ἐτήρησα, καὶ τηρήσω. Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καυχῆσις αὕτη οὐ φραγήσεται εἰς ἐμέ ἐν τοῖς κλί-
 11 μασι τῆς Ἀχαΐας. Διὰ τί; οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς οἶδεν. Ὁ
 12 δὲ ποῶ, καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελούντων ἀφορ-
 13 μῇν, ἵνα ἐν ᾧ καυχῶνται, εὐρεθῶσιν καθὼς καὶ ἡμεῖς. Οἱ γὰρ τοιοῦτοι ψευδᾶπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς
 14 ἀποστόλους Χριστοῦ. Καὶ οὐ θαῦμα· αὐτοὺς γὰρ ὁ σατανᾶς με-
 15 τασχηματίζεται εἰς ἄγγελον φωτός. Οὐ μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.
 16 Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε,
 17 κἄν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι. Ὁ
 18 ὑποστάσει τῆς καυχήσεως. Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρ-
 19 κα, κἀγὼ καυχήσομαι. Ἦδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων, φρό-
 20 νιμοὶ ὄντες. Ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατ-
 21 ἑσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήκαμεν ἐν

teachers. 6. ἰδιώτης, *rude*, i.e., untrained in the arts of human eloquence known to Grecian schools. Cf. Acts, iv. 13. 7. ταπεινῶν, "lowering myself" by manual labour. 8. ὀψώνιον, *wages*, the necessary means of subsistence, used especially of military pay, cf. Luke, iii. 14. 8. κατενάρκησα, *V. nulli onerosus fui*. Hesychius interprets the word similarly, *κατεβάρησα*. Cf. xii. 13, 14. Wilke (Lex. N.T. i. v. καταναρκάω) renders it "torpedo in alioj detrimētum;" (the derivation is *κατά, νάρκη*, torpor, numbness). Verbs compounded with *κατά* representing an action tending to the disadvantage of a person, take a gen. of the person against which the action is directed. According to St. Jer. the word before us belonged to the dialect of Cilicia, St.

Paul's own province. 10. φραγήσεται, lit., "be blocked up"—its course obstructed, as it would be if he ceased to preach the Gospel gratuitously. 11, 12. The Ap. appears to mean that his refusal to receive gifts proceeds from no want of affection, but is intended to cut off from the false apostles the occasion they seek of being equal to him (a point in which they glory). They hoped he would accept remuneration, which would lower him to their level in that respect (cf. v. 20), whilst in others, as eloquence, they boasted themselves superior.

17. ὑποστάσει] "subject-matter" or argument. 20. refers to the grasping and domineering practices of the false teachers. 21. κατὰ... ἡσθενήκαμεν, i.e., according to Estius' view of the passage :

22 ὃ δ' ἂν τις τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ κἀγώ. Ἐβραῖοί
 εἰσιν; κἀγώ. Ἰσραηλίται εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν;
 23 κἀγώ. Διάκονοι Χριστοῦ εἰσιν; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν
 24 κοποῖς περισσοτέρως, ἐν φυλακαῖς περισσοτέρως, ἐν πληγαῖς ὑπερ-
 25 βαλλόντως, ἐν θανάτοις πολλάκις. Ὑπὸ ἰουδαίων πεντάκις τεσ-
 26 σεράκοντα παρὰ μίαν ἔλαβον. Τρεῖς ἐραβδίσθην, ἅπαξ ἐλι-
 27 θάσθην, τρεῖς ἐνανάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα.
 28 Ὅδοιποροῖμι πολλάκις, κινδύνους ποταμῶν, κινδύνους ληστῶν,
 29 κινδύνους ἐκ γένους, κινδύνους ἐξ ἐθνῶν, κινδύνους ἐν πόλει, κιν-
 30 δύνους ἐν ἐρημίᾳ, κινδύνους ἐν θαλάσῃ, κινδύνους ἐν ψευδαδέλ-
 31 φοις. Κόπῳ καὶ μόχθῳ ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ
 32 καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι. Χω-
 33 ρὶς τῶν παρ' ἐκτός, ἢ ἐπίστασις μοι ἢ καθ' ἡμέραν, ἢ μέριμνα
 34 πασῶν τῶν ἐκκλησιῶν. Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκαν-
 35 δαλίζεται, καὶ οὐκ ἐγώ πυροῦμαι; Εἰ καυχᾶσθαι δεῖ, τὰ τῆς
 36 ἀσθενείας καυχῶσομαι. Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶ-
 37 δει, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. Ἐν Δα-
 38 μασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν πόλιν Δα-
 39 μασκηνῶν, πιάσει με. Καὶ διὰ θυρίδος ἐν σαργάνῃ ἐχυλάσθην διὰ
 40 τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

ΚΕΦ. ΙΒ. (12).

1 **Κ**αυχᾶσθαι δεῖ; οὐ συμφέρον μὲν· ἐλεύσομαι δὲ καὶ εἰς ὅπτα-
 2 σίαις καὶ ἀποκαλύψεις κυρίου. Οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ

"I say it to your dishonour—they do these things as if they despised me for being weaker than they, as not having matter for boasting like theirs, to enable me to assume similar authority over you; yet whatever boasts they can make, foolish as boasting is, I can make also." The V. rendering is: *quasi nos infirmi fuerimus in hac parte*. Cf. II. Thess. ii. 2. 22. Ἐβρ. κ.τ.λ. A Hebrew in origin and language; of the race of Jacob, not of Esau; a child of Abraham, not a proselyte. 24, παρὰ μίαν, "less one," i.e., thirty-nine. The Jews were bound by the law (Deut. xxv. 3) not to exceed forty stripes when it was a Jew who was to be beaten. To avoid, therefore, the chance of breaking the law, they only gave thirty-nine. These five scourgings are not mentioned elsewhere.

25. ἐραβδίσθην. One of these occasions was at Philippi (Acts, xvi. 22), ἐλιθάσθην, at Lystra (Acts, xiv. 19). The shipwrecks are not mentioned elsewhere. 28. ἐπίστασις "attention", "anxiety." 32. ἐθνάρχης, this title is used for the chief magistrate of the Jews at Alexandria; but is also applied in a wider sense, as probably here. Wilke (Lex. N.T.) renders: "praefectus Syriae Damascenæ, qui cuncta nomine regis Aretæ moderabatur." Cf. Acts, ix. 23. Ἀρέτα, Aretas was a king of Arabia Petraea, who at this time held Damascus. His daughter was the wife of Herod Antipas, who divorced her for the sake of Herodias, his brother Philip's wife.

XII. 2. πρὸ ἐτῶν] refers to the date of this event, which is thought to have

ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι, οὐκ οἶδα· εἴτε ἐκτὸς σώματος, οὐκ οἶδα· ὁ θεὸς οἶδεν· ἀρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι, εἴτε χωρὶς τοῦ σώματος, ὁ θεὸς οἶδεν. Ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. Ὑπὲρ τοῦ τοιοῦτου καυχῆσομαι· ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχῆσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις. Ἐὰν γὰρ θελήσω καυχῆσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μὴ τις εἰς ἐμὲ λογισθῇ ὑπὲρ ὃ βλέπει με, ἢ ἀκούει ἐξ ἐμοῦ, καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψω. Διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ· τῇ σαρκί, ἄγγελος σατανᾶ, ἵνα με κολαφίσῃ, ἵνα μὴ ὑπεραίρωμαι. Ὑπὲρ τούτου τρίς τὸν κύριον παρεκάλεσα, ἵνα ἀποστῇ ἀπ' ἐμοῦ. Καὶ εἰρηκέν μοι· ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται· ἥδιστα οὖν μᾶλλον κάνχῃσομαι ἐν ταῖς ἀσθενείαις, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς καὶ στενοχωρίαις ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὠφείλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ τι ὑστέρησα τῶν ὑπὲρ λίαν ἀποστόλων, εἰ καὶ οὐδὲν εἰμι. Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημεῖοις τε καὶ τέρασιν καὶ δυνάμεσιν. Τί γὰρ ἐστὶν ὃ ἥσσω θῆτε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Ἰδοὺ, τρίτον τοῦτο ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις. Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ περισσοτέρως ὑμᾶς ἀγαπῶν, ἥσسون

been about the eighth year from St. Paul's conversion, when he was sent from Antioch with Barnabas, to preach the Gospel to the Gentiles (Acts, xiii. 1). Cf. John, xii. 1. *τον τοιοῦτον*, resumes *ἄνθρωπον* for the sake of clearness. *τρίτον οὐράνου*, the third or empyrean heaven, the abode of the angels and saints, which, in v. 4, he calls *παράδεισον*, this latter term expressing the happiness he felt in this rapture. 7. *σκόλοψ*, V. *stimulus*, i.e., "a goad," or sting, causing constant irritation. What this was is uncertain. A most improbable opinion is mentioned by all the old commentators, that it consisted in frequent and distressing head-aches. The most likely explanation is, that the

Ap. alludes to the motions of carnal concupiscence, excited, indeed, by Satan, but by the Divine permission, to make him humble. Compare 1 Cor. ix. 27. 11. *ὑπὲρ λίαν*, cf. xi. 5. 12. *τοῦ ἀν.* The V. has *apostolatus mei*. 13. *ἥσσω θῆτε*. Compl. *ἡττήθητε*. V. *minus habuistis*. *κατενάρκησα*, cf. xi. 8. 14. *τρίτον τοῦτο*. Only two visits of St. Paul to Corinth are mentioned in the Acts (xviii. 1, and xx. 2), and the second of these was subsequent to the writing of this epistle, in which the Ap. promises it. But he only says in the text: "I am ready to come," i.e. "have made preparations to come," having been prevented on the second occasion, for which he excuses himself, ch. i. 15.

- 16 ἀγαπῶμαι. Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλὰ ὑπάρχων
 17 πανοῦργος, δόλω ὑμᾶς ἔλαβον. Μὴ τινα ὦν ἀπέσταλκα πρὸς
 18 ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς. Παρεκάλεσα Τίτον, καὶ
 συναπέστειλα τὸν ἀδελφόν· μὴ τι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ
 τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἔχνεσιν;
 19 Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα· κατέναντι θεοῦ ἐν Χριστῷ
 λαλοῦμεν.
 20 Τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. Φοβοῦ-
 μαι γάρ, μὴ πως ἐλθὼν οὐχ οἶους θέλω εὔρω ὑμᾶς, καὶ γὰρ εὐ-
 ρεθῶ ὑμῖν οἶον οὐ θέλετε· μὴ πως ἔρεις, ζήλος, θυμοί, ἐρίθειαι,
 21 καταλαλῖαι, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι. Μὴ πάλιν
 ἐλλόθοντος μὲν τυπεινώσει με ὁ θεός μου πρὸς ὑμᾶς, καὶ πενήθω
 πολλοὺς τῶν προσημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκα-
 θαρσίᾳ, καὶ πορνείᾳ, καὶ ἀσελγείᾳ ἣ ἔπραξαν.

ΚΕΦ. ΙΓ. (13).

- Τὸ τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων
 2 καὶ τριῶν σταθῆσεται πᾶν ῥῆμα. ^(a) Προεῖρηκα καὶ προλέγω, ὡς
 παρὼν τὸ δεύτερον, καὶ ἀπὼν νῦν· τοῖς προσημαρτηκόσιν καὶ τοῖς
 3 λοιποῖς πᾶσιν, ὅτι εἰς τὸ πάλιν, οὐ φείσομαι. Ἐπεὶ
 4 δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὅς ἐστις ὑμᾶς οὐκ
 4 ἀσθενεὶς, ἀλλὰ δυνατεὶ ἐν ὑμῖν. Καὶ γὰρ ἐσταυρώθη ἕξ ἀσθε-
 5 νείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενούμεεν ἐν
 5 αὐτῷ, ἀλλὰ ζησόμεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ. Ἐαυτοὺς πει-

(a) Deut. xix. 15.

Still there may have been a second journey, not recorded. 17. *μὴ τινα...* δι' αὐτοῦ. An anacoluthon; *τινα* is placed in a sort of careless manner at the beginning of the sentence, without grammatical connexion with the next clause. The Ap. meets a possible objection: he had never made use of the agency of others to obtain any gain from the Cor. 19. *πάλαι*, i.e. "You have been for some time thinking that we are saying all this by way of apology [V. interrog.]. Not so, in God's presence, we say all for your edification."

20. *εὐρ. ὑμῖν*, pass. with dat. of the person, instead of the usual constr. with *ὑπό* and the gen.

XIII. 1. *ἐπὶ στόματος*] A judicial

rule of the Mosaic law, which the Ap. signifies his intention of following. 2. *τὸ δεύτερον* [om. in V.] Estius, remarks the Ap., says "as present the second time," as he had before said of the incestuous man, 1. Cor. v. 3, *κέκρικα ὡς παρών*. So it does not follow he had yet made a second visit. 3. *δυνατεῖ*, as had been shown in their conversion (xii. 12), and in the punishment of the unworthy communicants (1 Cor. xi. 30). 4. *θεοῦ*, (2nd) Compl. add. *εἰς ὑμᾶς*. 5. *ἀδόκιμοι, reprobrates*, i.e., vile and degenerate, as deficient in those signs by which you may recognize your excellence. The word is not here in opposition to the predestinate.

- ράξετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάξετε· ἢ οὐκ ἐπιγινώ-
 σκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν; εἰ μὴ τι ἀδόκιμοί
 6 ἐστε. Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι.
 7 Εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ
 ἵνα ἡμεῖς δοκιμοὶ φανώμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῇτε,
 8 ἡμεῖς δὲ ὡς ἀδόκιμοι ὤμεν. Οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀλη-
 9 θείας, ἀλλ' ὑπὲρ τῆς ἀληθείας. Χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθε-
 νώμεν, ὑμεῖς δὲ δυνατοὶ ᾗτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατ-
 10 ἀρτισιν. Διὰ τοῦτο ταῦτα ἅπῶν γράφω, ἵνα παρῶν μὴ ἀποτό-
 μως χρήσωμαι, κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος ἔδωκέν μοι εἰς οἰκοδο-
 μὴν, καὶ οὐκ εἰς καθαίρεσιν.
 11 Λοιπὸν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ
 αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ θεὸς τῆς ἀγάπης καὶ εἰρή-
 12 νης ἔσται μεθ' ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἀγίῳ φιλήματι·
 13 ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες. Ἡ χάρις τοῦ κυρίου Ἰησοῦ,
 καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ
 πάντων ὑμῶν.

Πρὸς Κορινθίους β' ἐγράφη ἐπὶ Φιλίππων.

10. ἀποτόμως] "in a cutting man-
 ner," *severely*.

The common reading adds to the sub-

scription: τῆς Μακεδονίας διὰ Τίτου
 καὶ Λουκᾶ.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

ΚΕΦ Α. (1)

1 **Π**αῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου,
ἀλλὰ διὰ Ἰησοῦ Χριστοῦ, καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐ-
2 τὸν ἐκ νεκρῶν. Καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλη-
3 σίαις τῆς Γαλατίας. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
4 καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἀ-
μαρτιῶν ἡμῶν, ὥπως ἐξέλῃται ἡμᾶς ἐκ τοῦ αἵματος τοῦ ἐνεστώτος

ΠΡΟΣ ΓΑΛΑΤΑΣ.—Galatia (or Gallogræcia) was a country which originally formed part of Phrygia, and was so called from the Gallic tribes (the Greek name Galatæ is another form of Celtæ), which overran most of Asia-Minor, about B.C. 278, and were finally established in the above-mentioned district. Christianity was introduced among the Galatians by St. Paul, during his second visit to the churches of Asia (ch. iv. 13; Acts, xvi. 6). Subsequently to this, they were led by false teachers of the Judaizing party to look upon circumcision and the other ceremonies of the Mosaic law as still obligatory. These teachers also did their utmost to undermine the authority of the apostle, by denying that he was a true apostle, as not having seen Christ in the flesh, and representing the teaching of the other apostles as different from his on the question controverted. St. Paul establishes his apostolic dignity, and proves the agreement of his doctrine with that of the rest by a statement of the conference he had held with them when he went to Jerusalem with St. Barnabas

(ch. ii. 1; Acts, xv. 2). He recalls the Galatians from their error by reasoning, and by adducing testimonies from the O. T., proving from the law itself the abrogation of the law, mingling throughout rebukes and entreaties, and concluding with hortatory precepts. The grand object of this Epistle, therefore, resembles that to the Romans, but differs from it in relating to the ceremonial rather than to the moral works of the law, to which latter the argument in the Ep. to the Romans is more directed. The place from which this Ep. was written, and its date, are extremely uncertain. A very probable opinion seems to be that it was written from Ephesus, about A.D. 56, and soon after his second visit to Galatia (compare Acts, xviii. 23, Gal. iv. 13, and i. 6). This is Hug's view. Many, however, among whom are Theodoret, St. Jer., Estius, &c., think it was written from Rome, about A.D. 60. The Greek subscription also names Rome, but those notices are not authoritative.

I. 1. οὐκ ἀπ' ἀνθρ.] St. Paul here declares that he did not receive his apostolate from men (as from the col-

- 5 πονηροῦ, κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν. Ὡς ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
- 6 Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαν-
- 7 τοις ὑμᾶς ἐν χάριτι Χριστοῦ, εἰς ἕτερον εὐαγγέλιον. Ὁ οὐκ ἔστιν ἄλλο· εἰ μὴ τινὲς εἰσὶν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες
- 8 μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. Ἀλλὰ κἄν ἡμεῖς ἡ ἀγγελος ἐξ οὐρανοῦ ὑμῖν εὐαγγελίζηται παρ' ὃ εὐηγγελισάμεθα
- 9 ὑμῖν, ἀνάθεμα ἔστω. Ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἰ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.
- 10 Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.
- 11 Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ'
- 12 ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἀνθρώπον. Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρελάβον αὐτό, οὔτε ἐδιδάχθην· ἀλλὰ δι' ἀποκαλύψεως
- 13 Ἰησοῦ Χριστοῦ. Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῇ ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ,
- 14 καὶ ἐπόρθουν αὐτήν. Καὶ προέκοπτον ἐν τῇ ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν ὁ ἀφορίσας με ἐκ κοιλίας μητρὸς μου, καὶ καλέσας διὰ τῆς χάριτος
- 16 αὐτοῦ, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκεὶ καὶ αἵματι. Οὐδὲ ἀπῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους· ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς
- 18 Δαμασκόν. Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν· καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. Ἐτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ

lege of apostles, like St. Matthias, or by the suffrages of some church, like St. Barnabas and Silas), nor from any mere man, however exalted, as St. Clement from St. Peter, Timothy and Titus from St. Paul himself, but directly from God. So Estius [Beelen, Gr. Gr., p. 401, takes ἀπὸ to mean remotely, διὰ proximally]. 7. ὁ...ἄλλο, because in fact there is but one Gospel. 12. οὐδὲ... οὔτε ἐδιδ. "For neither did I receive it of man, nor was I taught it." Here οὔτε refers only to the οὐ in the preceding οὐδέ, not to the δέ, in the same conjunction, which joins the 12th verse with that which precedes. Cf. Beelen, Gr. Gr., p. 497. 15. ἀποκαλύψαι depends on εὐδόκησεν. 16. προσανεθέμην, "communicated with," consulted with.

In the act. the word means "to place anything additional upon;" in the mid: "on oneself," and with dat. of the pers. "anything additional of one's own upon another," and thus, "to take counsel with." 17. Ἀραβίαν. St. Luke does not mention this journey. Cf. Acts, ix. 18. 18. μετὰ ἔτη τρία, corresponds to ἡμέραι ἱκαναί, Acts, ix. 22. ἱστορῆσαι, to visit for the purpose of making his acquaintance; it implies paying a visit of respect (Bp. M'E.) "not in order to learn anything from him, but to become more closely acquainted with the man whom Christ had constituted chief of the apostles and pastor of his Church." Estius. 19. ἀδελφ. Cf. Matt. x. 3, xii. 46.

20 κυρίου. Ἄ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ, ὅτι οὐ ψεύ-
 21 δομαι. Ἐπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κι-
 22 λικίας. Ἦμην δὲ ἀγνοοῦμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς
 23 Ἰουδαίας ταῖς ἐν Χριστῷ. Μόνον δὲ ἀκούοντες ἦσαν, ὅτι ὁ διω-
 24 κων ἡμᾶς ποτὲ, νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει. Καὶ
 ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.

ΚΕΦ. Β. (2).

1 **Ε**πειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἱεροσόλυμα
 2 μετὰ Βαρνάβαν, συναπαλαβὼν καὶ Τίτον. Ἀνέβην δὲ κατὰ
 ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς
 3 ἔθνεσιν· κατ' ἰδίαν δὲ τοῖς δοκοῦσιν, μὴ πως εἰς κενὸν τρέχω,
 4 ἢ ἔδραμον. Ἀλλ' οὐδὲ Τίτος σὺν ἐμοί, ἕλλην ὢν, ἡναγκάσθη
 4 περιτμηθῆναι. Διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες
 παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χρισ-
 5 τῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσωσιν. Οἳ οὐδὲ πρὸς ὥραν ἐξ-
 6 ἤμας. Ἀπὸ δὲ τῶν δοκούντων εἶναι τι, ὁποῖοι ποτε ἦσαν, οὐδὲν
 μοι διαφέρει· πρόσωπον θεοῦ ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ

II. 1. διὰ] *after*: So Acts, xxiv. 15. The occasion is that narrated Acts, xv. to which reference the expression κατὰ ἀποκάλυψιν furnishes no objection; St. Paul's delegation from the people of Antioch does not interfere with the divine inspiration upon which he also acted. This was his third journey to Jerusalem after his conversion. The second is recorded in Acts, xi. 30, xii. 25. 2. ἀνεθέμην. The sense appears to be, that he conferred with the faithful at Jerusalem concerning the Gospel he preached among the Gentiles, and his whole system of teaching, and, in private, with the principal apostles (τοῖς δοκοῦσιν, scil. εἶναι τι). The public and private conferences then turned on different points; in the former he showed that the Gentiles were not bound to the law of Moses; the question decided in the latter was probably the exemption of the Jews also from this law, which it was not as yet prudent to announce publicly. This is Estius' view. These conferences im-

plied no doubt on St. Paul's mind of the truth of his doctrine, but were intended to show that his doctrine coincided with that of the principal apostles, and thus to check any calumny that might have rendered his labours fruitless. μὴ πως, depends on ~~ἀνεθέμην~~, and is construed with τρέχω in the conj. and ἔδραμον in the ind., something past being referred to. The sense is, "lest perhaps I should for the future preach the Gospel without fruit, or the labour hitherto bestowed by me on the Gospel should be frustrated." A similar instance of the ind. and conj. in the same sentence, depending on μήπως occ. 1 Thess. iii. 5. Beelen Gr. Gr. p. 505. 4. διὰ δέ, the sentence may be construed with the preceding, and is equivalent to "Neither was Titus compelled to be circumcised, even at the instigation of" &c. παρεισάκτους, "surreptitiously brought in." 6. ἀπὸ...προσ-ἀνέθεντο. There is here an anacoluthon: the construction would originally require the passive, as οὐδὲν μοι προσ-

- 7 οἱ δοκοῦντες, οὐδὲν προσανέθεντο. Ἀλλὰ τοῖναντίον, ἰδόντες ὅτι
 8 πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς
 9 μῆς, ἐκήρυξεν καὶ ἐμοὶ εἰς τὰ ἔθνη. Καὶ γινόντες τὴν χάριν τὴν
 δοθεῖσάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες σὺν-
 10 λοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβαν κοινωνίᾳ· ἵνα ἡμεῖς
 11 μνημονεύωμεν· ὃ καὶ ἐσπουδάσω αὐτὸ τοῦτο ποιήσαι. Ὅτε δὲ ἦλ-
 12 θεν Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
 13 κατεγνωσμένος ἦν. Πρὸ τοῦ γὰρ ἔλθειν τινὰς ἀπὸ Ἰακώβου, με-
 τὰ τῶν ἐθνῶν συνήσθιν· ὅτε δὲ ἦλθεν, ὑπέστελλεν καὶ ἀφώριζεν
 αὐτὸν, φοβούμενος τοὺς ἐκ περιτομῆς. Καὶ συνυπεκρίθησαν αὐ-
 τῷ οἱ λοιποὶ ἰουδαῖοι· ὥστε καὶ Βαρνάβας συνυπήχθη αὐτῶν τῇ

αντέστη, but is interrupted by the parenthesis *οποῖοι...λαμβάνει*, and resumed by the active with γάρ, which assigns the reason for οὐδὲν μοι διαφέρει. ποτε probably refers to the time before their apostolate, when they were illiterate fishermen. οὐδὲν προσαν. *V. nihil contulerunt*, i.e., I derived no additional knowledge from them by the conference. So Estius. 9. δεξιὰς, i.e., recognized me as their companion in the Apostolate. It does not follow from this verse that St. Peter was the apostle of the Jews only and St. Paul only of the Gentiles, but that it was God's will St. Peter should at that time principally preach to the Jews, St. Paul to the Gentiles; for St. Peter, after he came to Rome, spread the Gospel far and wide among the Gentiles, according to the divine admonition in his vision (Acts, x. 13); and so, on the other hand, the Jews were not excluded from St. Paul's Gospel in our Lord's revelation to Ananias concerning him (Acts, ix. 14). ἵνα ἡμεῖς, scil. εὐαγγελιζώμεθα, and so εὐαγγελίζονται after αὐτοί. 10. πτωχῶν the poor of Jerusalem. αὐτὸ τοῦτο, emphatical exegesis of δ. 11. ὅτε δὲ ἦλθεν. When this was is uncertain, as the event is not recorded in the Acts. It may be probably referred to the period of St. Paul's stay at Antioch, immediately after the Council of Jerusalem. Acts, xv. 34. "The Ap. subjoins the

narrative of Peter being blamed by him, not to diminish the authority of Peter, or to prefer himself to him, but from the same view with which he related the foregoing—to show that no other Gospel was preached by him than by Peter and the rest of the App.; and that it was manifest by Peter's example and consent, that the Gentiles were not to be burdened with the observances of the Mosaic law, since Peter himself lived in Gentile fashion among the Gentiles; and when Paul blamed him, because he was obliging, by his example, the Gentiles to Judaize patiently acquiesced. A clear proof that Paul's doctrine, which released the Gentiles from the yoke of the law, was by no means disapproved of by Peter." Estius. κατεγνωσμένος ἦν, lit. "had been blamed." But the V. renders it: *reprehensibilis erat*, and Estius and other commentators take the perf. part. pass. as here used, by a Hebraism, for the verbal adjective κα αγνωστός. Compare Heb. xii. 18. St. Paul does not blame St. Peter for any error in faith, but for acting inconsiderately. He had admitted the abolition of the legal ceremonies, and consequently had eaten with the Gentiles; but on the arrival of Jews from Jerusalem, had withdrawn from Gentile society, for fear of offending the Jews. The Gentiles then might be left under the impression that Judaism was necessary. 12. ἦλθεν. Compl. with V. ἦλθον.

- 14 ὑποκρίσῃ. Ἄλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀληθ-
 θειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων· εἰ σὺ
 15 ἰουδαῖος ὑπάρχων, ἐθνικῶς καὶ οὐχὶ ἰουδαϊκῶς ζῇς, πῶς τὰ
 16 ἐθνῶν ἁμαρτωλοί. Εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔρ-
 γων νόμου, εἰ μὴ δια πίστεως Χριστοῦ Ἰησοῦ· καὶ ἡμεῖς εἰς
 Ἰησοῦν Χριστὸν ἐπιστενύμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χρισ-
 17 τοῦ, καὶ οὐκ ἐξ ἔργων νόμου, ὅτι ἐξ ἔργων νόμου οὐ δικαιοθῇ-
 17 σεται πᾶσα σὰρξ. Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ, εὐρέ-
 θημεν καὶ αὐτοὶ ἁμαρτωλοί, ἅμα Χριστὸς ἁμαρτίας διάκονος;
 18 μὴ γένοιτο. Εἰ γὰρ ἃ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, πα-
 19 ραβάτην ἐμὰντὸν συνιστάνω. Ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον,
 20 ἵνα μετὰ ζήσῃ. Χριστῷ συνεσταύρωμαι· ζῶ δὲ, οὐκέτι ἐγώ, ζῇ
 δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ τῇ τοῦ
 θεοῦ καὶ Χριστοῦ, τοῦ ἀγαπήσαντός με, καὶ παραδόντος ἑαυτὸν
 21 ὑπὲρ ἐμοῦ. Οὐκ ἄθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δι-
 καιοσύνη, ἅμα Χριστὸς δωρεὰν ἀπέθανεν.

ΚΕΦ. Γ. (3).

- 1 Ὡς ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκαυεν; οἷς κατ' ὀφθαλ-
 2 μους Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος. Τοῦτο μόνον θέ-
 λω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε, ἢ ἐξ

14. ὁρθοπ. V. *rectè ambularent*, the course of conduct adopted being, as it were, lame and inconsistent, inclining at one time to the Jewish, and at another to the Gentile mode of living.

15. It is uncertain whether the Ap. concludes in the preceding verse what he said to St. Peter, and now addresses the Galatians, or whether the speech to St. Peter goes on to the end of the ch. The latter is the opinion of Estius. In either case the reasoning is the same. 17, 18. The reasoning appears to be: If, in seeking to be justified by faith in Christ, we are found sinners (the ceremonial law being necessary for salvation, according to the teaching of the false apostles); Christ, who is holiness itself, would be morally the cause of sin; having abolished the ceremonial law. But that Christ is the cause of sin is an impossible consequence, therefore we

were not sinners, not prevaricators of the law, in deserting it for Christ. Rather we should be prevaricators if we returned to it, since the law of Moses, spiritually understood, teaches that it is not perpetual, but must yield to Christ. By the law's own teaching I am dead to the law. 20. ὁ...ζῶ. For the constr. cf. Rom. vi. 10. 21. *δωρεάν, gratis*, i.e., in vain and without necessity.

III. 1. ἐβάσκαυεν] V. *fascinavit*, "bewitched." The metaphor refers to the illusions produced by juggling or witchcraft. προεγράφη depends on οἷς. The Ap. had, by his discourses to the Galatians, drawn so vivid a picture of the crucifixion of Christ, that it had been, as it were, represented before their very eyes. After προεγράφη, Compl. with V. has ἐν ὑμῖν. 2. τὸ πνεῦμα. The Ap. goes on to show by various arguments that we are justified, not by

- 3 ἀκοῇ πίστεως; Οὕτως ἀνόητοι ἐστέ; ἐναρξάμενοι πνεύματι, νῦν
 4 σαρκὶ ἐπιτελείσθε; Τοσαῦτα ἐπάθετε εἰκῇ; εἴ γε καὶ εἰκῇ.
 5 Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα, καὶ ἐνεργῶν δυνάμεις ἐν ὑ-
 6 μῖν, ἐξ ἔργων νόμου; ἢ ἐξ ἀκοῇ πίστεως; Καθὼς (*) Ἀβραὰμ
 7 ἐπίστευσεν τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Γινώ-
 8 σκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοὶ εἰσιν Ἀβραάμ. Προϊ-
 9 δοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ θεὸς, προε-
 10 νηγηγελίστατο τῷ Ἀβραάμ, (b) ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ
 11 ἔθνη. Ὡστε οἱ ἐκ πίστεως, εὐλογοῦνται σὺν τῷ πιστῷ Ἀβρα-
 12 άμ. Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσιν, ὑπὸ κατάραν εἰσιν· γέ-
 13 γραπται γάρ· (c) ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσι τοῖς ἐν-
 14 γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. Ὅτι
 15 δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ, (d) ὅτι ὁ δίκαιος
 16 ἐκ πίστεως ζήσεται. Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως· ἀλλ' ὁ
 17 ποιήσας αὐτά, ζήσεται ἐν αὐτοῖς. (e) Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ
 18 τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατὰ· ὅτι γέγρα-
 19 πται· (f) ἐπικατάρατος πᾶς ὁ κρεμáμενος ἐπὶ ξύλου. Ἵνα εἰς τὰ ἔθ-
 20 νη ἡ εὐλογία τοῦ Ἀβραάμ γένηται ἐν Ἰησοῦ Χριστῷ, ἵνα τὴν ἐπαγ-
 21 γελίαν τοῦ πνεύματος λάβωμεν διὰ τῆς πίστεως.
 22 Ἀδελφοί, κατὰ ἀνθρώπου λέγω· ὁμῶς ἀνθρώπου κεκυρω-
 23 μένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιάσσειται. Τῷ δὲ Ἀβραάμ
 24 ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει, καὶ

(a) Gen. xv. 6.

(d) Hab. ii. 4.

(b) Gen. xii. 8.

(e) Levit. xviii. 5.

(c) Deut. xxvii. 26.

(f) Deut. xxi. 23.

the law of Moses, but by faith in Jesus Christ. And first, from the experience of the Galatians themselves: the gifts of the Holy Ghost which they had received, tongues, prophecies, power of healing, &c., came to them, not through the law, but through faith. 6. Second arg. Abraham was justified before the law by faith, therefore also his spiritual children. 10. ἐπικατάρατος. Third arg. So far from the law justifying, whoever seeks to be justified in and by its works, is under malediction, for whilst it prescribes its works under malediction, it gives not strength to fulfil them, if faith be excluded. 12. Fourthly. Its external observance (that is of the prominent precepts, binding under death) availed for temporal life and felicity, but gave not the spiritual life of grace. 13. ἐπικατάρατος . . . ξύλου. In the passage quoted, a person is said to be accursed

who has been hung for committing a crime, and his body is ordered to be buried the same day, a mark of hatred for the sin which merited such a penalty. Christ is said to have been "made a curse for us," because, for our sakes, he was reputed with the wicked, and was crucified with them, and in the midst of them.

15. Fifthly, from the unchangeable nature of Promises of God, more stable surely than the most respected of human compacts, which are men's last wills. Hence God's promise to Abraham could not be voided by the law. διαθήκην, in the sense here of a disposition made by a dying testator, (cf. Mat. xxvi. 28), yet with the stress on the idea of the *disposition*. In Hebr. ix. 16, 17, the stress is on the idea of a disposition being made by a *dying* person. (Wilke Lex. N. T. v. διαθήκη.) 16. τῷ σπέρ-

- τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλὰ ὡς ἐφ' ἑνός, καὶ τῷ
 17 σπέρματί σου, ⁽⁸⁾ ὅς ἐστιν Χριστός. Τοῦτο δὲ λέγω, διαθήκην προ-
 κεκυρωμένην ὑπὸ τοῦ θεοῦ, ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
 γεγονὼς νόμος οὐκ ἄκυροί, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
 18 Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκ ἐτι ἐξ ἐπαγγελίας· τῷ δὲ
 19 Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός. Τί οὖν ὁ νόμος;
 τῶν παραβάσεων χάριν προσετέθη, ἄχρις ἂν ἔλθῃ τὸ σπέρμα ᾧ
 20 ἐπηγγέλλεται, διαταγείς δι' ἀγγέλων, ἐν χειρί μεσίτου. Ὁ
 21 δὲ μεσίτης, ἑνὸς οὐκ ἔστιν· ὁ δὲ θεός, εἰς ἐστίν. Ὁ οὖν νόμος
 κατὰ τῶν ἐπαγγελιῶν; μὴ γένοιτο· εἰ γὰρ ἐδόθη νόμος ὁ δυνά-
 22 μενος ζωοποιῆσαι, ὄντως ἐν νόμῳ ἂν ἦν ἡ δικαιοσύνη. Ἀλλὰ συν-
 23 πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. Πρὸ τοῦ δὲ ἐλ-
 θεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα, συνκλειόμενοι εἰς
 24 τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι. Ὡστε ὁ νόμος παιδαγω-
 25 γός ἡμῶν ἐγένετο εἰς Χριστὸν, ἵνα ἐκ πίστεως δικαιωθῶμεν. Ἐλ-

(a) Gen. xxii. 18.

ματί σου. The Ap. argues that the use of the singular indicated some one descendant of Abraham to be born, not of the line of Ismael, but of Isaac, who, in the sacrifice spoken of in that chapter, was a figure of Christ. 17. διαθήκην answering to αἱ ἐπαγγελίαι in the preceding verse, and used in the general sense of "compact." ἔτη These 430 years are to be reckoned from the first promise made to Abraham to the giving of the law on Mount Sinai. (B.C. 1921—B.C. 1491.) 19. τῶν παραβ. χάριν. i.e., to restrain men by fear from manifest transgressions. So St. Jer. and St. Chrys.: or, as Estius prefers with St. Aug., to increase them, not, of course, that sin was the final cause of the law, but that God permitted the law to become the occasion of transgression, that so men might learn their own weakness, and have recourse to a more powerful remedy, viz., the grace of Christ. δι' ἀγγέλων. The law was given by the ministrations of the holy angels. Cf. Deut. xxxiii. 2 (where the LXX. render ἄγγελοι), Hebr. ii., Acts, vii. 38. μεσίτου, a mediator, viz., Moses, who pleaded with God for the people. 20. ὁ δὲ μεσίτης. Bp. M^eE.

paraphrases this difficult text as follows: "In the case of the promise, a mediator could not be admitted, because a mediator supposes two parties at least, in a covenant, between whom mediation could take place; but when there is question of a matter where only one party is concerned, no such thing can be admitted. Now, in the fulfilment of the promise God is the only party concerned; for it was absolute and gratuitous, carrying with it all the aids necessary for its fulfilment." 22. συν-έκλεισεν, i.e., declared all men, as it were, shut up and held captive under sin, when it declares that all are sinners. 23. εἰς τὴν μέλλουσαν, i.e., in order to be led by this means to the faith, which was in its time to be revealed by Christ. 24. The παιδαγωγός was a slave who had the charge of children in their tender years, restrained them from harm, and conducted them to and from school. The word corresponds in some measure to "tutor." In the presence of the preceptor the duties of this officer would cease, and thus the law, having fulfilled its functions of preparation, was to terminate on the coming of Christ.

26 θούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἔσμεν. Πάντες
 27 γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. Ὅσοι γὰρ
 28 εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Οὐκ ἐν ἰουδαίῳ,
 οὐδὲ ἑλληνῷ· οὐκ ἐν δούλῳ, οὐδὲ ἐλεύθερῳ· οὐκ ἐν ἄρσεν καὶ
 29 θήλῃ· πάντες γὰρ ὑμεῖς εἰς ἐστε ἐν Χριστῷ Ἰησοῦ. Εἰ δὲ ὑμεῖς
 Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κλη-
 ρονόμοι.

ΚΕΦ. Δ. (4).

1 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπίος ἐστίν, οὐδὲν
 2 διαφέρει δούλου, κύριος πάντων ὢν. Ἀλλὰ ὑπὸ ἐπιτρόπους ἐστίν
 3 καὶ οἰκονόμους ἄχρι τῆς προθεσμίας τῆς τοῦ πατρὸς. Οὕτως καὶ
 4 ἡμεῖς, ὅτε ἤμεν νηπίοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεν δε-
 5 δουλωμένοι. Ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστει-
 6 λεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ
 7 νόμον. ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἰοθεσίαν ἀπο-
 8 λάβωμεν. Ὅτι δὲ ἐστέ υἱοί, ἐξαπέστειλεν τὸ πνεῦμα τοῦ υἱοῦ
 9 αὐτοῦ εἰς τὰς καρδίας ἡμῶν,* κράζον, ἀββᾶ, ὁ πατήρ. Ὡστε
 10 οὐκέτι εἰ δούλος, ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ
 11 θεοῦ. Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν, ἐδουλεύσατε τοῖς φύ-
 12 σει μὴ οὐσι θεοῖς. Νῦν δέ, γνόντες θεόν, μᾶλλον δὲ γνωσθέντες
 13 ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ
 14 στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεῦσαι θέλετε; Ἡμέρας παρα-
 15 τηρεῖσθε, καὶ μῆνας, καὶ καιροὺς, καὶ ἐνιαυτοὺς; Φοβοῦμαι ὑμᾶς,
 16 μὴ πως εἰκὴ κεκοπίακα εἰς ὑμᾶς. Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ
 17 ὡς ὑμεῖς.
 18 Ἀδελφοί, δέομαι ὑμῶν· οὐδὲν με ἡδίκησατε. Οἴδατε δὲ ὅτι
 19 δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον. Καὶ
 20 τὸν πειρασμόν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε, οὐδὲ

* ὑμῶν.

IV. 2. ἐπιτρόπους] For this word cf. Mat. xx. 8. The οἰκονόμος is the comptroller of a household, cf. Luke xii. 42. προθεσμίας, scil. ἡμέρας. 3. τὰ στοιχεῖα τοῦ κόσμου. i.e., the corporeal signs and carnal ceremonies of the Mosaic law, of which the Jews did not understand the bearing, as children are compelled to learn the rudiments of knowledge in a servile way, without knowing the use that is hereafter to come of it. 6. ἀββᾶ, cf. Mar. xiv. 36. 9. γνωσθέντες, "having become known by God," (since you have become in

Christ his adopted sons, v. 6). 10. ἡμέρας, i.e., Sabbaths, observed in the Jewish manner, new moons, the festivals, such as those of Trumpets and of Tabernacles, and the sacred years, the seventh of the remission, and the fiftieth of jubilee, ordained by the Mosaic law. 13. δι' ἀσθένειαν, most commentators interpret this of his afflictions, poverty, and distresses in general. Eatius thinks it more probable that the infirmity spoken of, 2 Cor. x. 10, is here alluded to. 14. ὑμῶν. He calls these humiliations your temptation, because they

- ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς Χριστὸν
 15 Ἰησοῦν. Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ
 16 δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. Ὡστε
 17 ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; Ζηλοῦσιν ὑμᾶς οὐ καλῶς,
 18 ἀλλὰ ἐκκλείσαι ἡμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. Καλὸν δὲ
 19 ζηλοῦσθε ἐν καλῇ πάντοτε, καὶ μὴ μόνον ἐν τῇ παρεΐναι με πρὸς
 20 ὑμᾶς. Τέκνα μου, οὐτε πάλιν ὠδίνω, μέχρις οὗ μαρφωθῇ Χρισ-
 21 τὸς ἐν ὑμῖν. Ἦθελον δὲ παρεΐναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι
 22 τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν. Λεγετέ μοι οἱ ὑπὸ νόμον
 23 θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; Γέγραπται γάρ, ὅτι Ἀβρα-
 24 ᾶμ δύο υἱοὺς ἔσχεν, ἓνα ἐκ τῆς παιδείας, καὶ ἓνα ἐκ τῆς ἐλευ-
 25 θέρας. Ἀλλὰ ὁ ἐκ τῆς παιδείας, κατὰ σάρκα γεγεννηγὴται· ὁ δὲ
 26 ἐκ τῆς ἐλευθέρας, διὰ τῆς ἐπαγγελίας. Ἀτινά ἐστὶν ἀλληγο-
 27 ρούμενα· αὐτὰ γὰρ εἰσιν δύο διαθήκαι· μία μὲν ἀπὸ ὄρους Σει-
 28 νᾶ, εἰς δουλείαν γενυνῶσα, ἥτις ἐστὶν Ἀγαρ. Τὸ δὲ Ἀγαρ, Σει-
 29 νᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συνστοιχεῖ δὲ τῇ νῦν Ἱερουσαλὴμ,
 30 δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. Ἡ δὲ ἄνω Ἱερουσαλὴμ, ἐ-
 31 λευθέρη ἐστὶν, ἥτις ἐστὶν μήτηρ ἡμῶν. Γέγραπται γάρ^(*) εὐφραν-
 32 θητι στεῖρα ἢ οὐ τίκτους· ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα,
 33 ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τοκ ἄν-
 34 δρα. Ὑμεῖς δὲ, ἀδελφοί, κατὰ Ἰσαάκ, ἐπαγγελίας τέκνα ἐστέ.
 35 Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς, ἐδίωκε τὸν κατὰ πνεῦ-
 36 μα, οὕτως καὶ νῦν. Ἀλλὰ τί λέγει ἡ γραφή;^(b) ἔκβυλε τὴν παι-
 37 δίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσει ὁ υἱὸς τῆς
 38 παιδείας μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. Διὸ, ἀδελφοί, οὐκ ἐσ-
 39 μέν παιδείας τέκνα, ἀλλὰ τῆς ἐλευθέρας· τῇ ἐλευθερίᾳ ἡμᾶς
 40 Χριστὸς ἠλευθέρωσεν.

(a) Is. liv. 1.

(b) Gen. xxi. 10.

were the object of the Galatians' tem-
 pation to despise him. 17. *ζηλοῦτε*.
 cf. 1 Cor. iv. 6. 20. *ἤθελον*, "would
 that I were present." Cf. Rom. ix. 3.
 Acts, xxii. 22. *ἀλλάξαι*, the metaphor
 appears to be derived from maternal
 solicitude; a mother changes her voice,
 sometimes entreating, sometimes re-
 proaching, sometimes lamenting, as
 affection suggests. 21. *ἀκούετε*, al.
ἀναγινώσκετε. V. *legistis*. 24. *εἰς*
δουλ. γεν. i.e., giving birth to bondmen;
 to the Jews serving under the yoke of
 the law, with servile fear. 25. *συνστοι-*
χεῖ, "corresponds to." *τῇ νῦν Ἱερ.* i.e.,
 the synagogue. 26. *ἡ δὲ ἄνω*, i.e., the
 church, which is the heavenly Jerusalem.
 Of this Sara was a figure. 27. *στεῖρα*.

The prophet addresses the church, which
 before Christ's advent had but few sons
 among the Jews, (viz., the few just men
 who lived under the patriarchal and
 Mosaic dispensations), and scarcely any
 among the Gentiles. This paucity con-
 trasted with the numbers of the syna-
 gogue. But after Christ's advent the
 church spread abroad among the nations,
 far surpassing the synagogue in fecun-
 dity. *τὸν ἄνδρα*, i.e., the Mosaic law,
 cf. Rom. vii. 2. 28. *κατὰ Ἰσαάκ*, as
Isaac was, "after the manner of Isaac."
 The *κατὰ* in this constr. expresses the
 rule upon which anything proceeds. 29. *Ἰσαὰκ*'s tormenting Isaac prefigured
 the persecution of the church by the
 Jews.

ΚΕΦ. Ε. (5).

1 **Σ**τήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἴδε, ἐγώ
 2 Παῦλος λέγω ὑμῖν ὅτι εἰς περιτέμησθε, Χριστὸς ὑμᾶς οὐδὲν ὥφε-
 3 λήσει. Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι
 4 ὀφειλήτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. Κατηργήθητε ἀπὸ Χρισ-
 5 τοῦ οἰτίνες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξέπεσате. Ἡμεῖς
 6 γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. Ἐν
 7 γὰρ Χριστῷ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ
 8 πίστις δι' ἀγάπης ἐνεργουμένη. Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέ-
 9 κωψεν ἀληθείᾳ μὴ πείθεσθαι; Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος
 10 ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσω ὑμᾶς, βαστάσει
 11 τὸ κρίμα, ὅστις ἐάν ᾗ. Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κη-
 12 ρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ στω-
 13 ροῦ. Ὁφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. Ὑμεῖς
 14 γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε· ἀδελφοί, μόνον μὴ τὴν ἐλευθερίαν
 15 εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλή-
 16 λοις. Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπληρωται, ἐν τῷ, ἀγα-
 17 πῆσεις τὸν πλησίον σου ὡς σεαυτὸν. (α) Εἰ δὲ ἀλλήλους δάκνετε καὶ
 18 κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

(a) Levit. xix. 18.

V. 2. οὐδὲν ὠφελήσει] Because cir-
 cumcision was a profession of the Jewish
 law, as baptism is a public profession of
 the Christian faith. 4. κατηργήθητε,
 i.e., "you who seek to be justified by
 the law, were made void of Christ
 [ceased to be true Christians] by doing
 so." Cf. Rom. vii. 2. 6. ἐνεργουμένη,
 V. *quæ per caritatem operatur* [Douay:
that worketh]. Estius understands this
 word here and elsewhere in a passive
 signification; and so Bp. MacEvilly, who
 remarks: "The Greek for 'worketh'
 should be more correctly translated,
which is worked, i.e., formed and ani-
 mated 'by charity.' The meaning,
 however, is the same; for, if faith be
 animated by charity, it proceeds to
 works, and so 'worketh by charity.'
 Hence faith alone is not sufficient for
 justification or salvation." 7. For other
 exx. of this metaphor of the stadium
 applied to the Christian career, cf. 1 Cor.

ix. 24, Phil. iii. 14. 8. ἡ πεισμονή, i.e.,
 the persuasion you have imbibed [V.
persuasio hæc] concerning the necessity
 of Judaizing. This word is nowhere
 found in the classics; it occurs in three
 places of Eustathius. 9. ζύμη, our
 Lord similarly applies the metaphor of
 leaven to the doctrine of the Scribes and
 Pharisees, Mat. xvi. 11.

11. The false apostles had spread a
 rumour that St. Paul, when among the
 Jews, preached circumcision as necessary
 to salvation, referring to his circum-
 cising Timothy (which was for other
 reasons, Acts, xvi. 3). But if so, the
 scandal of the cross, he contends, would
 be at an end; the persecutions he sus-
 tained from the Jews were a proof that
 the statement was untrue. 12. ἀπο-
 κόψονται, *I would they were even cut off*,
 like rotten branches from your church;
 excommunication is probably to be un-
 derstood. Cf. 1 Cor. v. 5.

16 Λέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ
 17 μὴ τελέσητε. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος· τὸ δὲ
 18 μὴ ἂν ἐὰν θέλητε, ταῦτα ποιῆτε. Εἰ δὲ πνεύματι ἄγεσθε, οὐκ
 19 ἔστέ ὑπὸ νόμον. Φανερά δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς· ἃ τινὰ
 20 ἐστὶν, πορνεία, ἀκαθαρσία, ἀσέλγεια. Εἰδωλολατρεία, φαρμα-
 21 κεία, ὄχθραι, ἔρις, ζήλος, θυμοί, ἐρίθειαι, διχοστασίαι, αἰ-
 22ρέσεις. Φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προ-
 22 λέγω ὑμῖν, καθὼς προείπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες, βα-
 23 σιλείαν θεοῦ οὐ κληρονομήσουσιν. Ὁ δὲ καρπὸς τοῦ πνεύματος
 23 νη, ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρησιότης, ἀγαθωσύ-
 24 νη, πίστις, πραΰτης, ἐγκράτεια. Κατὰ τῶν τοιούτων οὐκ ἔστιν
 25 νόμος. Οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς
 25 παθήμασιν καὶ ταῖς ἐπιθυμίαις. Εἰ ζῶμεν πνεύματι, πνεύματι
 26 καὶ στοιχώμεν. Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλοῦμενοι,
 ἀλλήλους φθονοῦντες.

ΚΕΦ. ٥. (6).

1 Ἀδελφοί· ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι,
 1 ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πρωΐ-
 2 τητος· σκοπῶν σεαυτὸν, μὴ καὶ σὺν πειρασθῆς. Ἀλλήλων τὰ βά-
 2 ρη βαστάζετε, καὶ οὕτως ἀναπληρᾶτε τὸν νόμον τοῦ Χριστοῦ.
 3 Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὦν, φρεναπατᾷ ἑαυτὸν. Τὸ δὲ
 4 ἔργον ἑαυτοῦ δοκιμαζέτω, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχη-
 5 μα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. Ἐκαστος γὰρ τὸ ἴδιον φορ-
 6 τὶον βαστάσει. Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατ-
 7 ῃχοῦντι, ἐν πᾶσιν ἀγαθοῖς. Μὴ πλανᾶσθε· θεὸς οὐ μνητηρίζεται·
 8 ὁ γὰρ ἂν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. Ὅτι ὁ σπεύρων
 9 εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπεύ-
 9 ρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. Τὸ
 10 δὲ καλὸν ποιοῦντες μὴ ἐνκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν,
 10 μὴ ἐκλυόμενοι. Ἄρα οὖν ὥς καιρὸν ἔχωμεν, ἐργαζώμεθα τὸ ἀγαθὸν
 πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

20. φαρμακεία] V. in plur. *veneficia*. Both the Greek and Latin terms are used in the sense of "witchcraft," which is the probable meaning here, implying the use of drugs to produce some injurious effect, in communication with the devil. 22. μακροθυμία, for this we find the two equivalent words in the V. *patientia* and

longanimitas; and similarly v. 23, for *πραΰτης*, *mansuetudo...modestia*; for *ἐγκράτεια*, *continentia*, *castitas*.

VI. 9. μὴ ἐνκακῶμεν] "let us not grow cowardly," or faint-hearted. μὴ ἐκλυόμενοι, "not relaxing" (from fatigue). This distinction is given by Wilke, Lex. N.T. i. v., ἐκλύω.

- 11 Ἴδετε ἡλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. Ὅσοι
 12 θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περι-
 13 τεμένεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ Ἰησοῦ μὴ διώκων-
 14 ται. Οὐδὲ γὰρ οἱ περιτετμημένοι αὐτοὶ νόμον φυλάσσουν· ἀλ-
 15 λά θέλουσιν ὑμᾶς περιτέμενεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυ-
 16 χήσωνται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
 17 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται,
 18 καὶ ἐγὼ κόσμῳ. Οὐτε γὰρ περιτομὴ τι ἐστίν, οὐτε ἀκροβυστία,
 19 ἀλλὰ καινὴ κτίσις. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰ-
 20 ρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. Τοῦ
 21 λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα
 22 τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ κυρίου ἡμῶν
 23 Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

11. ἡλίκοις] He had written this letter, contrary to his usual custom, with his own hand throughout, not employing an amanuensis. The words before us, which literally mean: "in how large characters," appear to allude to some peculiarity in his handwriting. St. Chrys. thinks that not the size, but the imperfect formation of the letters, is referred to. [V. *qualibus literis*]. 17. τὰ στίγματα, the marks, viz., the scars of his scourgings, which were an image of our Lord's passion. The word στίγματα

is used of the marks by which slaves were anciently branded, to show they were the property of their owners. Thus Herodotus (vii. 233) speaks of the Theban prisoners at Thermopylae being branded with the στίγματα βασιλῆα. Estius paraphrases: "From my many labours, scourgings, chains, and other sufferings, I bear about me even scars impressed on my body, as it were marks of my Lord Jesus, whose slave I profess myself to be."

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

ΚΕΦ Α. (1).

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, τοῖς
2 ἀγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ. Χά-
ρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.—Ephesus, situated in Lydia, at the mouth of the river Caystrus, was the principal city of Ionia, and capital of Proconsular Asia. It was noted for its idolatry, in reference especially to the worship of Artemis (for whose famous temple at Ephesus, cf. Acts, xix. 24). St. Paul visited Ephesus for the first time on his way to Jerusalem, accompanied by Priscilla and Aquila (Acts, xviii. 19), but made only a short stay. Subsequently to his return from Jerusalem he again came thither (xix. 1) and staid there three years (xx. 31), during which he established the church at Ephesus. Shortly before his departure for Macedonia, a great tumult was raised against him by Demetrius the silversmith, and the craftsmen interested in the worship of Diana (Acts, xix.). At Ephesus, as elsewhere, false teachers came in, against whom he warned the ancients of the church at Miletus, on his way, for his last visit, to Jerusalem (xx. 17), and to guard against whom he left Timothy at Ephesus (1 Tim. i. 3). The errors both of the Judaizing and Gnostic type appeared to have entered into the teaching of these persons. The Gentile converts, however, had remained generally faithful, and the Ap., after praising them for their fidelity, proceeds to instruct them at large in some of the chief mysteries of the faith—our redemption

by the death of Christ, the vocation of the Gentiles, predestination, the glorification of Christ, and of his body, which is the church. He then puts forth an exact idea of the Christian life, admonishing persons of various classes of their duties (where, in places, a caution seems to be meant against the immoral teaching of Gnosticism), and describes the spiritual armour with which they must be furnished.

The style is involved and difficult beyond that of the other epistles of St. Paul, in proportion to the sublimity of the mysteries treated of in it. This Epistle may have been a circular intended for Ephesus in particular, and also for the other churches in the province; if so, the words ἐν Ἐφέσῳ belonged only to the copy intended for Ephesus. This might explain the omission of these words in MSS. mentioned by St. Basil. Tertullian condemns the heretic Marcion for calling it the Epistle to the Laodiceans. See on Col. iv. 16. The Ep. to the Ephesians was written from Rome, where St. Paul was then a prisoner, and conveyed by Tychicus, (vi. 21). It is probably to be referred to St. Paul's first imprisonment, A.D. 62.

1. διὰ θελ.] Cf. Rom. i. 1. τοῖς ἀγίοις, i.e., the Christians, as being called to sanctity. καὶ πιστοῖς. The art. is usually omitted, as here, with the second of two predicates united under these

- 3 Χριστοῦ. Εὐλογητὸς ὁ θεὸς* τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
 εὐλογησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις
 4 ἐν Χριστῷ. Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσ-
 μου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατ' ἐνώπιον αὐτοῦ ἐν ἀγά-
 5 πῃ. Προορίσας ἡμᾶς εἰς υἰοθεσίαν διὰ Χριστοῦ Ἰησοῦ εἰς αὐτὸν,
 6 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. Εἰς ἔπαινον δόξης τῆς
 7 χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ. Ἐν ᾧ
 ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
 8 παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ. Ἡς
 9 ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Γνωρίσας
 ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐ-
 10 τοῦ, ἣν προέθετο ἐν αὐτῷ. Εἰς οἰκονομίαν τοῦ πληρώματος τῶν
 καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ
 11 τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Ἐν αὐτῷ ἐν ᾧ καὶ ἐκληρώθη-
 μεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κα-
 12 τὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. Εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαι-
 13 νον δόξης αὐτοῦ, τοὺς προηλπικότες ἐν τῷ Χριστῷ. Ἐν ᾧ καὶ
 ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τοῦ εὐαγγελίου τῆς
 σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύ-
 14 ματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Ὁ ἐστὶν ἄρραβὼν τῆς κληρονο-
 μίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς
 δόξης αὐτοῦ.

* Add. καὶ πατῆρ.

conditions, where they refer to the same subject. Cf. Beelen Gr. Gr. p. 123. 3. πνευματικῇ, *spiritual*, as contrasted with the temporal blessings promised by the Jewish law. ἐπουρανίους, "heavenly places," (Douay) understanding τόποις, or the like. In heaven the blessings to which the Apostle refers are perfected. 4. καθὼς, signifies that these blessings flow from our election. "He has blessed us in time, as he has elected us in eternity. The first blessing, and source of all blessing, is our eternal election by God, in Christ" (Tr. Exp.). ἐν ἀγάπῃ, referred by some commentators to προορίσας in the next verse, and understood of the motive of God in predestining us, which was his great charity for us, but more probably to be joined with the preceding clause, as in Bp. M'E.'s paraphrase: "He has chosen us from eternity, in consideration of the merits of Christ, to be holy and

free from gross transgressions, even in his own sight, and this to be effected through sanctifying grace and charity." 6. For ἧς most MSS. with V. have ἐν ᾧ. ἡγαπ., al. add. νῆφ αὐτοῦ, and so V.

8. ἧς ἐπερ. "which he has made to abound," taking the verb transitively, as in 2 Cor. ix. 8, and ἧς by attr. from the preceding noun. The V., however, has *quæ superabundavit*. 10. ἀνακεφαλαιώσασθαι. V. *instaurare*. This word literally means to bring under one general head, to sum up, as an orator does his speech. Thus God in Christ and by Christ has collected together angels and men, Jews and Gentiles into one, by giving Christ as "head over all the church." 14. ἀρραβὼν, a pledge is part of the price, given beforehand as security for the rest. This applies, here, to the gifts of the Holy Ghost, which are, as it were, a portion and foretaste of eternal felicity. τῆς περιπ. of *acquisition* is

- 15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυ-
 16 ρίῳ Ἰησοῦ, καὶ τὴν* εἰς πάντας τοὺς ἁγίους. Οὐ παύομαι εὐ-
 17 χαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ποιούμενος ἐπὶ τῶν προσευχῶν μου.
 17 Ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης,
 18 διῷ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ.
 18 Περ φωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας εἰς τὸ εἰδέναι ὑμᾶς,
 19 τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
 19 τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις. Καὶ τί τὸ ὑπερβάλλον
 20 μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν
 20 ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. Ἦν ἐνήργηκεν ἐν τῷ
 21 Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ
 21 ἐν τοῖς οὐρανοῖς. Ὑπεράνω πάσης ἐξουσίας καὶ ἀρχῆς καὶ δυνά-
 22 μεως, καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μό-
 22 νον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Καὶ πάντα
 23 ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἐδωκε κεφαλὴν ὑπὲρ
 23 πάντα τῇ ἐκκλησίᾳ. Ἦτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ
 πάντα ἐν πᾶσι πληρουμένου.

ΚΕΦ. Β. (2).

- 1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ ταῖς ἐπιθυ-
 2 μίαις ὑμῶν, ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ
 2 κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ
 3 πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας. Ἐν
 3 οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς
 4 σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν δια-
 4 νοιῶν καὶ ἡμεθα τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί. Ὁ δι-
 5 θεὸς, πλούσιος ὦν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡ
 5 γάπησεν ἡμᾶς. Καὶ ὄντας ἡμᾶς νεκροὺς ἐν τοῖς παραπτώμασιν
 καὶ ταῖς ἐπιθυμίαις συνεζωποίησεν ἐν τῷ Χριστῷ χάριτί ἐστ

* Add. ἀγάπην τὴν.

put for "the acquired people," the abstract for the concrete, cf. λαὸς εἰς περιποίησιν, 1 Pet. ii. 9.

18. πεφ. τ. ὀφθ. governed by διῷ in the preceding verse. ἡ ἐλπίς, the hope of his calling, i.e., the object hoped for from his calling, the object whither our vocation tends. 21. ὀνόματος, name, that is person, whether angelic or human, whatever name, office, or dignity he enjoys. 23. πλήρωμα, fulness, perfection, because the head is perfected and completed by the accession of the body, as the head also perfects the whole body.

πληρουμένου, may either be taken passively, as in V. qui...adimpletur ("completed as to all the members of a body." Bp. M'E.), or as mid. with act. signif.

II. 1. ὑμᾶς] Governed by συνεζωποίησεν, from v. 5. After the parenthesis beginning v. 2, a fresh construction commences in v. 4. 2. αἰῶνα, course, V. sæculum. A word which is similarly used in Latin to express the manner of life which belongs to an age. πνεύματος. The grammatical constr. would require the acc., but the word is attracted into the case of the preceding.

- 6 σεσωσμένοι. Καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
 7 ἐν Χριστῷ Ἰησοῦ. ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομέ-
 8 ῃς ἡμᾶς ἐν Χριστῷ Ἰησοῦ. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ
 9 πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον. Οὐκ ἐξ ἔρ-
 10 γων, ἵνα μὴ τις καυχῆσεται. Αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες
 ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοιμάσεν ὁ θεὸς
 ἵνα ἐν αὐτοῖς περιπατήσωμεν.
- 11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λε-
 12 γόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χει-
 13 ροποιήτου. Ὅτι ἦτε τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ, ἀπηλλο-
 14 τρωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς
 15 ἐπαγγελίας, ἐλπῖδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. Νυ-
 16 ντὴ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὅντες μακρὰν, ἐγενή-
 17 θητε ἐγγυὲς ἐν τῷ αἵματι Χριστοῦ. Αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡ-
 18 μῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ τὸ μεσότοιχον τοῦ φρα-
 19 γμοῦ λύσας. Τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐν-
 20 τολῶν ἐν δόγμασιν καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς
 21 ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην. Καὶ ἀποκατάλλαξῃ τοὺς
 ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας
 τὴν ἔχθραν ἐν αὐτῷ. Καὶ ἐλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς
 18 μακρὰν, καὶ εἰρήνην τοῖς ἐγγύς. Ὅτι δι' αὐτοῦ ἔχομεν τὴν προσ-
 19 αγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. Ἄρα οὖν
 20 οὐκέτι ἐστέ ξένοι καὶ πάροικοι, ἀλλὰ ἐστέ συνπολίται τῶν ἀ-
 21 γίων καὶ οἰκεῖοι τοῦ θεοῦ. Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
 τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωναίου αὐτοῦ Χρισ-
 21 τοῦ Ἰησοῦ. Ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὐξεῖ εἰς

υἱοῖς τῆς ἀπ. Cf. Mat. ix. 15. 8. τῇ γ. χάριτι. Bp. M'E. paraphrases: "for it is owing to the gratuitous benefits of Chr. that you have obtained initial salvation, or justification through faith, and this faith is not from yourselves, it is to be classed as a grace, for it is the gift of God." So Estius: "*hoc ipsum, scilicet credere, non est ex vobis.*" 10. ἐπὶ ἔργοις. Here ἐπὶ is used for the object or purpose of what is done.

11. οἱ λεγόμενοι] i.e., "who are called, contemptuously, uncircumcision." ἀκροβυστία put for ἀκρόβυστος, the abstract, for the concrete. 12. πολιτείας, *conversations*, Vulg. "citizenship," the state in which one exercises the functions of a citizen. 14. φραγμοῦ is a fence or palisade, to which the Jewish law is

compared, because it divided Jew from Gentile. For the same reason he calls it, v. 15, τὴν ἔχθραν, "the enmity," i.e., the source of enmity. τὸν νόμον, "the ceremonial precepts of the law of Moses, which Christ made void by substituting the precepts of the Christian religion in their place." ἐν δόγμασιν would be thus used, by a Hebraism, for the dative of the instrument. Otherwise "consisting in decrees." 16. ἐν ἐνὶ σώματι, i.e., "joined in one body," viz., the church. 19. πάροικοι, cf. Luke, xxiv. 18. 20. ἀκρογ. V. *summo angulari lapide*, the foundation-stone at the angle, where two walls meet. 21. πᾶσα οἰκοδομή, "every edifice," i.e., every Christian church, as the Corinthians are called θεοῦ οἰκοδομή, 1 Cor. iii. 9. But if we

22 ναὸν ἅγιον ἐν κυρίῳ. Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικήριον τοῦ Χριστοῦ ἐν πνεύματι.

ΚΕΦ. Γ. (3).

1 **Τ**ούτου χάριν ἐγὼ Παῦλος ὁ δασμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ
2 ὑμῶν τῶν ἐθνῶν. Εἶγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ
3 θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς. Κατὰ ἀποκάλυψιν ἐγνωρίσθη
4 μοι τὸ μυστήριον, καθὼς πρὸς ἡμετέρας ἐν ὁλίγῳ. Πρὸς δὲ δύνασθε
ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χρισ-
5 τοῦ. Ὁ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων,
ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις αὐτοῦ καὶ προφήταις ἐν πνεύ-
6 ματι. Εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύσσωμα, καὶ συνμέ-
7 τοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ, διὰ τοῦ εὐαγγελίου. Οὐ
ἐγενήθη διὰκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῆς δο-
8 θείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. Ἐμοὶ τῷ ἐλα-
χιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγ-
9 γελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ. Καὶ φωτί-
σαι πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου
10 ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ, τῷ τὰ πάντα κτίσαντι. Ἴνα γνωρι-
σθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις,
11 διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ θεοῦ. Κατὰ πρό-
θεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
12 Ἐν ᾧ ἔχομεν τὴν παύρησίαν καὶ προσαγωγήν ἐν πεποιθήσει,
13 διὰ τῆς πίστεως αὐτοῦ. Διὸ αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς θλί-
14 ψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν. Τούτου χάριν κάμ-
15 πτω τὰ γόνατά μου πρὸς τὸν πατέρα.* Ἐξ οὗ πάντα πατρία ἐν

read *pāsa* ἡ οἰκοδομή (Compl.) then, "the whole edifice," i.e., the whole structure of the church. Cf. Beelen Gr. Gr. p. 109.

III. 1. After this verse, the constr. is interrupted by a long parenthesis, and is resumed by *τούτου χάριν*, in v. 14. So Estius. Others, however, prefer to understand *εἰμί* in this verse. 2. *τὴν οἰκ. τῆς χάρ.* Strictly *οἰκονομία* means the dispensation or administration of a household; *χάρις* is to be understood of the Apostolate. Estius paraphrases: "If, however, you Ephesians have heard, as you must, how by the divine dispensation and providence, the apostolic office of preaching the Gospel to you Gentiles, was entrusted to me." 3. *δτι* is omitted before *κατά* in this

codex only. 4. *πρὸς δ*, "in accordance with which," viz., what I wrote above, in the preceding part of the Ep. 8. *ἐλαχιστοτέρῳ*, a comparative, formed from the superlative *ἐλάχιστος*. With this may be compared such forms as *πρώτιστος*, *προτεράλτερος*, &c. 10. *ἀρχαῖς...ἐξουσίαις*. The two orders of angels so called, here represent the whole angelic host. 14. *τούτου χάριν*, cf. v. 1. 15. Estius paraphrases: "From whom, as father, every family, whether of angels in heaven, or men on earth, how great soever it be, draws its origin." "This is said by the Ap. for the purpose of confounding the heretics of the day, included under the general denomination of Gnostics, who maintained that there were many principles of existence besides

- 16 οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται. Ἰνα δὲ ὑμῖν κατὰ τὸ πλου-
 17 τοῦ τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος
 18 πίστεως ἐν ταῖς καρδίαις ὑμῶν. Ἐν ἀγάπῃ ἐρριζωμένοι καὶ τε-
 19 θεμελιωμένοι ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἀγί-
 20 οῖς, τί τὸ πλάτος καὶ μήκος, καὶ ὕψος καὶ βάθος. Γινώναί τε
 21 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ ἵνα πλη-
 20 ρωθῇ πάν τὸ πλήρωμα τοῦ θεοῦ. Τῷ δὲ δυναμένῳ ὑπὲρ πάντα
 21 ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-
 21 μιν τὴν ἐνεργουμένην ἐν ἡμῖν. Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ
 ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰῶνων.
 Ἀμήν.

ΚΕΦ. Δ. (4).

- 1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπα-
 2 τῆσαι τῆς κλήσεως ἧς ἐκλήθητε. Μετὰ πάσης ταπεινοφροσύνης
 2 καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγά-
 3 πῃ. Σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συν-
 4 δέσμῳ τῆς εἰρήνης. Ἐν σώμα καὶ ἐν πνεύμα, καθὼς ἐκλήθητε ἐν
 5 μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. Εἰς κύριος, μία πίστις, ἐν βά-
 6 πτισμα. Εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ
 7 πάντων ἐν πᾶσιν. Ἐνὶ δὲ ἑκάστῳ ὑμῶν ἐδόθη χάρις κατὰ τὸ
 8 μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Διὸ λέγει·^(*) ἀναβάς εἰς ὕψος,
 ἡχμαλωτεύσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.

* Add. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

† ἵνα πληρωθῆτε εἰς.

(a) Ps. lxxvii. 19.

the supreme being" (Bp. M'E.). Estius remarks: "the word *πατριά*, rendered *paternitas* by the V. translator, means a family or kinship of such as are descended from one father or ancestor." 16. *εἰς τὸν ἔσω*, "as to what pertains to the inner man." 18. *ἐρριζωμένοι*, The regular constr. would require the gen. *τί...βάθος*. The Ap. here illustrates the magnitude of the divine love under a type of the dimensions of material bodies. 19. *ἵνα πληρ.*,† i.e., "that you may be filled with the perfection of all the gifts of God." Estius.

IV. 1. *ἡς*] By attr. for *ἧ*. 2. *ἀνεχό-*

μενοι, *supporting*—holding up against—tolerating each other. The constr. would require the acc. *ἀνεχομένους*, but we have the nom. as the preceding sentence is equivalent to *περιπατήσατε*. 4. *ἐν σώμα* scil. *ἐστί*. 6. *ἐν πᾶσιν*. The V. reading adds *ἡμῖν*. 7. *ἐνὶ δὲ ἐκδότῳ*, In contrast with what goes before—The church, &c., is one, but not so the grace of each individual—The gifts of God depend, 1st, on the will of God, (v. 7), and 2nd, on the profit intended for others (v. 12).

8. *ἡχμ. αἰχμ.* A phrase derived from the Hebr. and equivalent to: "he led

- 9 Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κα-
 10 ὡτερα μέρη τῆς γῆς; Ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβάς
 11 ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. Καὶ αὐ-
 12 τὸν ἔδωκεν, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ
 12 εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. Πρὸς τὸν κατ-
 13 αρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώ-
 13 ματος τοῦ Χριστοῦ. Μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἐνό-
 14 τητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
 14 ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.
 14 Ἴνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ
 15 ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβεῖα τῶν ἀνθρώπων, ἐν παν-
 15 ουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης. Ἀληθεύοντες δὲ ἐν ἀγά-
 16 πῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός.
 16 Ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ
 16 πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκά-
 16 στου μέρους τὴν αὐξήσιν τοῦ σώματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ
 17 ἐν ἀγάπῃ.
 17 Τοῦτό οὖν λέγω, καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς
 18 περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ, ἐν μωτιωότητι τοῦ
 18 νοῦς αὐτῶν. Ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπληροτρυνόμενοι τῆς
 18 ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώ-

away captives," abstr. for concrete. 9. τὸ δὲ, ἀνέβη, i.e., "now the word, 'he ascended,' what does it mean but that, &c." This and the next v. are parenthetical. 10. αὐτός, V. *ipse est et qui*, &c. Observe that it is not *δ αὐτός*. 11. *Apostles* are the founders of the church, sent by Christ over the world, to preach the Gospel and found churches, such as the Twelve, St. Paul, St. Barnabas, Silas. *Prophets* are either those who foretell the future, such as Agabus (Acts, xxi. 10), or preachers of the divine word. *Evangelists* are only mentioned in two other passages (Acts, xxi. 8, 2 Tim. iv. 5). They answer to missionaries. Such were the seventy disciples, and helpers of the Apostles, like Titus and Timothy. *Pastors and doctors* answer to bishops, and priests having the care of souls. 12. In order of time, the two last-mentioned objects of this institution precede the first; with which *πρὸς* is used, to indicate the final cause. 13. *καταντήσωμεν*, "arrive at." The

sense appears to be that this ministry is to last till the end of the world, i.e., when the last of the faithful shall have been associated to the church, and the mystical body of Christ has thus been made complete. The metaphor is founded on the growth of the body, from its earlier stage to maturity. 14. *κυβεῖα*, V. *neguitiā*. The original meaning of the word is "dice-playing," here used for fraudulent conduct in general. *μεθοδεῖαν*, lit. "according to the plan (or method) of deception," implying that their frauds are carried on systematically. 16. *ἐξ οὗ—ἀγάπῃ*. "From whom the whole body being completed, and brought together by the supply which every joint ministers, operating in proportion to each several member, works the growth of the body, so as to build itself up in charity," Christ is here likened to the heart which circulates the blood over the whole frame, or to the principle of life energizing in every limb.

18. *ἐσκοτωμένοι*] Masc. *ἀνθρώποι*

ΚΕΦ. Ε. (5).

1 **Σ**τήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. Ἴδε, ἐγώ
 2 Παῦλος λέγω ὑμῖν ὅτι εἰς περιτεμνηθεὶς, Χριστὸς ὑμᾶς οὐδὲν ὠφε-
 3 λήσει. Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι
 4 ὀφειλῆτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. Κατηργήθητε ἀπὸ Χρισ-
 5 τοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε· τῆς χάριτος ἐξέπεσате. Ἡμεῖς
 6 γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. Ἐν
 7 γὰρ Χριστῷ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ
 8 πίστις δι' ἀγάπης ἐνεργουμένη. Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέ-
 9 κοψεν ἀληθείᾳ μὴ πείθεσθαι; Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος
 10 ὑμᾶς, ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταρασσών ὑμᾶς, βαστάσει
 11 τὸ κρίμα, ὅστις ἐάν ᾗ. Ἐγὼ δὲ, ἀδελφοί, εἰ περιτομὴν ἔτι κη-
 12 ρύσσω, τί ἔτι διώκομαι; ἄρα κατηργηται τὸ σκάνδαλον τοῦ σταν-
 13 ροῦ. Ὁφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς. Ὑμεῖς
 14 γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε· ἀδελφοί, μόνον μὴ τὴν ἐλευθερίαν
 15 εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλή-
 16 λοις. Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπληρωται, ἐν τῷ, ἀγα-
 17 πῆσεις τὸν πλησίον σου ὡς σεαυτὸν. (α) Εἰ δὲ ἀλλήλους δάκνετε καὶ
 18 κατεσθίετε, βλέπετε μὴ ὑπ' ἀλλήλων ἀναλωθῆτε.

(a) Levit. xix. 18.

V. 2. οὐδὲν ὠφελήσει] Because cir-
 cumcision was a profession of the Jewish
 law, as baptism is a public profession of
 the Christian faith. 4. κατηργήθητε,
 i.e., "you who seek to be justified by
 the law, were made void of Christ
 [ceased to be true Christians] by doing
 so." Cf. Rom. vii. 2. 6. ἐνεργουμένη,
 V. *quas per caritatem operatur* [Douay:
that worketh]. Estius understands this
 word here and elsewhere in a passive
 signification; and so Bp. MacEvilly, who
 remarks: "The Greek for 'worketh'
 should be more correctly translated,
which is worked, i.e., formed and ani-
 mated 'by charity.' The meaning,
 however, is the same; for, if faith be
 animated by charity, it proceeds to
 works, and so 'worketh by charity.'
 Hence faith alone is not sufficient for
 justification or salvation." 7. For other
 exx. of this metaphor of the stadium
 applied to the Christian career, cf. 1 Cor.

ix. 24, Phil. iii. 14. 8. ἡ πεισμονή, i.e.,
 the persuasion you have imbibed [V.
persuasio hæc] concerning the necessity
 of Judaizing. This word is nowhere
 found in the classics; it occurs in three
 places of Eustathius. 9. ζῆμη, our
 Lord similarly applies the metaphor of
 heaven to the doctrine of the Scribes and
 Pharisees, Mat. xvi. 11.

11. The false apostles had spread a
 rumour that St. Paul, when among the
 Jews, preached circumcision as necessary
 to salvation, referring to his circum-
 cising Timothy (which was for other
 reasons, Acts, xvi. 3). But if so, the
 scandal of the cross, he contends, would
 be at an end; the persecutions he sus-
 tained from the Jews were a proof that
 the statement was untrue. 12. ἀπο-
 κόψονται, *I would they were even cut off*,
 like rotten branches from your church;
 excommunication is probably to be un-
 derstood. Cf. 1 Cor. v. 5.

16 Λέγω δέ· πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ
 17 μὴ τελέσητε. Ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος· τὸ δὲ
 πνεῦμα κατὰ τῆς σαρκὸς ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα
 18 μὴ ἂ ἐὰν θέλητε, ταῦτα ποιῇτε. Εἰ δὲ πνεύματι ἄγεσθε, οὐκ
 19 ἔστέ ὑπὸ νόμον. Φανερά δὲ ἐστὶν τὰ ἔργα τῆς σαρκὸς· ἃ τινά
 20 ἐστὶν, πορνεία, ἀκαθαρσία, ἀσέλγεια. Εἰδωλολατρία, φαρμα-
 κεία, ὄχθραι, ἔρις, ζῆλος, θυμοί, ἐρίθειαι, διχοστασίαι, αἰ-
 21 ρέσεις. Φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις, ἃ προ-
 λέγω ὑμῖν, καθὼς προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες, βα-
 22 σileίαν θεοῦ οὐ κληρονομήσουσιν. Ὁ δὲ καρπὸς τοῦ πνεύματος
 ἐστὶν, ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύ-
 23 νη, πίστις, πραύτης, ἐγκράτεια. Κατὰ τῶν τοιούτων οὐκ ἔστιν
 24 νόμος. Οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς
 25 παθήμασιν καὶ ταῖς ἐπιθυμίαις. Εἰ ζῶμεν πνεύματι, πνεύματι
 26 καὶ στοιχώμεν. Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκυλούμενοι,
 ἀλλήλους φθονοῦντες.

ΚΕΦ. ε. (6).

1 Ἀδελφοί· ἐὰν καὶ προλημφθῇ ἄνθρωπος ἐν τινι παραπτώματι,
 ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραύ-
 2 τητος· σκοπῶν σεωντὸν, μὴ καὶ σὺ πειρασθῇς. Ἀλλήλων τὰ βά-
 ρη βασιάζετε, καὶ οὕτως ἀναπληράτε τὸν νόμον τοῦ Χριστοῦ.
 3 Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ἂν, φρεναπατᾷ ἐαυτόν. Τὸ δὲ
 4 ἔργον ἑαυτοῦ δοκιμαζέτω, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχη-
 5 μα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. Ἐκαστος γὰρ τὸ ἴδιον φορ-
 6 τῖον βασιάζει. Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατ-
 7 ηχούντι, ἐν πάσιν ἀγαθοῖς. Μὴ πλανᾷσθε· θεὸς οὐ μυκτηρίζεται.
 8 ὁ γὰρ ἂν σπεῖρῃ ἄνθρωπος, τοῦτο καὶ θερίσει. Ὅτι ὁ σπεύρων
 εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπεύ-
 9 ρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. Τὸ
 δὲ καλὸν ποιοῦντες μὴ ἐνκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν,
 10 μὴ ἐκλυόμενοι. Ἄρα οὖν ὡς καιρὸν ἔχωμεν, ἐργαζώμεθα τὸ ἀγαθὸν
 πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

20. φαρμακεία] V. in plur. *veneficia*. Both the Greek and Latin terms are used in the sense of "witchcraft," which is the probable meaning here, implying the use of drugs to produce some injurious effect, in communication with the devil. 22. μακροθυμία, for this we find the two equivalent words in the V. *patientia* and

longanimitas; and similarly v. 23, for πραύτης, *mansuetudo...modestia*; for ἐγκράτεια, *continentia, castitas*.

VI. 9. μὴ ἐνκακῶμεν] "let us not grow cowardly," or faint-hearted. μὴ ἐκλυόμενοι, "not relaxing" (from fatigue). This distinction is given by Wilke, Lex. N.T. i. v., ἐκλύω.

- 11 Ἴδετε ἡλίοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. Ὅσοι
 12 θέλουσιν εὐπροσώπησαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περι-
 13 τέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ Ἰησοῦ μὴ διώκων-
 14 ται. Οὐδὲ γὰρ οἱ περιτετμημένοι αὐτοὶ νόμον φυλάσσουσιν· ἀλ-
 15 λά θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυ-
 16 χήσωνται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
 17 τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται,
 18 ἀλλὰ καὶ ἐγὼ. Οὐτε γὰρ περιτομὴ τι ἐστίν, οὔτε ἀκροβυστία,
 19 ῥήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. Τοῦ
 20 λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα
 21 τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ κυρίου ἡμῶν
 22 Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

Πρὸς Γαλάτας ἐγράφη ἀπὸ Ῥώμης.

11. ἡλίοις] He had written this letter, contrary to his usual custom, with his own hand throughout, not employing an amanuensis. The words before us, which literally mean: "in how large characters," appear to allude to some peculiarity in his handwriting. St. Chrys. thinks that not the size, but the imperfect formation of the letters, is referred to. [V. *qualibus literis*]. 17. τὰ στίγματα, the marks, viz., the scars of his scourgings, which were an image of our Lord's passion. The word στίγματα

is used of the marks by which slaves were anciently branded, to show they were the property of their owners. Thus Herodotus (vii. 233) speaks of the Theban prisoners at Thermopylae being branded with the στίγματα βασιλῆα. Estius paraphrases: "From my many labours, scourgings, chains, and other sufferings, I bear about me even scars impressed on my body, as it were marks of my Lord Jesus, whose slave I profess myself to be."

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

ΚΕΦ Α. (1).

- 1 **Π**αῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, τοῖς
2 ἀγίοις τοῖς οὖσιν ἐν Ἐφέσῳ, καὶ πιστοῖς ἐν Χριστοῦ Ἰησοῦ. Χά-
ρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.—Ephesus, situated in Lydia, at the mouth of the river Caystrus, was the principal city of Ionia, and capital of Proconsular Asia. It was noted for its idolatry, in reference especially to the worship of Artemis (for whose famous temple at Ephesus, cf. Acts, xix. 24). St. Paul visited Ephesus for the first time on his way to Jerusalem, accompanied by Priscilla and Aquila (Acts, xviii. 19), but made only a short stay. Subsequently to his return from Jerusalem he again came thither (xix. 1) and staid there three years (xx. 31), during which he established the church at Ephesus. Shortly before his departure for Macedonia, a great tumult was raised against him by Demetrius the silversmith, and the craftsmen interested in the worship of Diana (Acts, xix.). At Ephesus, as elsewhere, false teachers came in, against whom he warned the ancients of the church at Miletus, on his way, for his last visit, to Jerusalem (xx. 17), and to guard against whom he left Timothy at Ephesus (1 Tim. i. 3). The errors both of the Judaizing and Gnostic type appeared to have entered into the teaching of these persons. The Gentile converts, however, had remained generally faithful, and the Ap., after praising them for their fidelity, proceeds to instruct them at large in some of the chief mysteries of the faith—our redemption

by the death of Christ, the vocation of the Gentiles, predestination, the glorification of Christ, and of his body, which is the church. He then puts forth an exact idea of the Christian life, admonishing persons of various classes of their duties (where, in places, a caution seems to be meant against the immoral teaching of Gnosticism), and describes the spiritual armour with which they must be furnished.

The style is involved and difficult beyond that of the other epistles of St. Paul, in proportion to the sublimity of the mysteries treated of in it. This Epistle may have been a circular intended for Ephesus in particular, and also for the other churches in the province; if so, the words ἐν Ἐφέσῳ belonged only to the copy intended for Ephesus. This might explain the omission of these words in MSS. mentioned by St. Basil. Tertullian condemns the heretic Marcion for calling it the Epistle to the Laodiceans. See on Col. iv. 16. The Ep. to the Ephesians was written from Rome, where St. Paul was then a prisoner, and conveyed by Tychicus, (vi. 21). It is probably to be referred to St. Paul's first imprisonment, A.D. 62.

1. διὰ θελ.] Cf. Rom. i. 1. τοῖς ἁγίοις, i.e., the Christians, as being called to sanctity. καὶ πιστοῖς. The art. is usually omitted, as here, with the second of two predicates united under these

- 3 Χριστοῦ. Εὐλογητός ὁ θεὸς * τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
 4 εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις
 5 ἐν Χριστῷ. Καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσ-
 6 μου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατ' ἐνώπιον αὐτοῦ ἐν ἀγά-
 7 πῃ. Προορίσας ἡμᾶς εἰς νίθεσίαν διὰ Χριστοῦ Ἰησοῦ εἰς αὐτὸν,
 8 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. Εἰς ἐπαινον δόξης τῆς
 9 χάριτος αὐτοῦ, ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ. Ἐν ᾧ
 10 ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν
 11 παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ. Ἦς
 12 ἐπαρίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Γνωρίσας
 13 ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν αὐ-
 14 τοῦ, ἣν προέθετο ἐν αὐτῷ. Εἰς οἰκονομίαν τοῦ πληρώματος τῶν
 15 καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐπὶ
 16 τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς. Ἐν αὐτῷ ἐν ᾧ καὶ ἐκληρώθη-
 17 μεν, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κα-
 18 τὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. Εἰς τὸ εἶναι ἡμᾶς εἰς ἐπαι-
 19 νον δόξης αὐτοῦ, τοὺς προηλπικότες ἐν τῷ Χριστῷ. Ἐν ᾧ καὶ
 20 ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
 21 σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ πνεύ-
 22 ματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Ὁ ἐστὶν ἄρραβὼν τῆς κληρονο-
 23 μίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἐπαινον τῆς
 24 δόξης αὐτοῦ.

* Add. καὶ πατὴρ.

conditions, where they refer to the same subject. Cf. Beelen Gr. Gr. p. 128. 3. *πνευματικῇ*, *spiritual*, as contrasted with the temporal blessings promised by the Jewish law. *ἐπουρανίους*, "heavenly places," (Douay) understanding *τόποις*, or the like. In heaven the blessings to which the Apostle refers are perfected. 4. *καθὼς*, signifies that these blessings flow from our election. "He has blessed us in time, as he has elected us in eternity. The first blessing, and source of all blessing, is our eternal election by God, in Christ" (Tr. Exp.). *ἐν ἀγάπῃ*, referred by some commentators to *προορίσας* in the next verse, and understood of the motive of God in predestining us, which was his great charity for us, but more probably to be joined with the preceding clause, as in Bp. M'E.'s paraphrase: "He has chosen us from eternity, in consideration of the merits of Christ, to be holy and

free from gross transgressions, even in his own sight, and this to be effected through sanctifying grace and charity." 6. For *ἧς* most MSS. with V. have *ἐν ᾧ*. *ἡγαπ.*, al. add. *νῷ αὐτοῦ*, and so V.

8. *ἧς ἐπερ.* "which he has made to abound," taking the verb transitively, as in 2 Cor. ix. 8, and *ἧς* by attr. from the preceding noun. The V., however, has *quæ superabundavit*. 10. *ἀνακεφαλαιώσασθαι*. V. *instaurare*. This word literally means to bring under one general head, to sum up, as an orator does his speech. Thus God in Christ and by Christ has collected together angels and men, Jews and Gentiles into one, by giving Christ as "head over all the church." 14. *ἄρραβὼν*, a pledge is part of the price, given beforehand as security for the rest. This applies, here, to the gifts of the Holy Ghost, which are, as it were, a portion and foretaste of eternal felicity. *τῆς περιπ. of acquisition* is

- 15 Διὰ τοῦτο καὶ γὰρ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυ-
 16 ρίῳ Ἰησοῦ, καὶ τὴν* εἰς πάντας τοὺς ἀγίους. Οὐ παύομαι εὐ-
 17 χαριστῶν ὑπὲρ ὑμῶν, μνησθὲν ποιούμενος ἐπὶ τῶν προσευχῶν μου.
 17 ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης,
 18 διῶ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ.
 18 Περφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας εἰς τὸ εἰδέναι ὑμᾶς,
 19 τίς ἐστὶν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
 19 τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἀγίοις. Καὶ τί τὸ ὑπερβάλλον
 20 μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν
 20 ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ. Ἐν ἐνέργειᾳ ἐν τῷ
 21 Χριστῷ ἐγείρας αὐτὸν ἐκ νεκρῶν, καὶ καθίσας ἐν δεξιᾷ αὐτοῦ
 21 ἐν τοῖς οὐρανοῖς. Ὑπεράνω πάσης ἐξουσίας καὶ ἀρχῆς καὶ δυνά-
 22 μεως, καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μό-
 22 νον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Καὶ πάντα
 23 ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ· καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ
 23 πάντα τῇ ἐκκλησίᾳ. ἥτις ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ
 πάντα ἐν πᾶσι πληρουμένου.

ΚΕΦ. Β. (2).

- 1 Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἐπιθυ-
 2 μίαις ὑμῶν, ἐν αἷς ποτε περιπατήσατε κατὰ τὸν αἰῶνα τοῦ
 3 κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ
 3 πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας. Ἐν
 4 οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς
 4 σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν δι-
 5 νοιῶν· καὶ ἡμεθα τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί. Ὁ δι-
 5 θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ ἦν ἡ-
 5 γάπησεν ἡμᾶς. Καὶ ὄντας ἡμᾶς νεκροὺς ἐν τοῖς παραπτώμασι
 καὶ ταῖς ἐπιθυμίαις συνεζωποίησεν ἐν τῷ Χριστῷ· χάριτί ἐστ,

* Add. ἀγάπην τὴν.

put for "the acquired people," the abstract for the concrete, cf. λαὸς εἰς περιποίησιν, 1 Pet. ii. 9.

18. πεφ. τ. ὀφθ. governed by διῶ in the preceding verse. ἡ ἐλπίς, the hope of his calling, i.e., the object hoped for from his calling, the object whither our vocation tends. 21. ὀνόματος, name, that is person, whether angelic or human, whatever name, office, or dignity he enjoys. 23. πλήρωμα, fulness, perfection, because the head is perfected and completed by the accession of the body, as the head also perfects the whole body.

πληρουμένου, may either be taken passively, as in V. qui...adimpletur ("completed as to all the members of a body." Bp. M'E.), or as mid. with act. signif.

II. 1. ὑμᾶς] Governed by συνεζωποίησεν, from v. 5. After the parenthesis beginning v. 2, a fresh construction commences in v. 4. 2. αἰῶνα, course, V. sæculum. A word which is similarly used in Latin to express the manner of life which belongs to an age. πνεύματος. The grammatical constr. would require the acc., but the word is attracted into the case of the preceding.

- 6 σεσωσμένοι. Καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
 7 ἐν Χριστῷ Ἰησοῦ. ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομέ-
 8 ῃς ἡμᾶς ἐν Χριστῷ Ἰησοῦ. Τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ
 9 πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν· θεοῦ τὸ δῶρον. Οὐκ ἐξ ἔρ-
 10 γων, ἵνα μὴ τις καυχῆσεται. Αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες
 ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεὸς
 ἵνα ἐν αὐτοῖς περιπατήσωμεν.
 11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λε-
 12 γόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χει-
 13 ροποιήτου. Ὅτι ἦτε τῷ καιρῷ ἐκεῖνῳ χωρὶς Χριστοῦ, ἀπηλλο-
 14 τρωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ ξένοι τῶν διαθηκῶν τῆς
 15 ἐπαγγελίας, ἐλπὶδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ. Νυ-
 16 ντὴν δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν, ἐγενή-
 17 θητε ἐγγὺς ἐν τῷ αἵματι Χριστοῦ. Αὐτὸς γὰρ ἔστιν ἡ εἰρήνη ἡ-
 18 μῶν, ὁ ποιήσας τὰ ἀμφότερα ἓν, καὶ τὸ μεσότοιχον τοῦ φρα-
 15 γμοῦ λύσας. Τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐν-
 16 τολῶν ἐν δόγμασιν καταργήσας· ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς
 16 ἓνα καινὸν ἄνθρωπον, ποιῶν εἰρήνην. Καὶ ἀποκατάλλαξῃ τοὺς
 17 ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας
 18 τὴν ἔχθραν ἐν αὐτῷ. Καὶ ἐλθὼν εὐηγγελίσαστο εἰρήνην ὑμῖν τοῖς
 18 μακρὰν, καὶ εἰρήνην τοῖς ἐγγύς. Ὅτι δι' αὐτοῦ ἔχομεν τὴν προσ-
 19 αγωγὴν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα. Ἄρα οὖν
 20 οὐκέτι ἐστέ ξένοι καὶ πάροικοι, ἀλλὰ ἐστέ συνπολίται τῶν ἀ-
 21 γίων καὶ οἰκεῖοι τοῦ θεοῦ. Ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
 τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Χρισ-
 21 τοῦ Ἰησοῦ. Ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὖξαι εἰς

υἱοῖς τῆς ἀπ. Cf. Mat. ix. 15. 8. τῇ γ. χάριτι. Bp. M'E. paraphrases: "for it is owing to the gratuitous benefits of Chr. that you have obtained initial salvation, or justification through faith, and this faith is not from yourselves, it is to be classed as a grace, for it is the gift of God." So Estius: "*hoc ipsum, scilicet credere, non est ex vobis.*" 10. ἐπὶ ἔργοις. Here ἐπὶ is used for the object or purpose of what is done.

11. οἱ λεγόμενοι] i.e., "who are called, contemptuously, uncircumcision." ἀκροβυστία put for ἀκρόβυστοι, the abstract, for the concrete. 12. πολιτείας, *conversations*, Vulg. "citizenship," the state in which one exercises the functions of a citizen. 14. φραγμοῦ is a fence or palisade, to which the Jewish law is

compared, because it divided Jew from Gentile. For the same reason he calls it, v. 15, τὴν ἔχθραν, "the enmity," i.e., the source of enmity. τὸν νόμον, "the ceremonial precepts of the law of Moses, which Christ made void by substituting the precepts of the Christian religion in their place." ἐν δόγμασιν would be thus used, by a Hebraism, for the dative of the instrument. Otherwise "consisting in decrees." 16. ἐν ἐνὶ σώματι, i.e., "joined in one body," viz., the church. 19. πάροικοι, cf. Luke, xxiv. 18. 20. ἀκρογ. V. *summo angulari lapide*, the foundation-stone at the angle, where two walls meet. 21. πᾶσα οἰκοδομή, "every edifice," i.e., every Christian church, as the Corinthians are called θεοῦ οἰκοδομή, 1 Cor. iii. 9. But if we

22 ναὸν ἅγιον ἐν κυρίῳ. Ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικήτηριον τοῦ Χριστοῦ ἐν πνεύματι.

ΚΕΦ. Γ. (3).

1 **Τ**ούτου χάριν ἐγὼ Παῦλος ὁ δασμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ
2 ὑμῶν τῶν ἐθνῶν. Εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ
3 θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς. Κατὰ ἀποκάλυψιν ἐγνωρίσθη
4 μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ. Πρὸς δὲ δύνασθε
ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χρισ-
5 τοῦ. Ὁ ἐτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων,
ὥς νῦν ἀπεκαλύφθη τοῖς ἁγίοις αὐτοῦ καὶ προφήταις ἐν πνεύ-
6 ματι. Εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα, καὶ συνμέ-
7 τοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ, διὰ τοῦ εὐαγγελίου. Οὗ
ἐγενήθη διὰκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τῆς δο-
8 θείσης μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. Ἐμοὶ τῷ ἐλα-
9 χιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, τοῖς ἔθνεσιν εὐαγ-
10 γελίσασθαι τὸ ἀνεξίτηλον πλοῦτος τοῦ Χριστοῦ. Καὶ φωτί-
σαι πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου
11 ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ, τῷ τὰ πάντα κτίσαντι. ἵνα γνωρι-
σθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις,
12 διὰ τῆς ἐκκλησίας, ἡ πολυποίκιλος σοφία τοῦ θεοῦ. Κατὰ πρό-
13 θεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν τῷ Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
14 Ἐν ᾧ ἔχομεν τὴν παύρησίαν καὶ προσαγωγὴν ἐν πεποιθήσει,
15 διὰ τῆς πίστεως αὐτοῦ. Διὸ αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς θλί-
16 ψεσίν μου ὑπὲρ ὑμῶν, ἧτις ἐστὶν δόξα ὑμῶν. Τούτου χάριν κάμ-
πτω τὰ γόνατά μου πρὸς τὸν πατέρα.* Ἐξ οὗ πάντα πατρίᾳ ἐν

read *pāsa* ἡ οἰκοδομή (Compl.) then, "the whole edifice," i.e., the whole structure of the church. Cf. Beelen Gr. Gr. p. 109.

III. 1. After this verse, the constr. is interrupted by a long parenthesis, and is resumed by *τούτου χάριν*, in v. 14. So Estius. Others, however, prefer to understand *εἰμί* in this verse. 2. *τὴν οἰκ. τῆς χάρ.* Strictly *οἰκονομία* means the dispensation or administration of a household; *χάρις* is to be understood of the Apostolate. Estius paraphrases: "If, however, you Ephesians have heard, as you must, how by the divine dispensation and providence, the apostolic office of preaching the Gospel to you Gentiles, was entrusted to me." 3. *δοτ.* is omitted before *κατὰ* in this

codex only. 4. *πρὸς* δ, "in accordance with which," viz., what I wrote above, in the preceding part of the Ep. 8. *ἐλαχιστοτέρῳ*, a comparative, formed from the superlative *ἐλάχιστος*. With this may be compared such forms as *πρώτιστος*, *προτεράτερος*, &c. 10. *ἀρχαῖς...ἐξουσίαις*. The two orders of angels so called, here represent the whole angelic host. 14. *τούτου χάριν*, cf. v. 1. 15. Estius paraphrases: "From whom, as father, every family, whether of angels in heaven, or men on earth, how great soever it be, draws its origin." "This is said by the Ap. for the purpose of confounding the heretics of the day, included under the general denomination of Gnostics, who maintained that there were many principles of existence besides

- 16 οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται. Ἴνα δὲ ὑμῖν κατὰ τὸ πλου-
 17 τοῦ τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος
 18 αὐτοῦ εἰς τὸν ἕσω ἄνθρωπον. Κατοικῆσαι τὸν Χριστὸν διὰ τῆς
 19 πίστεως ἐν ταῖς καρδίαις ὑμῶν. Ἐν ἀγάπῃ ἐρριζωμένοι καὶ τε-
 20 θεμελιωμένοι ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγί-
 21 οῖς, τί τὸ πλάτος καὶ μήκος, καὶ ὕψος καὶ βάθος. Γινώσκοντες
 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ ἵνα πλη-
 20 ρωθῇ ἡμῶν τὸ πλήρωμα τοῦ θεοῦ. Τῷ δὲ δυναμένῳ ὑπὲρ πάντα
 ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύνα-
 21 μιν τὴν ἐνεργουμένην ἐν ἡμῖν. Αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ
 ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων.
 Ἀμήν.

ΚΕΦ. Δ. (4).

- 1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ, ἀξίως περιπα-
 2 τῆσαι τῆς κλήσεως ἧς ἐκλήθητε. Μετὰ πάσης ταπεινοφροσύνης
 καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγά-
 3 πῃ. Σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συν-
 4 δέσμῳ τῆς εἰρήνης. Ἐν σώμα καὶ ἐν πνεύμα, καθὼς ἐκλήθητε ἐν
 5 μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν. Εἰς κύριος, μία πίστις, ἐν βά-
 6 πτισμα. Εἰς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ
 7 πάντων ἐν πᾶσιν. Ἐνὶ δὲ ἑκάστῳ ὑμῶν ἐδόθη χάρις κατὰ τὸ
 8 μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Διὸ λέγει^(*) ἀναβὰς εἰς ὕψος,
 ῥήχμαλῶτευσεν αἵχμαλῶσίαν, καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.

* Add. τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

† ἵνα πληρωθῇτε εἰς.

(a) Ps. lxxvii. 19.

the supreme being" (Bp. M'E.). Estius remarks: "the word πατριά, rendered paternitas by the V. translator, means a family or kinship of such as are descended from one father or ancestor." 16. εἰς τὸν ἕσω, "as to what pertains to the inner man." 18. ἐρριζωμένοι, The regular constr. would require the gen. τί...βάθος. The Ap. here illustrates the magnitude of the divine love under a type of the dimensions of material bodies. 19. ἵνα πληρ.,† i.e., "that you may be filled with the perfection of all the gifts of God." Estius. IV. 1. ἡς] By attr. for ἧ. 2. ἀνεχό-

μενοι, supporting—holding up against—tolerating each other. The constr. would require the acc. ἀνεχομένους, but we have the nom. as the preceding sentence is equivalent to περιπατήσατε. 4. ἐν σώμα scil. ἐστί. 6. ἐν πᾶσιν. The V. reading adds ἡμῖν. 7. ἐνὶ δὲ ἑκδόσ-τω, In contrast with what goes before—The church, &c., is one, but not so the grace of each individual—The gifts of God depend, 1st, on the will of God, (v. 7), and 2nd, on the profit intended for others (v. 12).

8. ῥήχμ. αἵχμ. A phrase derived from the Hebr. and equivalent to: "he led

- 9 Τὸ δὲ, ἀνέβη, τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κα-
 10 τώτερα μέρη τῆς γῆς; Ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβάς
 11 ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. Καὶ αὐ-
 12 τὸς ἔδωκεν, τοὺς μὲν ἀποστόλους, τοὺς δὲ προφῆτας, τοὺς δὲ
 12 εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους. Πρὸς τὸν κατ-
 13 αρτισμὸν τῶν ἁγίων, εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώ-
 13 ματος τοῦ Χριστοῦ. Μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνό-
 14 τητα τῆς πίστεως, καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
 14 ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ.
 14 Ἴνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ
 15 ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν παν-
 15 ουργίᾳ πρὸς τὴν μεθοδεῖαν τῆς πλάνης. Ἀληθεύοντες δὲ ἐν ἀγά-
 16 πῃ, αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός.
 16 Ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβζόμενον διὰ
 16 πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκά-
 16 στου μέρους τὴν αὐξῆσιν τοῦ σώματος ποιεῖται, εἰς οἰκοδομὴν ἑαυτοῦ
 17 ἐν ἀγάπῃ.
 17 Τοῦτό οὖν λέγω, καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς
 18 περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ, ἐν μυταιότητι τοῦ
 18 νοὸς αὐτῶν. Ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπῆλλοτριωμένοι τῆς
 18 ζωῆς τοῦ θεοῦ, διὰ τὴν ἀγνοίαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώ-

away captives," abstr. for concrete. 9. τὸ δὲ, ἀνέβη, i.e., "now the word, 'he ascended,' what does it mean but that, &c." This and the next v. are parenthetical. 10. αὐτός, V. *ipse est et qui*, &c. Observe that it is not δ αὐτός. 11. *Apostles* are the founders of the church, sent by Christ over the world, to preach the Gospel and found churches, such as the Twelve, St. Paul, St. Barnabas, Silas. *Prophets* are either those who foretell the future, such as Agabus (Acts, xxi. 10), or preachers of the divine word. *Evangelists* are only mentioned in two other passages (Acts, xxi. 8, 2 Tim. iv. 5). They answer to missionaries. Such were the seventy disciples, and helpers of the Apostles, like Titus and Timothy. *Pastors and doctors* answer to bishops, and priests having the care of souls. 12. In order of time, the two last-mentioned objects of this institution preceded the first; with which *πρὸς* is used, to indicate the final cause. 13. *καταστήσωμεν*, "arrive at." The

sense appears to be that this ministry is to last till the end of the world, i.e., when the last of the faithful shall have been associated to the church, and the mystical body of Christ has thus been made complete. The metaphor is founded on the growth of the body, from its earlier stage to maturity. 14. *κυβεία*, V. *nequitia*. The original meaning of the word is "dice-playing," here used for fraudulent conduct in general. *μεθοδεῖαν*, lit. "according to the plan (or method) of deception," implying that their frauds are carried on systematically. 16. *ἐξ οὗ—ἀγάπη*. "From whom the whole body being completed, and brought together by the supply which every joint ministers, operating in proportion to each several member, works the growth of the body, so as to build itself up in charity," Christ is here likened to the heart which circulates the blood over the whole frame, or to the principle of life energizing in every limb.

18. *ἐσκοτωμένοι*] Masc. *ἄνθρωποι*

19 ρωσιν τῆς καρδίας αὐτῶν. Οἷτινες ἀπηληγκότες ἑαυτοὺς παρέδωκεν τῇ ἀσέλγεια, εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξία. Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν. Εἵγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῇ Ἰησοῦ. Ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης. Ἀνανεοῦσθαι δὲ ἐν τῷ πνεύματι τοῦ νοὸς ὑμῶν. Καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν, ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ· ὅτι ἐσμὲν ἀληλῶν μέλη. Ὁργίζεσθε, καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ παροργισμῷ ὑμῶν. Μηδὲ δίδοτε τόπον τῷ διαβόλῳ. Ὁ κλέπτων μηκέτι κλεπτέτω, μάλλον δὲ κοπιᾷτω, ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρεῖαν ἔχοντι. Πᾶς λόγος σαπρὸς ἐκ τοῦ στομάτος ὑμῶν μὴ ἐκπορευέσθω· ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα διψᾷ χάριν τοῖς ἀκούουσιν. Καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως. Πᾶσα πικρία, καὶ θυμὸς, καὶ ὀργή, καὶ κραυγὴ, καὶ βλασφημία, ἀρσθῆτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ. Γίνεσθε εἰς ἀλλήλους χρηστοί, εὖσπλαγχοί, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο ἡμῖν.

being implied in τὰ ἔθνη. τοῦ θεοῦ, i.e., the life which is according to God, and which his laws prescribe. 19. ἀπηληγκότες, "having become insensible," their consciences deadened to the sense of guilt. The V. has *desperantes*, following the reading ἀπηλικότες. ἐν πλεον. Here avarice means the greedy, insatiable thirst for the gratification of impure desires. 20. εἵγε. The words need not imply a doubt of the fact, but may be rendered "siquidem," "since." This is the more general opinion, though others take it the other way, and understand the Ap. to caution the Ephesians against heretical teachers. 22. ἀποθέσθαι, in allusion to the disrobing which was used in the rite of baptism, and the putting on the white robe in that sacrament. "By 'the old man,' is meant

the sinfulness and corruption which we inherit from Adam, or rather, man considered as affected by that sinfulness; by the 'new man,' the spiritual man after his renovation, by the grace of the Holy Ghost, and after receiving a new existence by spiritual regeneration" (Br. M'E.). 25. ἀλλήλων μέλη, one member does not lie to another: the eye does not deceive the foot, nor the hand place stumbling-blocks in its way. So neither should we deceive our neighbours.

28. ὁ κλέπτων, V. *qui furabatur*, "he who used to steal," in the imperfect sense. 29. εἴ τις ἀγ. scil. πορευέσθω. χρεῖας Wilke (Lex. N.T. i. v. χρεῖας), explains this: "ad confirmationem animorum, quā eo ipso tempore opus est." The V. reading is *πίστεως*. 32. ἡμῖν. The V. reading is *δμῖν*.

ΚΕΦ. Ε. (5).

- 1 **Γ**ίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπήτά. Καὶ πε-
 2 ριπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ὑμᾶς, καὶ
 3 παρέδωκεν ἑαυτὸν ὑπὲρ ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ, εἰς
 4 ὁσμὴν εὐωδίας. Πορνεία δὲ καὶ ἀκαθαρσία πάντα ἡ πλεονεξία μη-
 5 δὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἀγίοις. Καὶ αἰσχροτήτης,
 6 καὶ μωρολογίας, ἡ εὐτραπέλεια, ἃ οὐκ ἀνήκεν, ἀλλὰ μᾶλλον εὐ-
 7 χαριστία. Τοῦτο γὰρ ἴστε γινώσκοντες, ὅτι πᾶς πόρνος, ἡ ἀκα-
 8 θαρτος, ἡ πλεονέκτης, ὃ ἐστὶν εἰδωολάτρης, οὐκ ἔχει κληρο-
 9 νομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ. Μηδεὶς ὑμᾶς ἀ-
 10 πατάτω κενόις λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ
 11 ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας. Μὴ οὖν γίνεσθε συνμέτοχοι αὐ-
 12 τῶν. Ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φω-
 13 τὸς περιπατεῖτε. Ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ
 14 καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. Δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ
 15 κυρίῳ. Καὶ μὴ συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις τοῦ
 16 σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. Τὰ γὰρ κρυφὰ γινόμενα ὑπ’
 17 αὐτῶν, αἰσχρόν ἐστιν καὶ λέγειν. Τὰ δὲ πάντα ἐλεγχόμενα, ὑπὸ
 18 τοῦ φωτὸς φανεροῦνται· πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστίν. Διὸ
 19 λέγει· (α) ἐγείρωι ὁ καθευδὼν, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπι-
 20 φαύσει σοι ὁ Χριστός.

(a) Cf. Is. lx. 1.

V. 2. *προσφορὰν*] Means any kind of oblation, *θυσία*, a sacrifice of victims only. 4. *εὐτραπέλεια*, is used in a good sense by Aristotle, to signify "urbanity," a mean between buffoonery and rusticity. He defines it (*Rhet.* ii. 12, 16,) as *πε- παιδευμένη ὕβρις*. Here it is used in a bad sense, *scurriosity*, or excessive and indecorous jesting. 5. *ὃ ἐστίν*, [*V. quod est*], i.e., "which word means." 6. *κενόις λόγοις*. The vain arguments of the heathen philosophers, or of heretics, like certain of the Gnostic sects, who taught there was no sin in impurity. 12. *ὑπ’ αὐτῶν*, scil. *τῶν τὰ ἔργα τοῦ σκότους ποιούντων*. 13. *φανερούμενον*, *V. quod manifestatur*. According to Beelen (*Gr. gr.* p. 269), this is not middle, but passive, like *φανεροῦνται*, in the preceding sentence. So also Wilke. With this view, Abp. Kenrick's note

agrees. He says: "It becomes light- some—it is clear and well understood, or whatever is manifested voluntarily is light: men seek to conceal only their evil deeds. St. Chrys. understands it of the change which takes place in the sinner, who, on being rebuked for his transgressions, becomes penitent, and passes to the light." But Estius (who is followed by Bp. M'E.), thinks the active signif. "that manifests" much the more probable, since it is not uni- versally true to say that sin, by being manifested, becomes light, many hating the light that manifests them (cf. John, iii. 20). Estius, however, suggests: "All that is manifested by itself, and originally, is light; so that nothing else can be manifested, but by the action of light." 16. *ἐξαγορ. τὸν καιρὸν*, "pur- chasing the opportunity;" as merchants

17 νηραὶ εἰσιν. Διὰ τοῦτο μὴ γίνεσθε ὕφρονες, ἀλλὰ συνίετε τί
 18 τὸ θέλημα τοῦ κυρίου ἡμῶν. Καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐσ-
 19 τιν ἄσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι. Λαλοῦντες ἑαυτοῖς
 ἐν ψαλμοῖς καὶ ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς· ᾄδοντες καὶ
 20 ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. Εὐχαριστοῦντες πάντοτε
 ὑπὲρ πάντων, ἐν ὀνόματι τοῦ κυρίου ἡμῶν Χριστοῦ Ἰησοῦ, τῷ θεῷ
 21 καὶ πατρί. Ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυ-
 22 ναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ. Ὅτι ἀνὴρ κεφαλὴ ἐστίν
 23 τῆς ἐκκλησίας, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας· αὐτὸς σω-
 24 τῇ τοῦ σώματος. Ἀλλὰ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ,
 25 οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. Οἱ ἄνδρες ἀγα-
 26 πᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλη-
 27 σίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς. Ἵνα αὐτὴν ἀγιάσῃ, κα-
 28 ῖ τῇ τῶν τοιοῦτων, ἀλλ' ἵνα ἡ ἀγία καὶ ἄμωμος. Οὕτως ὀφεί-
 λουσιν καὶ οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυ-
 29 τῶν σώματα· ὁ ἀγαπᾶν τὴν ἑαυτοῦ γυναῖκα, ἑαυτὸν ἀγαπᾷ. Οὐ-
 30 δεις γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ
 31 θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. Ὅτι μέλη
 32 ἐσμὲν τοῦ σώματος αὐτοῦ.* Ἀντὶ τούτου καταλείψει ἄνθρωπος
 πατέρα καὶ μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα
 αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. (b) Τὸ μυστήριον τοῦτο

* Add. ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.

(b) Gen. ii. 24.

spare no pains to buy the best wares, so we should seize every occasion of doing good. 18. ἐν ᾧ, scil. τῷ μεθύσκεσθαι, or οἴνῳ, understanding it as taken to excess, when it becomes an occasion of lust. 21. ὑποτασσόμενοι, depends, like the preceding participle, on πληροῦσθε. 23. τοῦ σώματος, V. corporis ejus, i.e., the church, his mystical body. 24. ἀλλά, most codd. add ὥσπερ, some ὡς, V. sed sicut. 26. λουτρῷ, i.e., the sacrament of baptism. ἐν ῥήματι. Understood by St. Chrys., and the other Gr. commentators, of the form of baptism; by St. Aug. and Jer. (whom Estius follows) it is more probably interpreted of the word of evangelical doctrine, as received by faith. 30. That is, we are

spiritually formed out of his flesh, affixed for us upon the cross. The formation of Eve from the side of the sleeping Adam, was a symbol of the formation of the church from the side of Christ, sleeping and immolated on the cross. For Christ being dead, his side was opened, and, *continuo exivit sanguis et aqua*, the water, signifying baptism, the blood, the Eucharist (Tr. Exp.). 31. εἰς σάρκα. Cf. Mat. xix. 5. 32. τὸ μυστήριον...ἐκκλ. V. sacramentum hoc magnum, &c. Bp. M'E. paraphrases thus: "In the foregoing words is contained a mystical allusion to some great event, which I understand of the mystic and indissoluble union of Christ with his church." [It is hardly necessary

- 33 μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν, καὶ τὴν ἐκκλησίαν. Πλήν καὶ ὑμεῖς οἱ καθ' ἓνα, ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.

ΚΕΦ. Ε. (6).

- 1 **Τ**ὰ τέκνα ὑπακούετε τοῖς γονεῦσιν ὑμῶν* τοῦτο γὰρ ἐστὶν δι-
2 καιον. Τίμα τὸν πατέρα σου καὶ τὴν μητέρα· ἥτις ἐντολὴ πρώτη
3 τῇ ἐν ἐπαγγελίᾳ. Ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος
4 ἐπὶ τῆς γῆς. Καὶ οἱ πατέρες μὴ παροργίζετε τὰ τέκνα ὑμῶν,
5 ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου. Οἱ δοῦ-
6 λοι ὑπακούετε τοῖς κατὰ σάρκα κυρίοις, μετὰ φόβου καὶ τρό-
7 μου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ. Μὴ κατ'
8 ὀφθαλμοδουλείαν ὡς ἄνθρωπάρεσκοι, ἀλλ' ὡς δούλοι Χριστοῦ,
9 ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς. Μετὰ εὐνοίας δουλεύον-
10 τες ὡς τῷ κυρίῳ, καὶ οὐκ ἀνθρώπῳ. Εἰδότες ὅτι ἕκαστος ἐάν τι
11 ποιήσῃ ἀγαθόν, τοῦτο κομίζεται παρὰ κυρίου, εἴτε δούλος, εἴτε
12 ἐλεύθερος. Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέν-
13 τες τὴν ἀπειλήν· εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριος ἐστὶν
ἐν οὐρανοῖς, καὶ προσωπολημψίᾳ οὐκ ἐστὶν παρ' αὐτῶν.
10 Τοῦ λοιποῦ† δυναμοῦσθε ἐν κυρίῳ, καὶ ἐν τῷ κράτει τῆς
11 ἰσχύος αὐτοῦ. Ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ, πρὸς τὸ δυ-
12 νασθαι ὑμᾶς στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. Ὅτι οὐκ
ἐστὶν ὑμῖν‡ ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς,
πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τού-
13 του, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. Διὰ
τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῇτε ἀντιστή-
ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στήναι.
14 Στήτε οὖν περιζωσάμενοι τὴν ὁσφύν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυ-

* Add. ἐν κυρίῳ.

† Add. ἀδελφοί μου.

‡ ἡμῖν.

to observe that the doctrine of the Catholic ch. concerning matrimony, that it is one of the seven sacraments of the new law, is otherwise clear, though the passage before us is not alleged in proof of it, according to the above interpretation]. 33. οἱ καθ' ἓνα, V. *singuli*, "individually." Ἵνα φοβῇται, a periphrasis for the imperative; some verb, expressing command or admonition, may be understood.

VI. 2. ἐν ἐπαγγ.] "accompanied with promise,"—"with a promise attach-

ed to it." 3. Ἵνα...ἔσῃ, cf. 1 Cor. ix. 18. 11. μεθοδ. cf. iv. 14. 12. κοσμοκράτορας, "the world-rulers of this darkness,"—"the evil spirits who have dominion in this dark world. πρὸς τὰ πνευμ. τ. πον. Beelen (Gr. Gr. p. 243) takes τὰ πνευματικὰ to be here used as a collective name, like τὰ ληστικὰ, τὰ δοῦλα, and τῆς πονηρίας as the genitive of quality. Thus τὰ πνευμ. τ. πονηρίας would mean simply: "wicked spirits." Wilke (Lex. N.T.) renders: "against the spiritual arms of wickedness." ἐν

- 15 σάμενοι τὸν θώρακα τῆς δικαιοσύνης. Καὶ ὑποδησάμενοι τοὺς πό-
 16 δας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης. Ἐν πᾶσιν ἀναλα-
 17 βόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη
 18 τοῦ πονηροῦ πεπυρωμένα σβέσαι. Καὶ τὴν περικεφαλαίαν τοῦ σω-
 19 τηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα
 20 θεοῦ. Διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ
 21 καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-
 22 τήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων. Καὶ ὑπὲρ ἑμοῦ, ἵνα
 23 μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ, γνω-
 24 ρίσαι τὸ μυστήριον. Ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα αὐτὸ παρ-
 25 ῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.
 26 Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ, τί πράσσω, πάντα
 27 γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος
 28 ἐν κυρίῳ. Ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνωτὲ τὰ
 29 περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.
 30 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστει ἀπὸ θεοῦ
 31 πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ πάντων τῶν
 32 ἀγαπῶντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

Πρὸς Ἐφεσίους ἐγράφη ἀπὸ Ῥώμης.

τοῖς ἔπουρ. i. e., in the air which is near us. So Estius, after St. Jer. 15. ἐτοιμασία, V. in præparatione. The soldier, shod with his *caligæ*, was ready prepared for the march. 16. θυρεόν, The large, oblong shield (th. *θύρα*,) the *scutum* of the Roman soldier is alluded to. τὰ βέλη πεπυρ.. Thucydides (ii. 75) describing the siege of Platæa, says, the besieged placed curtains of hides before their wooden wall, ὥστε τοὺς ἐργαζο-

μένους...μήτε πυρφόροις ὀστοῖς βαλλέσθαι ἐν ἀσφαλείᾳ τε εἶναι. 21. Τυχικὸς is described in Acts, xx. 4, as one of those who accompanied St. Paul to Asia from Greece. He is also mentioned Col. iv. 7; 2 Tim. iv. 14; Tit. iii. 12. It may be inferred from this passage that he was the bearer of the letter. The common reading adds διὰ Τυχικοῦ to the subscription.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

ΚΕΦ Α. (1).

- 1 Παῦλος καὶ Τιμόθεος δούλοι Χριστοῦ Ἰησοῦ, πᾶσιν τοῖς α-
γίοις ἐν Χριστῷ Ἰησοῦ, τοῖς οὖν ἐν Φιλίπποις, συνεπισκόποις
2 καὶ διακόνοις. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνηίᾳ ὑμῶν. Πάντο-
4 τε ἐν πάσῃ δεῖσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέξιν
5 ποιοῦμενος. Ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον, ἀπὸ τῆς

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.—Philippi was a city of Macedonia, on the confines of Thrace, not far from the coast. It was originally called Crenides, from the springs which abounded in the place; but Philip II., father of Alexander the Great, having occupied and strengthened it, called it after his own name. Here Antony and Octavius won their great victory over the forces of Brutus and Cassius, B.C. 42 (cf. Acts, xvi. 12). The foundations of the Christian church were here laid by St. Paul, on his second apostolical journey (Acts xvi. 12-40). It was the first European city in which he preached. It appears from Acts, xx. 1, 3-6, that he visited Philippi twice subsequently, the last occasion being that, when he passed through Macedonia on his way to Asia, instead of the direct route, to avoid the plotting of the Jews. This epistle was written from Rome, during his first imprisonment there, about A.D. 62. The Philippians had sent pecuniary assistance to St. Paul through Epaphroditus, for which the Ap. now thanks them, acquainting them, at the same time, how matters stand with him.

He praises their faith and their endurance of sufferings for Christ's sake; exhorts them to concord and humility; warns them against Judaizing teachers; exhorts them to the pursuit of the Christian virtues, and concludes with expressing his gratitude for their liberality. It appears that this epistle was conveyed by Epaphroditus, who had fallen sick at Rome, but had recovered, and was now returning to Philippi.

I. 1. St. Paul associates Timothy with himself in addressing this epistle, as being well known to the Philippians (Acts, xvi. 1-13), and shortly to be sent to them (Phil. ii. 19), not that the epistle belongs to them in common, which would be inconsistent with ch. ii. 19, 20. Beelen. *συνεπισκόποις*. The usual and more correct reading is *σὺν ἐπισκόποις*. The word, probably, here means priests, to whom, in the apostolic age, it was applied, as well as to bishops, strictly so called. Cf. Acts, xx. 28.

5. *ἐπὶ τῇ κοινῇ*.] "With reference to your liberality towards the gospel," "in furthering the gospel." In ch. iv. 15-18, he thanks the Philippians for the

- 6 πρώτης ἡμέρας ἄχρι τοῦ νῦν. Πειποθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρ-
 7 ξάμενος ἐν ὑμῖν ἔργον ἀγαθόν, ἐπιτελέσει ἄχρι ἡμέρας Χριστοῦ
 7 Ἰησοῦ. Καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων
 ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς
 μου, καὶ ἐν τῇ ἀπολογίᾳ, καὶ βεβαιώσει τοῦ εὐαγγελίου, συν-
 8 κοινωνοῦν μου τῆς χάριτος πάντας ὑμᾶς ὄντας. Μάρτυς γάρ
 μου ὁ θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰη-
 9 σοῦ. Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ᾖ μᾶλλον καὶ
 10 μᾶλλον περισσεύει ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει. Εἰς τὸ δοκι-
 μάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι
 11 εἰς ἡμέραν Χριστοῦ. Πεπληρωμένοι καρπὸν δικαιοσύνης διὰ Ἰη-
 σοῦ Χριστοῦ, εἰς δόξαν καὶ ἔπαινον θεοῦ.
 12 Γινώσκεις δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
 13 μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν. Ὡστε τοὺς δεσ-
 μούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ
 14 καὶ τοῖς λοιποῖς πᾶσιν. Καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν κυ-
 ρίῳ, πεποθότας τοῖς δεσμοῖς μου, περισσοτέρως τολμᾶν ἀφό-
 15 βως τὸν λόγον τοῦ θεοῦ λαλεῖν. Τινὲς μὲν καὶ διὰ φθόνον καὶ
 16 ἔριν· τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν. Οἱ μὲν
 ἐξ ἀγάπης εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κείμε· οἱ
 δὲ ἐξ ἐριθείας Χριστὸν καταγγέλλουσιν οὐχ ἄγνως, οἰόμενοι
 18 θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. Τί γάρ; ὅτι παντὶ τρόπῳ,
 εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται· καὶ
 19 ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι. Οἶδα δὲ ὅτι τοῦτό μοι
 ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, καὶ ἐπιχορη-
 20 γίας τοῦ πνεύματος Ἰησοῦ Χριστοῦ. Κατὰ τὴν ἀποκαρδοκίαν
 καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ
 παρρησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ
 21 σώματί μου, εἴτε διὰ ζωῆς, εἴτε διὰ θανάτου. Ἐμοὶ γάρ το
 22 ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. Εἰ δὲ τὸ ζῆν ἐν σαρ-

pecuniary assistance he had received from them. We have *κοινωνία* in this sense, Hebr. xiii. 16. 7. ἐν τῇ ἀπολ. κ. βεβ. He may refer to his defence before Nero, cf. 2 Tim. iv. 18, or to his endurance of his chains, as constituting a defence and confirmation of the gospel. The art. not being repeated before *βεβαιώσει* shows that these two nouns refer to the same thing; however, *βεβαίωσις* is the effect of his ἀπολογία. For *χάριτος* the V. translator has *gaudii*, and, probably, therefore read *χαρὰς*. The second *ὑμᾶς* in this v. is redundant. 18. *πραιτωρίῳ*, Commonly understood

to be the imperial palace, but this is not certain, and it may have been the camp of the prætorian guard (Tacit. Ann. iv. 2). In speaking of the palace, the Ap. uses a different expression, ch. iv. 22. The term *prætorium* (which signified, originally, the general's tent in a camp) was, however, applied to imperial residences as well as to other buildings of a similar class. Compare Mat. xxvii. 27. 18. τί γάρ; but what then? Meets a tacit objection founded on what he had just said. 22. εἰ δὲ τὸ ζῆν. i.e., "But since (εἰ does not here imply doubt) to live in the flesh, is to

κι, τοῦτό μοι καρπὸς ἔργου, καὶ τί αἰρήσομαι, οὐ γνωρίζω.
 23 Συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλύ-
 24 σαι, καὶ σὺν Χριστῷ εἶναι· πολλῶ γὰρ μᾶλλον κρείσσον. Τὸ δὲ
 25 ἐπιμένειν ἐν τῇ σαρκί, ἀναγκαιότερον δι' ὑμᾶς. Καὶ τοῦτο πε-
 ποιθῶς οἶδου, ὅτι μένω καὶ παραμένω πᾶσιν ὑμῖν, εἰς τὴν ἡμῶν
 26 τροκοτήν καὶ χαρὰν τῆς πίστεως. Ἴνα τὸ καύχημα ὑμῶν πε-
 27 λιν πρὸς ὑμᾶς. Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πο-
 λιτευεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούω
 τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθροῦν-
 28 τεσ τῇ πίστει τοῦ εὐαγγελίου. Καὶ μὴ πτυρόμενοι ἐν μηδενὶ
 29 ὑπὸ τῶν ἀντικειμένων· ἥτις ἐστὶν αὐτοῖς ἐνδειξις ἀπωλείας, ὑμῶν
 30 αὐτοῦ πάσχειν. Τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἶδετε ἐν ἐμοὶ
 καὶ νῦν ἀκούετε ἐν ἐμοί.

ΚΕΦ. Β. (2).

1 Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης,
 εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοί.
 2 Πληρωσάτε μου τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονήτε, τὴν αὐτὴν ἀγά-
 3 πην ἔχοντες, σύνψυχοι, τὸ ἐν φρονούντες. Μηδὲν κατ' ἐρί-
 4 θειων, μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλή-
 5 λους ἡγούμενοι τοὺς ὑπεπέχοντας ἑαυτῶν. Μὴ τὰ ἑαυτῶν ἕκαστοι
 6 ὑμῖν ὁ καὶ ἐν Χριστῷ Ἰησοῦ. Ὅς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ

me the increase of the fruit of my apostolic labour, I know not which I ought to choose, to live or to die." 28. *ἥτις* for *ὅ*, *τι* by attr. from *ἐνδειξις*, so closely following. Logically it refers to the opposition and persecution implied in the preceding clause. The V. renders *ἐνδειξις*, *causa*, giving the sense, rather than the literal meaning, "a demonstration," "an argument." 30. *ἔχοντες*, an anacoluthon; the constr. would require the dat. after *ὑμῖν*.

II. 6. *μορφῇ*] "By the form of God, all the holy fathers understand the nature of God, as by the form of man is signified the nature of man, who, by the law of his creation, is the servant of

God" (Tr. Exp.). *οὐχ ἀρκ. ἡγ.* Bp. M'E. (who adopts Beelen's interpretation of this passage, as "the most probable, and the one according best with the context,") paraphrases it thus: "who, while he was in the form of God, possessing the divine nature and essence, did not tenaciously retain his equality with God the Father, as is done by those who unexpectedly obtain some booty or emolument." "The ancient commentators understand *ἀρπαγμός* here not of the act of snatching, but of the thing snatched, or of booty. Verbal nouns in *μός* generally signify the action, not the thing, but this is not invariably the case." So, Beelen, who concludes that the phrase

- 7 ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ. Ἀλλὰ ἐαυτὸν ἐκένωσεν
 8 μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος. Καὶ
 9 σχήματι εὑρεθεὶς ὡς ἄνθρωπος, ἐταπείνωσεν ἐαυτὸν, γενόμενος
 10 ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ. Διὸ καὶ ὁ θεὸς αὐ-
 11 τὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάν ὄνομα.
 12 Ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουραίων καὶ ἐπι-
 13 γείων καὶ καταχθονίων. Καὶ πᾶσα γλῶσσα ἐξομολογήσεται
 14 ὅτι κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρὸς.
 15 Ὡστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ἐν τῇ
 16 παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ
 17 μου, μετὰ φόβου καὶ τρόμου τὴν ἐαυτῶν σωτηρίαν κατεργάζεσθε.
 18 Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν,
 19 ὑπὲρ τῆς ἐξουσίας. Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλο-
 20 γισμῶν. Ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα
 21 μέσον γενεᾶς σκοτιᾶς καὶ διεστραμμένης· ἐν οἷς φαίνεσθε ὡς φω-
 22 στήρες ἐν κόσμῳ. Λόγον ζωῆς ἐπέχοντες· εἰς καύχημα ἔμοι εἰς
 23 ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδ' εἰς κενὸν ἔκο-
 24 πίασα. Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ
 25 τῆς πίστεως ὑμῶν, χαίρω καὶ συνχαίρω πᾶσιν ὑμῖν. Τὸ δὲ
 26 αὐτὸ καὶ ὑμεῖς χαίρετε, καὶ συνχαίρετέ μοι.
 27 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ, Τιμόθεον ταχέως πέμψαι
 28 ὑμῖν, ἵνα καὶ ἐγὼ εὐψυχῶ, γνοίς τὰ περὶ ὑμῶν. Οὐδένα γὰρ ἔχω
 29 ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει. Οἱ πάντες
 30 γὰρ τὰ ἐαυτῶν ζητοῦσιν, οὐ τὰ Χριστοῦ Ἰησοῦ. Τὴν δὲ δοκιμὴν
 31 αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον, σὺν ἐμοὶ ἐδούλευσεν εἰς

ἀρπαγμόν ἡγεῖσθαι, may be here taken as said in a proverbial manner of expression, of "tenaciously retaining." He adds, that in the phrase, *ἴσα εἶναι τινι*, *ἴσα* is the acc. neut. pl. used adverbially for *ἴσως*, the phrase before us is equivalent, therefore, to "esse æqualiter Deo;" and that the art. shews that *ἴσα εἶναι θεῷ* is the same, "secundum rem," with what is meant by the preceding: *ἐν μορφῇ θεοῦ ὑπάρχων*. 10. *καταχθονίων*, whether of those in purgatory, or in hell, the former adoring him willingly, the latter by coercion. 11. *εἰς δόξαν*, lit. "unto the glory," &c. his dignity, and the recognition of it, redounding to the Father's glory. The V. however, renders: *in gloriā est Dei patris*.

15. *τέκνα*] The Ap. here has before his mind the words of Deut. xxxii. 5. *τέκνα μωμητὰ· γενεὰ σκοτιὰ καὶ διε-*

τραμμένη. φαίνεσθε, lucetis, Vulg. In this sense *φαίνετε* would be usually employed; the passive is used in the sense of "appearing." But the mention of *φωστήρες*, immediately after—the luminaries of heaven—justifies the former rendering. 16. *ἐπέχοντες*. This might be taken with the preceding, and understood as "holding forth, applying, as one does, a light to an object, the word of life to the darkness of Paganism." The V. rendering, however, is *continentes*, bringing out the notion of "holding," or "keeping," and this Estius prefers. The latter may still be understood with reference to the metaphor in the preceding verse. *εἰς καύχ.* Here *εἰς* implies the effect.

22. *τὴν δὲ δοκ. γιν.*] *Now know ye the proof of him, i. e., take cognizance of the proof he has given of his fidelity.* 23. *ὡς ἂν ἀπίδα, i. e., "as soon as I*

23 τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπὶδῶ
 24 τὰ περὶ ἐμὲ, ἐξ αὐτῆς. Πέποιθα δὲ ἐν κυρίῳ, ὅτι καὶ αὐτὸς τα-
 25 χέως ἐλεύσομαι. Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀ-
 26 καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς. Ἐπειδὴ ἐπι-
 27 νησεν. Καὶ γὰρ ἡσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ θεὸς
 28 ἠλέησεν αὐτόν· οὐκ αὐτόν δὲ μόνον, ἀλλὰ καὶ ἐμὲ, ἵνα μὴ λύ-
 29 πην ἐπὶ λύπην σχῶ. Σπουδαιοτέρως οὖν ἐπεμψα αὐτόν, ἵνα ἴδον-
 30 τες αὐτόν πάλιν, χαρήτε, κἀγὼ ἀλυπότερος ὦ. Προσδέχσθε
 οὖν αὐτόν ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντί-
 μου ἔχετε. Ὅτι διὰ τὸ ἔργον Χριστοῦ μέχρι θανάτου ἡγήρισεν,
 παραβολεύσάμενος τῇ ψυχῇ, ἵνα πληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς
 πρὸς με λειτουργίας.

ΚΕΦ. Γ. (3).

1 Τὸ λοιπὸν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ· τὰ αὐτὰ γράφειν
 2 ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. Βλέπετε τοὺς κύ-
 3 νας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
 4 Ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεοῦ λατρεύοντες, καὶ
 5 κυγχύμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες. Καί-
 περ ἐγὼ ἔχων πεποιθήσιν καὶ ἐν σαρκί· εἴ τις δοκεῖ ἄλλος πε-
 ποθέναι ἐν σαρκί, ἐγὼ μᾶλλον. Περιτομή ὁκταήμερος, ἐκ γέ-
 νους Ἰσραὴλ, φυνῆς Βενιαμὲν, ἐβραῖος ἐξ ἐβραίων, κατὰ νό-

shall see what turn my affairs take." ἐξ αὐτῆς, immediately, scil. ἐξ αὐτῆς τῆς ὥρας, usually written ἐξαυτῆς. 24. ἐλεύσομαι. V. reading adds πρὸς ὑμᾶς. 25. ἡγησάμην, the epistolary aor. and so (v. 28), ἐπεμψα. ἀπόστολον, "many infer hence, that Epaphroditus was bishop of Philippi; others think that the term may be taken in its lowest acceptance, for messenger, sent by the Philippians, with money, to St. Paul. The preceding terms favour the former interpretation" (Abp. Kenrick). λειτ. τ. χρ. μου, *he that hath ministered to my wants*. λειτουργός is originally one who discharges a public office or service; the term is here applied to Epaphroditus, as the person through whose agency the Philippians sent their bounty to St. Paul. 30. παραβολεύσάμενος τ. ψ. "having risked his life"

(derived from παράβολος, "venturesome"); τῇ ψυχῇ is dat. of reference. Another reading is παραβουλεύσάμενος, "malè vitæ suæ consulens."

III. 2. κύνας] By this reproachful name, which the Jews used to apply to the Gentiles, as not belonging to the holy people, as impure and profane, he designates the Judaizing teachers. κατατομήν, *the concision*, meaning, ironically the circumcision, which, since the Christian dispensation, was a mere cutting of the flesh, without any spiritual signification. In these expressions, the abstr. is put for the concrete; "the circumcision," for "the circumcised." 3. πνεύματι θεοῦ. The V. translator, who renders: *qui spiritu servitibus Deo*, read θεῷ. 5. περιτομή. The reading περιτομή (dat. of relation, "as regards circumcision,") is preferred by Beelen.

6 μὲν φαρισαῖος. Κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δι-
 7 καιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ἀλλὰ ἅτινά μοι ἦν
 8 κέρδη, ταῦτα ἤγημαι διὰ τὸν Χριστὸν ζημίαν. Ἀλλὰ μὲν οὖν
 καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως
 τοῦ Χριστοῦ Ἰησοῦ τοῦ κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην,
 9 καὶ ἡγοῦμαι σκύβαλα, ἵνα Χριστὸν κερδήσω. Καὶ εὐρεθῶ ἐν αὐ-
 τῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πί-
 10 στωεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει. Τοῦ γνῶ-
 ναι αὐτὸν, καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ κοινωνίαν
 11 παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ. Εἴ πως
 12 καταστήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. Οὐχ ὅτι ἤδη ἔλα-
 βον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ
 13 κατελήμφθην ὑπὸ Χριστοῦ. Ἀδελφοί, ἐγὼ ἐμαυτὸν οὐ λογιζο-
 14 μαι κατεληγμένον. Ἐν δὲ τὰ μέν ὅπως ἐπιλανθανόμενος, τοῖς
 δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βρα-
 15 βεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. Ὅσοι οὖν τέ-
 λειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἐτέρως φρονεῖτε, καὶ τοῦτο ὁ
 16 θεὸς ὑμῖν ἀποκαλύψει. Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοι-
 17 χεῖν.* Συμμητᾷ μοι γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς
 18 οὕτω περιπατοῦντας, καθὼς ἔχετε τύπον ἡμᾶς. Πολλοὶ γὰρ πε-
 ριπατοῦσιν, οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίον λέ-
 19 γω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ. Ὅν τὸ τέλος ἀπώ-
 λεια, ὣν ὁ θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
 20 τὰ ἐπίγεια φρονούντες. Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς
 ὑπάρχει, ἐξ οὗ καὶ σωτήρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χρισ-
 21 τόν. Ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, σύμμορφον
 τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν
 καὶ ὑποτάξει αὐτῷ τὰ πάντα.

* Add. κανόνι, τὸ αὐτὸ φρονεῖν.

ὁκταήμερος, therefore a born Jew, not a proselyte. 6. διώκων taken substantively, "a persecutor," like Gal. i. 23. ὁ διώκων ἡμᾶς. 8. τὸ ὑπὲρ τ. γνώσεως, V. *eminentem scientiam*, lit. "the excellence of the knowledge." τοῦ Χρ. Ἰησοῦ, gen. of the object. 10. τοῦ γνῶναι, gen. of the final cause. 12. οὐχ ὅτι, scil. οὐκ ἐρῶ ὅτι. ἔλαβον scil. τὸ βραβεῖον, expressed in v. 14. ἐφ' ᾧ, with a view to which, κατελήμφθην, alluding to his conversion on the road to Damascus. 16. πλὴν...φρονεῖν.* *Estius* explains the passage thus; "meanwhile, so far as regards what we have already attained to in divine things, I exhort you all to walk by the same rule

of doctrine and faith, and to think the same thing, that is, to be of the same mind." στοιχεῖν is the inf. for the imperative, understanding δὲ, or the like. 19. οἱ τὰ ἐπίγ. φρ. Here the writer dismisses the syntax he had commenced and reverts to the subject of the sentence, πολλοί, in v. 18. 20. ἐξ οὗ has here the force of an adverb, *unde*. 21. σύμμορφον, i.e., "so as to become conformed;" adj. of effect, by way of apposition. κατὰ τὴν ἐνέργειαν. The sense is, that Christ will do this by that efficacy of his power, whereby he can even subject to himself the whole creation, and will some time do so. *Estius*.

ΚΕΦ. Δ. (4).

- 1 Ὡστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθιοι, χαρὰ καὶ στέ-
 2 φανός μου, οὕτω στήκετε ἐν κυρίῳ, ἀγαπητοὶ μου. Εὐδοκίαν πα-
 3 ρακαλῶ καὶ Συντύχην παρικαλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. Ναὶ
 4 ἐρωτῶ καὶ σὲ γνήσιε σύζυγε, συναμβάνου αὐταῖς, αἵτινες ἐν
 5 τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν
 6 λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. Χαίρετε
 7 ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε. Τὸ ἐπιεικὲς ὑμῶν γνω-
 8 στήτω πᾶσιν ἀνθρώποις· ὁ κύριος ἐγγύς. Μηδὲν μεριμνᾶτε· ἀλλ'
 9 ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετ' εὐχαριστίας τὰ αἰτή-
 10 ματα ὑμῶν γνωριζέσθω πρὸς τὸν θεόν. Καὶ ἡ εἰρήνη τοῦ θεοῦ
 11 ἢ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ
 12 νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοιπὸν, ἀδελφοί, ὅσα ἐσ-
 13 τιν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνά, ὅσα προσφιλή,
 14 ὅσα εὐφρημα, εἴ τι ἀρετὴ καὶ εἴ τις ἔπαινος, ταῦτα λογιζέσθε
 15 αὐτὰ καὶ ἐμάθετε, καὶ παρελάβετε, καὶ ἡκούσατε, καὶ εἶδετε ἐν ἐμοί·
 16 ταῦτα πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.
 17 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ
 18 ὑπὲρ ἐμοῦ φρονεῖν· ἐφ' ᾧ καὶ ἐφρονεῖτε, ἡκαιρεῖσθε δέ. Οὐχ ὅτι
 19 καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἐμαθον, ἐν οἷς εἰμι, αὐτάρκης εἶ-
 20 ναι. Οἶδον καὶ ταπεινοῦσθαι, οἶδον καὶ περισσεύειν· ἐν παντί καὶ
 21 ἐν πᾶσιν μεμύημαι· καὶ χορτάζεσθαι, καὶ πεινᾶν, καὶ περισ-
 22 σεύειν, καὶ ὑστερεῖσθαι. Πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με.
 23 Πλὴν καλῶς ἐποιήσατε, συνκοινωνήσαντές μου τῇ θλίψει. Οἷ-

IV. 2. Evodia and Syntyche appear to have been matrons of rank, at Philippi, who had aided the church, but between whom some difference had arisen. 3. σύζυγε. A colleague of the Apostle's in preaching the gospel. It is unknown who is referred to; some think Epaphroditus. συνήθλησαν. This may have been in ministration to temporal wants, or in the instruction of other women, for in Greek society the women lived very much apart, so that they would have to receive the first idea of Christianity from those of their own sex. So, the Tr. Exp. but Estius more simply, in labours and perils undergone for the work of the gospel. Κλήμεντος. According to ancient tradition, this was the Clement who succeeded St. Peter, in

the Holy See. 6. ἐν παντί, scil. πράγματι. 8. ἔπαινος. V. laus disciplinae, some codd. add ἐπιστήμης.

10. ἀνεθάλετε] This may be taken transitively: "you made your thought for me to flourish again," and of this construction there are examples in the LXX. But it is better to take it in its ordinary constr. intransitively, and τὸ ὑπὲρ ἐμ. φρον. as the acc. of the object. "You have flourished again as to your thought for me." ἡκαιρεῖσθε, occupati eratis, Vulg. St. Chrys. and Theoph. interpret it οὐκ εἴχετε ἐν χερσίν, οὐδὲ ἐν ἀφθονίᾳ ἦτε. "ye had not the means." Literally, the word would signify, "you had not the opportunity." 12. μεμύημαι, I am instructed, lit. "I have been initiated," as into mysteries.

- 15 *δατε δὲ καὶ ὑμεῖς, Φιλιππηῖσι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτ' ἐξῆλθον ἀπὸ Μακεδονίας, οὐδὲ μία μοι ἐκκλησιά ἐκοινώνησεν*
 16 *εἰς λόγον δόσεως καὶ λήμψεως, εἰ μὴ ὑμεῖς μόνοι. Ὅτι καὶ ἐν Θεσσαλονικῇ καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε.*
 17 *Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. Ἀπέχω δὲ πάντα, καὶ περισσεύω· πεπληρωμὴν, δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὅσμην*
 19 *εὐωδίας, θυσίαν δεκτὴν, εὐάρεστον τῷ θεῷ. Ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρεῖαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ, ἐν δόξῃ, ἐν*
 20 *Χριστῷ Ἰησοῦ. Τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.*
 21 *Ἀσπάζεσθε πάντα ἄγιον ἐν Χριστῷ Ἰησοῦ· ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. Ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι,*
 22 *μᾶλλον δὲ οἱ ἀπὸ τῆς Καίσαρος οἰκίας. Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.*

Πρὸς Φιλιππησίους ἐγράφη ἀπὸ Ῥώμης.

15. ἀπὸ Μακ. He refers to his first departure from Macedonia (Acts, xvii. 14, 15), when he left Berea and went to Athens. εἰς—λήμψεως. V. in *rationi dati et accepti*; λόγος is here used in the sense of an account or reckoning. So in Latin: Plautus Most. 1, 3, 146. *Bene ratio accepti atque expensi inter nos convenit*. Beelen. 16. ἐν Θεσσ...ἐπέμψατε, V. *Thessalonicam...misistis*. Here ἐν is used where εἰς would be expected, because the idea of motion involves that

of rest, which follows it. 18. ἀπέχω, an emphatic word: "I have fully everything."

21. ἀδελφοί] Distinguished from πάντες οἱ ἅγιοι, in the next sentence, and therefore, probably his more intimate friends. 22. οἱ ἀπὸ τῆς Καί. οἰκ. Members of the household of Nero, who had become Christians. The common reading adds the words δι' Ἐπαφροδίτου to the subscription.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

ΚΕΦ Α. (1).

1 **Π**αῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, καὶ
2 Τιμόθεος ὁ ἀδελφός. Τοῖς ἐν Κολασσαῖς ἀγίοις καὶ πιστοῖς
ἀδελφοῖς ἐν Χριστῷ χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν.*
3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ, πάν-
4 τοτε ὑπὲρ ὑμῶν προσευχόμενοι. Ἀκούσαντες τὴν πίστιν ὑμῶν ἐν
5 Χριστῷ Ἰησοῦ, καὶ τὴν ἀγάπην εἰς πάντας τοὺς ἁγίους. Διὰ τὴν
ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν
6 τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου. Τοῦ παρόντος εἰς ὑμᾶς,
καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶ καρποφορούμενον καὶ αὐξανό-
7 μενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνω-
8 τε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ. Καθὼς ἐμάθετε ἀπὸ Ἐπα-
φρά τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν πιστὸς ὑπὲρ ἡμῶν†
9 διάκονος τοῦ Χριστοῦ. Ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν
πνεύματι. Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ
πανόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, § ἵνα πληρωθῇτε τὴν ἐπίγνω-
σιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ.

* Add. καὶ κυρίου Ἰησοῦ Χριστοῦ.

† Add. καλ.

‡ ὑμῶν.

§ Add. καὶ αἰτούμενοι.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.—Colossæ (or as here written Colassæ) was a city of Phrygia, on the Lycus, a branch of the Mæander, in the vicinity of Laodicea and Hierapolis (cf. ch. iv. 13). It would appear from ch. i 7, and ii. 1, that St. Paul had never visited Colossæ, and that the church there was founded by Epaphras. The object of the epistle is to guard the Colossians against false teachers, of the Gnostic stamp, or who sought to introduce into Christianity errors derived from pagan philosophy or Judaizing tenets. The epistle bears a marked affinity to that to the

Ephesians, and both appear to have been written about the same time, during St. Paul's first imprisonment at Rome, A.D. 62. This epistle was conveyed to its destination by Tychicus and Onesimus (cf. Eph. vi. 21).

I. 6. τοῦ παρ. εἰς ὑμ.] A *constructio prægriana*, implying "which has come to you, and remains with you." V. *quod pervenit ad vos*. Cf. Mat. ii. 23. 7. Ἐπαφ. From this it is inferred that Epaphras (who is called by the Ap., in Philem. v. 23, συναρχιδάωτός μου), was the first teacher of the Colossians, as St. Paul refers to his doctrine, and not to

- 10 Περιπατήσαι ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ
 11 θεοῦ. Ἐν πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης
 12 αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαράς. Εὐχαριστοῦντες ἅμα τῷ πατρὶ τῷ καλέσαντι καὶ ικανώσαντι ὑμᾶς
 13 εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί. Ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασι-
 14 λείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ. Ἐν ᾧ ἔσχομεν τὴν ἀπολύτρω-
 15 σιν τὴν ἄφεσιν τῶν ἁμαρτιῶν. Ὃς ἐστὶν εἰκὼν τοῦ θεοῦ τοῦ ἀο-
 16 ράτου, πρωτότοκος πάσης κτίσεως. Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάν-
 17 τα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαί, εἴτε ἐξουσίαι· τὰ
 18 πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται. Καὶ αὐτός ἐστιν πρῶ-
 19 τος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων. Ὅτι ἐν
 20 αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι. Καὶ δι' αὐτοῦ ἀπο-
 21 καταλλάξαι τὰ πάντα εἰς αὐτόν· εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, εἴτε τὰ ἐπὶ γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.
 22 Καὶ ὑμᾶς ποτε ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τῷ πο-
 23 τῶν ἔργοις τοῖς πονηροῖς, νυνὶ δὲ ἀποκατηλλάγητε. Ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου, παρουσίᾳ ὑμᾶς

his own. 12. τῷ πατρὶ, V. reading is τῷ θεῷ τῷ πατρὶ. *ικαν.* V. *qui dignos nos fecit.* Estius paraphrases: "who has conferred upon us that dignity and excellence, that we should be among his holy and elect, partakers of the same heavenly inheritance with them." ἐν τῷ φωτί, refers, probably, to κλήρου. The lot, or inheritance, of the saints, which consists in light—"the light of faith here, or the light of glory hereafter" (Bp. M'E.). 13. τοῦ υἱοῦ τ. ἀγ. A Hebraism for τοῦ υἱοῦ τοῦ ἀγαπητοῦ. 14. τὴν ἀπολ. V. reading [Clementine ed.] adds: διὰ τοῦ αἵματος αὐτοῦ. "In the following verses the Ap. claims for Christ the titles of Creator and Redeemer, the two grand prerogatives of which the Simonians attempted to deprive him, and wished to transfer to angels." (Bp. M'E.). 15. πρωτ. κ. κτίσεως, i.e. "born of God before any creature, and thus excelling any creature; all which he precedes in eternity, and all which he created in time." Tr. Exp. 16. ἐν

αὐτῷ, in him. "The Father is said to create all things in the Son, on account of the intimate union of the Divine Persons in the Godhead." (Abp. Kenrick). εἰς αὐτόν. V. *in ipso*, lit. "unto him," i.e., all things are referred to him as their end. 18. ἡ ἀρχή...νεκρῶν. Bp. M'E. paraphrases: "he is the principle and author of the resurrection, and is himself the first-born, or first-fruits of the dead, consecrating the resurrection of all by raising himself from the grave." 19. εὐδόκησεν. scil. ὁ θεός or ὁ πατήρ. Compare 1 Cor. i. 21. πᾶν τὸ πλήρωμα, i.e., that all the perfection of wisdom, grace, and power, befitting Christ as head of the ch., should dwell in him, not for a time but perpetually, inseparably, and essentially. Christ has all the fullness, not only of grace, but of divinity. Tr. Exp. 21. νυνὶ δέ, yet now, the δέ conveying an opposition to the protasis shortly expressed by the preceding participle ὄντας. Cf. Jelf. Gr. Gr. § 770 abs.

- 23 ἁγίους καὶ ἁμώμους καὶ ἀνεγκλήτους κατ' ἐνώπιον αὐτοῦ. Εἴ γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἐδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν· οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.
- 24 Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου,
- 25 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία. Ἡς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑ-
- 26 μᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ. Τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν· νῦν δὲ ἐφανερώθη
- 27 τοῖς ἁγίοις αὐτοῦ. Οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὃ ἐστὶν Χριστός ἐν ὑμῖν, ἃ ἐλπὶς τῆς δόξης.
- 28 Ὅν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παρηστήσωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ.
- 29 Εἰς ὃ καὶ κοπιῶ, ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

ΚΕΦ. Β. (2).

- 1 **Θ**έλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ ὅσοι οὐχ ἑωράκαν τὸ πρόσωπόν μου ἐν σαρκί.
- 2 Ἴνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγαπῇ, καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως εἰς ἐπίγνωνσιν τοῦ μυστηρίου τοῦ θεοῦ Χριστοῦ.
- 3 Ἐν ᾧ εἰσιν πάντες οἱ θησανροὶ τῆς σοφίας καὶ γνώσεως ἀπόκρυφοί. Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ. Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν.
- 4 Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ περιπατεῖτε. Ἐρρίζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐ-

24. ἀνταναπλ.] Implies the idea of fulfilling in his place; ὑστερ. V. ea quae desunt passionum Christi. Yet we are not to understand this as though anything were wanting on the part of Christ, or that the passion of Christ is insufficient for redemption, which would be heresy. But it was the will of God to leave many sufferings to be gone through by the Apostles, and apostolic men, as his ministers, in the formation of the church; St. Paul there-

fore declares that he fills up what was wanting, on his own part, to be endured of sufferings in Christ's place, as his minister. 26. νῦν δέ, compare the construction in v. 21.

II. θέλω γάρ.] The γάρ refers to ἀγωνιζόμενος, in the last v. of the preceding ch. 2. συμβιβασθέντες, agrees with the subject implied in the preceding clause. V. instructi. Compare 1 Cor. ii. 16, and Acts, ix. 21. τοῦ θεοῦ Χριστοῦ. So in cod. Another reading is

- τῷ, καὶ βεβαιούμενοι τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύον-
 8 *τες ἐν αὐτῇ ἐν εὐχαριστίᾳ.* Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλα-
 γωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παρά-
 9 *δοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ οὐ κατὰ*
Χριστόν. Ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
 10 *σωματικῶς.* Καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὃ ἐστὶν ἡ κεφαλὴ
 11 *πάσης ἀρχῆς καὶ ἐξουσίας.* Ἐν ᾧ καὶ περιετμήθητε περιτομῇ
ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, ἐν τῇ
 12 *περιτομῇ τοῦ Χριστοῦ.* Συναφέντες αὐτῷ ἐν τῷ βαπτισμῷ, ἐν
 13 *ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ*
ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν. Καὶ ὑμᾶς νεκροὺς ὄντας τοῖς
παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεχω-
ποίησεν ἡμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώ-
 14 *ματα.* Ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ
 15 *ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἥρκεν ἐκ τοῦ μέσου, προσηλώσας*
αὐτὸ τῷ σταυρῷ. Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας,

τοῦ θεοῦ πατρὸς καὶ τοῦ Χριστοῦ. V. *Dei Patris et Christi Jesu.* 8. ὁ συλα-
 γωγῶν, lit. "who carries you away like
 plunder." The art. fixes the indef. *τις*
 to some individual. *φιλοσοφίας.* By
 philosophy are here meant those views,
 afterwards called in general Gnosticism,
 founded partly on Platonizing ideas,
 partly on Judaism, partly on the sub-
 tleties of heretical teachers themselves, in
 which were propounded various false
 doctrines concerning God, the Son of
 God, the angels, the world and its crea-
 tion. Their fundamental error related
 to the origin of evil, which they made
 to consist in *matter*, and not, as the Ca-
 tholic ch. teaches, in the *abuse of free-*
dom. They taught, that God manifested
 himself by a series of divine spirits called
mons, to one of which, the demiurgus,
 they ascribed the creation. They were
 divided into very many sects, such as
 the followers of Simon Magus, and Ce-
 rinthus in the apostolic age, and after-
 wards those of Basilides, Valentinus, Mar-
 cion, &c. &c. (Cf. Alzog, *Hist. Univ. de*
l'Eglise, t. i. c. 2). τὰ στοιχεῖα. The
 elements of the secular philosophy referred
 to; the carnal ceremonies of the Mosaic
 law may also be understood. Cf. Gal.
 iv. 8. 9. *πληρωμα τ. θ.* i.e., full,
 entire, and perfect deity. *σωμ. corpo-*

rally, i.e., really and substantially, by
 substantial and hypostatical union.
 13. ἡμᾶς [Compl. *ὑμᾶς*] om. in V. *ἡμῖν*,
 the V. reading is *ὑμῖν*. 14. *χειρ. τ.*
δόγμασιν, i.e., according to Estius' in-
 terpretation, the Ap., speaking in the
 person of the Jews, means that the Mo-
 saic law accused them, like a hand-
 writing or deed witnessing against a
 debtor, and declared them guilty of
 death, because it could not justify (cf.
 2 Cor. iii. 9); and that Christ blotted
 out this handwriting by his decrees, or
 evangelical law (cf. Eph. ii. 15). The
 V. rendering, however, is *decretis*. Bp.
 M'E. prefers, as far more probable, the
 common interp. "which makes 'hand-
 writing' refer to the liability to eternal
 death, pronounced against us by the 'de-
 crees' of God after the sin of Adam, of
 which, by an unsearchable judgment of
 God, we were all made sharers." 15. *ἀ-*
πεκδυσάμενος...αὐτῷ. i.e., "having de-
 spoiled the principalities and the powers
 [i.e., the demons, these two names being
 put for all their orders], he also openly
 made a display of them, triumphing over
 them in himself," viz., "by his own
 power" [V. in *semetipso*]. According
 to some: "in it," viz. the cross. Caietan
 understands, "in him," referring the
 passage to God the Father. But in v.

- 16 καὶ ἐδειγμάτισεν ἐν παρῥησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς ἢ νεομηνίας, ἢ σαββάτων. Ὁ ἐστὶν σκιά τῶν μελλόντων· τὸ δὲ σῶμα τοῦ Χριστοῦ. Μηδεὶς ὑμᾶς καταβραβεύετω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ ἐώρακεν ἐμβατεύων, εἰ-
 19 κῇ φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ. Καὶ οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον, αὕξει τὴν αὔξησιν τοῦ
 20 θεοῦ. Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε; Μὴ ἄψῃ, μηδὲ γεύσῃ, 22 μηδὲ θίγῃς. Ἄ ἐστιν πάντα εἰς φθορὰν τῇ ἀποχρῆσει, κατὰ τὰ 23 ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων. Ἄ τινὰ ἐστὶν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ ἀφειδείᾳ σώματος, οὐκ ἐν τιμῇ τινι πρὸς πλησμονὴν τῆς σαρκός.

14 there is a tacit transition to Christ, which is supported also by Eph. ii. 15. (Estius). "Despoiled," lit. "stripped" of the dominion they once held over man. 16. ἐν μέρει, in respect of. Cf. 2 Cor. iii. 10. ἑορτῆς, opposed to new moons and sabbaths, as occurring but once a year, e.g., Pasch, Pentecost, &c. 18. καταβραβεύετω. V. *seducat*, lit. "unjustly award the prize against you," defraud you of your prize, alluding to the ἀγωνοθέτης, or president of the games awarding the βραβεῖον or prize. θέλων, some refer this to the preceding, and render: "of set purpose," Estius to what follows, understanding it to mean: "affecting humility." There may be a Hebraism, cf. Ps. cxlvi. 10. οὐκ ἐν τῇ δυναστείᾳ τοῦ Ἰησοῦ θελήσει. ἀγγέλων. The Ap. here, probably, refers to heretics, who, borrowing from the Platonizing theories concerning inferior gods and demons, sought to introduce their worship under the name of angels, teaching that we must be purified by the mediation of angels, transferring to them the office of Christ, and honouring them even above him. There is nothing here against the worship and invocation of angels, as used in the church. "The worship paid by Catholics to angels is an inferior worship, *cultus dulcis*; which tends to the glory of God, in the same way as the civil respect shown a viceroy tends to

the honour of the sovereign, whom he represents. But we never pay them the supreme worship, *cultus iatriæ*, due to God alone. Now, in this passage, the Ap. manifestly contemplates the worship being paid to them, which robs God of his glory, as appears from the entire context, and particularly from the word of the following v.—"not holding the head" (Bp. M'E.). ἃ ἐωρ. ἐμβ. The usual reading inserts *μή* before ἐώρακεν, and so V. "stepping on things which he hath not seen." 21. *μη ἄψῃ*. Examples of the dogmas, condemned in the preceding verse. They may either relate to Judaizing or Gnostic precepts; the Judaizers insisting that the Mosaic rules, forbidding certain meats, were still binding, and some of the Gnostics holding that certain meats and the use of marriage were *malæ in se*. 22. *εἰς φθοράν*, "tend to destruction in their use," as meats do by being consumed. If thus understood, *κατὰ ἀνθρ.* will refer to *δογματίζεσθε*. Otherwise, with Bp. M'E., connect these two clauses together, and paraphrase: "All such precepts as these serve only, in use, to the destruction of those who adopt them, having been enacted according to the doctrine and ordinances of men." 23. *ἐθελοθρ.* "voluntary, affected religion,"—practices of devotion arbitrarily adopted, self-imposed. Cf. such forms as *ἐθελό-πρόξενος*, *ἐθελοδοουλεία*, *ταπεινοφρο-*

ΚΕΦ. Γ. (3).

Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστός
 2 ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ καθήμενος. Τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ
 3 τῆς γῆς. Ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ
 4 Χριστῷ ἐν τῷ θεῷ. Ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ἡμῶν, το-
 5 τε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. Νεκρώσατε οὖν
 6 τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπι-
 7 θυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν εἰδωλολατρεία.
 8 Δι' αὐτὴν ἔρχεται ἡ ὀργὴ τοῦ θεοῦ.* Ἐν οἷς καὶ ὑμεῖς περιπατή-
 9 σατέ ποτε, ὅτε ἐζήτε ἐν τοῖτοις. Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς
 10 τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν,
 11 ἐκ τοῦ στόματος ὑμῶν. Μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκδυσά-
 12 μενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ. Καὶ ἐν-
 13 δυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα
 14 τοῦ κτίσαντος αὐτόν. Ὅπου οὐκ ἐνὶ ἔλλην καὶ ἰουδαίος· περικε-
 15 μῇ καὶ ἀκροβυστία· βάρβαρος, σκύθης· δοῦλος, ἐλεύθερος· ἀλλὰ
 16 τὰ πάντα καὶ ἐν πᾶσιν Χριστός. Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ
 17 τοῦ θεοῦ ἄγιοι ἡγιασμένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα,
 18 ταπεινοφροσύνην, πραῢτητα, μακροθυμίαν. Ἀνεχόμενοι ἀλλή-
 19 λων, καὶ χαριζόμενοι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχη μομφήν·
 20 καθὼς καὶ ὁ κύριος ἐχαρισάτο ὑμῖν, οὕτως καὶ ὑμεῖς. Ἐπὶ πᾶ-
 21 σιν δὲ τοῖτοις τὴν ἀγάπην, ἣ ἐστὶν σύνδεσμος τῆς τελειότητος.
 22 Καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβεύετω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν
 καὶ ἐκλήθητε ἐν σώματι, καὶ εὐχάριστοι γίνεσθε.
 23 Ὁ λόγος τοῦ Χριστοῦ ἐνοικεῖτω ἐν ὑμῖν πλουσίως, ἐν πάσῃ
 24 σοφίᾳ· διδάσκοντες καὶ νοθετοῦντες ἑαυτοὺς, ψαλμοῖς, ὕμνοις,
 25 ᾠδαῖς πνευματικαῖς, ἐν τῇ χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν
 26 τῷ θεῷ. Καὶ πᾶν ὃ τι ἕαν ποιῇτε, ἐν λόγῳ, ἢ ἐν ἔργῳ, πάντα
 27 ἐν ὀνόματι κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐ-
 28 τοῦ. Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυ-
 29 ρίῳ. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε
 30 πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα·
 31 τοῦτο γὰρ εὐάρεστόν ἐστιν ἐν κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε

* Add. ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

here, false humility. All other codd. and V. ins. kal. ἀφειδ. i.e., "unmean-
 ing and excessive macerations of the
 flesh" (Bp. M'E.). τιμῇ, i.e., the
 reasonable support due to the body.
 πλησμ. such a sufficiency as is needed

to enable it to serve the spirit, and ex-
 ercise its actions without impediment.

III. 11. *Σκύθης*] Contrasted with
 the other barbarian nations as being es-
 pecially barbarous—"ut prae illis ceteri
 non viderentur barbari." Estius. 15. *βρα-*

22 τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν. Οἱ δούλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλὰ ἐν ἀπλότῃ καρδίᾳ, φοβούμενοι τὸν κύριον.
 23 *Ο ἐὰν ποιήτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ κυρίῳ οὐκ ἀν-
 24 θρώποις. Εἰδότες ὅτι ἀπὸ κυρίου ἀπολήψεσθε τὴν ἀντιτιδόσιν
 25 τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ δουλεύετε. *Ο γὰρ ἀδικῶν κομίζεται ὃ ἠδίκησεν· καὶ οὐκ ἔστιν προσωποληψία.

ΚΕΦ. Δ. (4).

1 **Ο**ἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχε-
 2 σθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ. Τῇ προσευ-
 3 χῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ. Προσ-
 4 ευχόμενοι ᾄμα καὶ περὶ ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ
 5 λόγου, λαλήσαι τὸ μυστήριον τοῦ θεοῦ, δι' ὃν καὶ δέδεμαι.
 6 *Ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλήσαι. *Ἐν σοφίᾳ περιπατεῖ-
 7 τε πρὸς τοὺς ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. *Ο λόγος ὑμῶν
 8 πάντοτε ἐν χάριτι, ἅλατι ἡρτυμένους, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ
 9 ἐκάστῳ ἀποκρίνεσθαι.
 10 Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τυχικὸς ὁ ἀγαπητὸς ἀ-
 11 δελφός, καὶ πιστὸς διάκονος, καὶ σύνδουλος ἐν κυρίῳ. *Ον ἐπεμ-
 12 ψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ πα-
 13 ρακαλέσῃ τὰς καρδίας ὑμῶν. Σὺν *Ονησίμῳ τῷ πιστῷ καὶ ἀγα-
 14 πητῷ ἀδελφῷ, ὃς ἔστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὡδε.
 15 *Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμαλωτὸς μου, καὶ Μάρ-
 16 κος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολὰς, ἐὰν ἔλθῃ πρὸς
 17 ὑμᾶς, δέξασθε αὐτόν. Καὶ Ἰησοῦς ὁ λεγόμενος Ἰουδτος, οἱ ὄν-
 18 τες ἐκ περιτομῆς· οὗτοι μόνου συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ,
 19 οἷτινες ἐγενήθησάν μοι παρηγορία. *Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ
 20 ἐξ ὑμῶν δούλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν
 21 ἐν ταῖς προσευχαῖς, ἵνα σταθῇτε τέλειοι καὶ πεπληροφορημένοι
 22 ἐν παντὶ θελήματι τοῦ θεοῦ. Μαρτυρῶ γὰρ αὐτῷ ὅτι ἔχει πολλὸν
 23 πόνον ὑπὲρ ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, καὶ τῶν ἐν Ἱεραπόλει.
 24 *Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρός ὁ ἀγαπητός, καὶ Δημᾶς.
 25 *Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφούς, καὶ Νύμφαν καὶ τὴν

βενέτω, lit. "be umpire," exercise the office of *βραβεύς*, be arbiter of whatever dissensions may arise [V. *exsullet*]. ἐν σώματι. The rest generally, with V. ins. ἐνί. 24. κληρ. which in this world is only given to children not to slaves. 25. προσωπολ. V. reading adds *παρὰ τῷ θεῷ*.

IV. 5. *ἐξαγορ.*] Cf. Eph. v. 16. 9. *Ονησ. Cf. Philem. 10; ἐξ ὑμῶν, i.e., probably, a native of Colossae. 10. For Aristarchus, cf. Acts, xix. 29, xx. 4, xxvii. 2; Philem. 24. For Marcus, Acts, xii. 12, xv. 37. ἀνέψιος, *cousin-german*, not "sister's son," as in the P.V. 14. Cf. Introd. to St. Luke.

- 16 κατ' οἶκον αὐτῆς ἐκκλησίαν. Καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ· καὶ τῇν
 17 ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε. Καὶ εἶπατε Ἀρχίππῳ· βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.
 18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου· μνημονεύετε μου τῶν δεσμῶν· ἢ χάρις μεθ' ὑμῶν.

Πρὸς Κολασσαεῖς ἐγράφη ἀπὸ Ῥώμης.

16. παρ' ὑμῖν. "Deest. in cod. ἡ ἐπιστολή," Mai. τὴν ἐκ Λαοδικείας, V. *qua Laodicensium est.* Estius, after St. Chrys. Theod. &c., understands this to mean a letter written by the Laodiceans to St. Paul, but the opinion of St. Anselm, St. Thomas, &c., that it was one written to them by St. Paul, is more probable. The words before us may be taken as a condensed expression in which ἐκ is used, because they had to get a

letter of St. Paul's from Laodicea, which had been addressed to that place. Some, as Hug, have conjectured that the Laodicean ep. is that to the Eph. which, according to their hypothesis, was a circular addressed to several churches. There exists a spurious ep. to the Laodiceans.

To the subscr. the common reading adds *διὰ Τυχικοῦ καὶ Ὀρησίμου.*

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ

Α.

ΚΕΦ. Α. (1)

- 1 **Π**αῦλος καὶ Σιλovanὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλο-
νικέων, ἐν θεῷ πατρὶ, καὶ κυρίῳ Ἰησοῦ Χριστῇ, χάρις ὑμῖν καὶ
2 εἰρήνη. Εὐχαριστοῦμεν τῷ θεῷ πάντοτε, περὶ πάντων ὑμῶν μνησάν-
3 ποιούμενοι ἐπὶ τῶν προσευχῶν ὑμῶν. Ἀδιαλείπτως μνημονεύον-
τες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης,
καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ
4 ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ὑμῶν. Εἰδότες, ἀδελφοί ἡγα-
5 πημένοι, ὑπὸ θεοῦ τὴν ἐκλογὴν ὑμῶν. Ὅτι τὸ εὐαγγέλιον ὑμῶν
οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει, καὶ
ἐν πνεύματι ἀγίῳ, καὶ πληροφορίᾳ πολλῇ· καθὼς οἴδατε οἱ
6 ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. Καὶ ὑμεῖς μιμηταὶ ὑμῶν ἐγενήθη-
τε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει πολλῇ, μετὰ
7 χαρᾶς καὶ πνεύματος ἀγίου. Ὡστε γενέσθαι ὑμᾶς τύπον πάντων

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α.—For Thessalonica, see note on Acts, xvii. 1. Christianity was brought thither by St. Paul and Silas, after leaving Philippi. The turbulence of the Jews obliged him to quit Thessalonica secretly, and St. Paul, after visiting Berea, proceeded to Athens, whence he sent St. Timothy to Thessalonica, to confirm and console the recent converts (1 Thess. iii. 2). Timothy rejoined him at Corinth (ib. 6, Acts, xviii. 5), from which place this Epistle must have been written, about A.D. 52. It is the first extant epistle of St. Paul. Its object is to commend

the Thessalonians for their patience under persecution, to encourage them to perseverance, to give them precepts for a Christian manner of life, and to instruct them, in particular, on the doctrine of the resurrection.

I. 1 ΣΙΛ.] Cf. Acts, xv. 32. ἐν θεῷ, scil. οὐσῳ. 3. ἐλπίδος, gen. of object. ἔμπροσθεν, is constr. with μνημονεύοντες. 5. πληροφ. in much fulness. The Ap., on his own part, had in his preaching afforded them abundant aid to persuade them of the truth (Wilk. Lex. N.T. "multis argumentis"). 6. χαρᾶς καὶ πν. Except in this cod. καὶ s

- 8 τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. Ἀφ' ὑμῶν γὰρ ἐξήχρηται ὁ λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἢ πρὸς τὸν θεόν,
9 ἐξελλήλυσεν ὥστε μὴ χρεῖαν ἔχειν ὑμᾶς λαλεῖν τι. Αὐτοὶ γὰρ περὶ ὑμῶν ἀπαγγέλλουσιν ὅποιαν εἰσοδὸν ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων, δουλεύειν θεῷ
10 ζῶντι καὶ ἀληθινῷ. Καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρεται ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ρυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

ΚΕΦ. Β. (2)

- 1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἰσοδὸν ἡμῶν τὴν πρὸς ὑμᾶς,
2 ὅτι οὐ κενὴ γέγονεν. Ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπποις, ἐπυρρήσιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν πολλῷ ἁγῶνι.
3 Ἢ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας,
4 οὐδὲ ἐν δόλῳ. Ἀλλὰ καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ὑρέσκοντες, ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. Οὔτε γὰρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε προφάσει πλεονεξίας· θεὸς μάρτυς. Οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν, οὔτε ἀπ' ἄλλων· δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι.
5 Ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν τροφὸς θάλπη τὰ ἑαυτῆς τέκνα. Οὕτως, ὁμιροῦμεν ὑμῶν, ἠδδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχὰς· διότι ἀγαπητοὶ ἡμῖν ἐγέννηθητε. Μνημονεύετε γὰρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι
6 τινα ὑμῶν, ἐκπνέζαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. Ὑμεῖς μάρτυρες καὶ ὁ θεός, ὡς ὁσῶς καὶ δικαίως καὶ ἀμέμπτως ὑμῖν

om. 8. ὑμᾶς, 2da manus, ἡμᾶς.

9. ὑμῶν, Compl. ἡμῶν. ὁπ. εἰσοδόν, *what manner of entering in*, the success which attended the Ap. on first addressing himself, to convert the Thessalonians.

II. 2. ἐν φιλ.] Cf. Acts, xvi. 22. 3. ἐκ πλάνης, ἐκ implies the source: "was founded on no error, nor came from any impure source," unlike the teachings of the pagan philosophers, or of the Gnostic heretics. But ἀκαθαρσίας may mean corrupt motives, self-interest.

5. ἐγενήθημεν, not quite equivalent to ἤμεν, but rather: "neither did we ever prove to be engaged with," &c. 6. δυνάμενοι, *whereas we might have been burdensome to you*, by demanding support from them, cf. 1 Cor. ix. 14. 7. νήπιοι [so V. *parvuli*, the more common reading is *ἡπιοί*], i.e., conducting ourselves humbly and submissively, like little children. 8. ὁμειροῦ. V. *desiderantes vos*. This word does not occ. in the classics—*ἡμείρομαι* is used instead. *ἑαυτῶν*, 1st pers. Cf. Rom. viii. 23. 9. Cf.

- 11 τοῖς πιστεύουσιν ἐγενήθημεν. Καθάπερ οἴδατε ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι.
 12 Καὶ μαρτυρούμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.
 13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν, τοῦ θεοῦ, ἐδέξασθε οὐ λόγον ἀνθρώπων, ἀλλὰ καθὼς ἀληθῶς ἐστιν, λόγον
 14 θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ, ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν ἰουδαίων.
 15 Τῶν καὶ τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων. Κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας πάντοτε· ἔφθακεν δὲ ἡ ὀργὴ ἐπ' αὐτοὺς εἰς τέλος. Ἡμεῖς δὲ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ, οὐ καρδίᾳ, περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ. Διότι ἠθελησαμεν ἐλθεῖν πρὸς ὑμᾶς ἐγὼ μὲν Παῦλος καὶ ἄπαξ καὶ δὲς, καὶ ἐνέκοψεν ἡμᾶς ὁ σατανᾶς. Τίς γὰρ ἡμῶν ἐλπὶς, ἡ χαρὰ, ἡ στέφανος καυχήσεως; ἡ οὐχὶ καὶ ὑμεῖς ἐμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ, ἐν τῇ αὐτοῦ παρουσίᾳ; Ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρὰ.

ΚΕΦ. Γ. (3).

- 1 **Δ**ιότι μηκέτι στέγοντες, ἠὲδοκῆσαμεν καταλειφθῆναι ἐν Ἀθή-
 2 ναις μόνοι. Καὶ ἐπέψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συν-
 3 παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν. Εἰς τὸ μηδένα σάινεσθαι ἐν ταῖς θλίψεσιν ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμε-
 4 θα. Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλ-
 5 λομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἴδατε. Διὰ τοῦτο

Acts, xviii. 3. 11. ὡς (ἐγενήθημεν understood from v. 10).

13. ὃς καὶ] Constr. in V. with θεοῦ. t might, however, be constr. with λόγον. Beelen infers the latter, because the act. ἐνεργεῖν, is said of persons, the mid. ἐνεργεῖσθαι, of things (Gr. Gr. p. 270). 15. ἐναντίων, as opposing, by their envy and malice, the salvation of the human race. 16. ἐφθακεν, V. *peruenit*; perf. for fut. because of the cer-

tainty of the coming event. 18. καὶ ἐνέκοψεν. Here καὶ has an adversative force, and is equivalent to ἀλλά.

III. 1. στέγοντες] scil. τὸν πόθον ὑμῶν. 2. καὶ συνεργόν. For this the V. reading has καὶ διάκονον τοῦ θεοῦ. 3. τὸ μηδένα σάινεσθαι, in apposition to the preceding sentence. 5. μήπως, sub. φοβούμενος, "fearing lest, perhaps, the tempter had tempted you, and so our labour should be made vain." Cf.

κρίνῃ μηκέτι στέγων, ἔπεμψα εἰς τὸ γινῶναι τὴν ὑμῶν πίστιν· μή-
 πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος
 6 ἡμῶν. Ἄρτι δὲ ἔλθοντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ
 εὐαγγελισσαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι
 7 ἔχετε μνησίαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποθοῦντες ἡμᾶς ἰδεῖν, κα-
 8 θάπερ καὶ ἡμεῖς ὑμᾶς. Διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, ἐφ'
 ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πί-
 8 στεως. Ὅτι νῦν ζῶμεν, ἐὰν ὑμεῖς στήκητε ἐν κυρίῳ. Τίνα γάρ
 9 ἐνχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ ἡμῶν, ἐπὶ πά-
 10 σῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ θεοῦ ἡμῶν; Νυ-
 κτὶς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ
 πρόσωπον, καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν·
 11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν, καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατ-
 12 ευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς. Ὑμᾶς δὲ ὁ κύριος πλεονάσαι
 καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, κα-
 13 θάπερ καὶ ἡμεῖς εἰς ὑμᾶς. Εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας
 ἀμέμπτως ἐν ἀγιασύνῃ, ἔμπροσθεν τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ἐν
 τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

ΚΕΦ. Δ. (4).

1 Τὸ λοιπὸν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν
 κυρίῳ Ἰησοῦ, ἵνα καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς
 περιπατεῖν καὶ ἀρέσκειν θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα πε-
 2 ρισσεύσητε μᾶλλον. Οἴδατε γάρ τινας παραγγελίας ἐδώκαμεν
 3 ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ,
 4 ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας. Εἰδέναι
 ἔκυστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ.
 5 Μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν
 6 θεόν. Τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πραγματι τὸν
 ἀδελφὸν αὐτοῦ· διότι ἔκδικος κύριος περὶ πάντων τούτων, καθὼς
 7 καὶ προείπαμεν ὑμῖν, καὶ διεμαρτυράμεθα. Οὐ γὰρ ἐκάλεσεν
 8 ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσία, ἀλλὰ ἐν ἁγιασμῷ. Τοιγαροῦν ὁ
 ἀθετῶν, οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν θεὸν τὸν δίδόντα τὸ πνεῦμα
 αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
 9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖν εἶχομεν γράφειν ὑμῖν·
 10 αὐτοὶ γὰρ ὑμεῖς θεοδιδακτοὶ ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους. Καὶ
 γὰρ ποιεῖτε αὐτὸ καὶ εἰς πάντας τοὺς ἀδελφούς· τοὺς ἐν ὅλῃ τῇ
 Μακεδονίᾳ· παρὰκυλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μάλ-

Gal. ii. 2. 9. ἡμῶν (the 1st), 2da manus, ὑμῶν. 12. καὶ ἡμεῖς, scil. περισσεύομεν τῇ ἀγάπῃ.

IV. 6. ἐν τῇ πράγματι] "in the matter" just referred to, viz., unchastity. 8. ὑμᾶς, Compl. ἡμᾶς.

- 11 λον. Καὶ φιλοτιμείσθαι, ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ
12 ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγειλαμεν. Ἵνα
13 περιπατῇτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδεὶνος χρεῖαν ἔχη-
14 τε. Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμέ-
15 νων, ἵνα μὴ λυγῆσθε, καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλ-
16 πίδα. Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὐ-
17 των ὁ θεὸς καὶ τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ, ἄξει σὺν αὐτῷ.
18 Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ
19 περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Ἰησοῦ, οὐ μὴ φθάσωμεν
20 τοὺς κοιμηθέντας. Ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ
21 ἀρχαγγέλου, καὶ ἐν σάλπιγγι θεοῦ καταβήσεται ἀπ' οὐρανοῦ,
22 καὶ οἱ νεκροὶ ἐν Χριστῷ, ἀναστήσονται πρῶτον. Ἐπειτα ἡμεῖς
23 οἱ ζῶντες οἱ περιλειπόμενοι, ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν
24 νεφέλῃ εἰς ἀπάντησιν τοῦ κυρίου εἰς ἕρα· καὶ οὕτως πάντοτε
25 ἐν κυρίῳ ἐσόμεθα. Ὅστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις
26 τούτοις.

ΚΕΦ. Ε. (5).

- 1 Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρεῖαν ἔ-
2 χετε ὑμῖν γράφεσθαι. Αὐτοὶ γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα κυ-
3 ρίου ὡς κλέπτῃς ἐν νυκτὶ, οὕτως ἔρχεται. Ὅταν δὲ λέγωσιν· εἰ-
4 ρῆρη καὶ ἀσφάλεια, τότε αἰφνίδιος ἐπίστανται αὐτοῖς ὁλεθρος,
5 ὥσπερ ἡ ὥδιν τῇ ἐν γαστρὶ ἐχούσῃ· καὶ οὐ μὴ ἐκφύγῳσιν.
6 Ὑμεῖς δὲ, ἀδελφοί, οὐκ ἐστέ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς
7 κλέπτας καταλάβῃ. Πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ
8 ἡμέρας· οὐκ ἐσμεν νυκτός, οὐδὲ σκότους. Ἄρα οὖν μὴ καθεύδω-
9 μεν ὡς οἱ λοιποὶ, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. Οἱ γὰρ κα-
10 θεύδοντες, νυκτὸς καθεύδουσιν· καὶ οἱ μεθύοντες, νυκτὸς μεθύου-
11 σιν. Ἡμεῖς δὲ ἡμέρας ὄντες, νήφωμεν, ἐνδυσάμενοι θώρακα πί-
12 στευς καὶ ἀγάπης, καὶ περικεφαλαίαν, ἐλπίδα σωτηρίας. Ὅτι
13 οὐκ ἔθετο ὁ θεὸς ἡμᾶς εἰς ὀργὴν, ἀλλὰ εἰς περιποίησιν σωτηρίας
14 διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ. Τοῦ ἀποθανόντος περὶ ἡμῶν, ἵνα

14. τοὺς κοιμ. διὰ τ. Ἰησοῦ, "those who have slept through Jesus" (Abp. Kenrick). Here διὰ seems to be used because our Lord is the means whereby they die in faith and grace. Compare 1 Cor. xv. 18. 15. ἡμεῖς. The Ap. here speaks in the person of the elect, who shall be alive at the Lord's advent. 16. κελεύσματι, used especially of the call or signal given to rowers, to mark their time, or of the

word of command given to soldiers. The V. translator, however, takes it in its original signif. of command; in *jussu*. We may understand it of the Lord's command to the angels, to attend him in his descent.

V. 1. χρόνων] Are periods of time. καιρῶν, moments, or portions of time, considered as passing. 4. κλέπτας. Compl. κλέπτῃς. 5. νυκτός, the possessive genitive. 7. νυκτός, gen. of time.

- 11 εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. Δὸ
 12 παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ
 13 ποιεῖτε. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν
 14 ὑμῖν, καὶ προύσταμένους ὑμῶν ἐν κυρίῳ, καὶ νουθετοῦντας ὑμᾶς.
 15 Καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐ-
 16 τῶν· εἰρηνεύετε ἐν ἑαυτοῖς.
 17 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους,
 18 παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακρο-
 19 θυμεῖτε πρὸς πάντας. Ὅρατε μὴ τις κακὸν ἀντὶ κακοῦ τινὶ ἀπο-
 20 δῶ· ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς
 21 πάντας. Πάντοτε χαίρετε. Ἀδιαιρέτως προσεύχεσθε. Ἐν παν-
 22 τὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς
 23 ὑμᾶς. Τὸ πνεῦμα μὴ σβέννυτε. Προφητείας μὴ ἐξουθενεῖτε.
 24 Πάντα δὲ δοκιμάζετε· τὸ καλὸν πατέχετε. Ἀπὸ παντὸς εἵδους
 25 πονηροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιασάσαι ὑμᾶς
 26 ὀλοτελείς· καὶ ὀλοκληρον ὑμῶν, τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ
 27 τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χρισ-
 28 τοῦ τηρηθείη. Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει. Ἀδελφοί,
 29 προσεύχεσθε καὶ περὶ ἡμῶν. Ἀσπάσασθε τοὺς ἀδελφούς πάντας
 30 ἐν φιλήματι ἀγίῳ. Ἐνορκίζω ὑμᾶς τὸν κύριον, ἀναγνωσθῆναι τὴν
 31 ἐπιστολήν πᾶσιν τοῖς ἀδελφοῖς. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰη-
 32 σοῦ Χριστοῦ μεθ' ὑμῶν.

Πρὸς Θεσσαλονικεῖς ἀ ἐγράφη ἀπὸ Ἀθηνῶν.

12. εἰδέναι, know, i.e., recognize and respect. 13. ἡγείσθαι...ἐν ἀγάπῃ, "to esteem in charity," or from a feeling of charity. ἑαυτοῖς, "among one another," for ἀλλήλοις. The V. reading is αὐτοῖς.

14. ἀντέχεσθε] *support*. Cf. Mat. vi. 24. 22. ἀπὸ παντός...πονηροῦ. V.

ad omni specie malá. Wilke (Lex. N.T.) paraphrases: "ab omni, quod speciem mali præ se fert." 23. τὸ πνεῦμα is the rational soul; ἡ ψυχὴ, the sensitive soul, or life of sensation, which we have in common with brutes. Compare 1 Cor. xiv. 14, and ii. 14.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ.

B.

ΚΕΦ. Α. (1,.

- 1 **Π**αῦλος καὶ Σειλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλο-
2 νικέων, ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ. Χάρις
ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς, καὶ κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί,
4 ὥς ὅτι ἡ ἀγάπη ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους. Ὡστε
αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐνκανχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ θεοῦ,
ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως, ἐν πάσιν τοῖς διωγμοῖς
5 ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἐνέχεσθε. Ἐνδειγμα τῆς δικαίας
κρίσεως τοῦ θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ
6 θεοῦ ὑπὲρ ἧς καὶ πάσχετε. Εἴπερ δίκαιον παρὰ θεῷ ἀνταποδο-
7 ναι τοῖς θλίβουσιν ὑμᾶς θλίψιν. Καὶ ὑμῖν τοῖς θλιβομένοις
ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐ-
8 ρανοῦ μετ' ἀγγέλων δυνάμει αὐτοῦ ἐν φλογὶ πυρός. Διδόντος
ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐ-
9 αγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ. Οἷτινες δίκην τίσουσιν, ὅλε-
θρον αἰώνιον, ἀπὸ προσώπου τοῦ κυρίου, καὶ ἀπὸ τῆς δόξης τῆς
10 ἰσχύος αὐτοῦ. Ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ,
καὶ θανατωθῆναι ἐν πάσιν τοῖς πιστεύουσιν, ὅτι ἐπιστεῦθῃ τὸ

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ B.—The Second Epistle to the Thessalonians is a complement of the former, and was probably written during the same visit at Corinth, where the Ap. stayed eighteen months (Acts, xviii. 11), A.D. 52 or 53. In it he renews his commendations of their patience, corrects a false impression which they had received, that our Lord's advent in glory was to be immediately expected, rebukes more sharply certain disorderly persons, already reprov'd in his former epistle, and enables the Thessalonians to distin-

guish his genuine letters from counterfeits, produced by impostors.

1. 5. *ἐνδειγμα*] In apposition to the preceding sentence, *ὑπὲρ...ἐνέχεσθε*, so that the sense is—"a proof of the just judgment of God, hereafter to happen, availing to this end, that." &c. [*εἰς τὸ*]. Their endurance of persecutions proved it in this way, viz., if God here permits the just to be afflicted, what will be his future severity to the impious? 6. *εἴ-περ*, "siquidem," "if indeed," implying that it really is so.

- 11 μαρτύριον ἡμῶν ἐφ' ὑμᾶς ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς δὲ καὶ προσευ-
χόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ θεὸς
ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθῶσύνης, καὶ ἔργον πι-
12 στωεῖ ἐν δυνάμει. Ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ κυρίου ἡμῶν
Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν,
καὶ κυρίου Ἰησοῦ Χριστοῦ.

ΚΕΦ. Β. (2).

- 1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ κυρίου
2 Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν. Εἰς τὸ μὴ
ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, μή-
τε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς ὡς δι' ἡ-
3 μῶν, ὥσῳτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου. Μήτις ὑμᾶς ἐξα-
πατήσῃ κατὰ μηδὲνα τρόπον ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶ-
τον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς ἀ-
4 πωλείας. Ὁ ἀντικείμενος καὶ ὑπερμαίρομενος ἐπὶ πάντα λεγόμε-
νον θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσει,
5 ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶν θεός. Οὐ μνημονεύετε ὅτι ἔτι ὦν
6 πρὸς ὑμᾶς, ταῦτα ἔλεγον ὑμῖν; Καὶ νῦν το κατέχον οἴδατε, εἰς
7 τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. Τὸ γὰρ μυστή-
ριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ
8 μέσου γένηται. Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ κύ-
ριος ἀνελεί τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ κατργήσῃ
9 τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ. Οὐ ἐστὶν ἡ παρουσία κατ'
ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει, καὶ σημείοις, καὶ τέρυ-

II. 1. ὑπὲρ τῆς παρ.] V. *per adven-*
tum, in the sense of an adjuration. ἐπι-
συν. 1 Thess. iv. 17. 2. διὰ πνεύμ. i.e.,
pretended prophecies. διὰ λόγον...ἐπι-
στολῆς, words they pretended to have
heard the Ap. utter; a letter they pro-
duced as though written by his order,
or in his name, ὥσῳτι [ὡς ὅτι] V. *quasi*.
Comp. 2 Cor. xi. 21. 3, 4. ὅτι ἐὰν...
ἐστὶν θεός. The sentence is left imperfect,
but may be completed thus from the
context, v. 2, οὐκ ἐνέστηκεν...κυρίου.
ἡ ἀποστ. The art. shows that the apos-
tasy was something they were already
familiar with, we may suppose, from the
discourses addressed to them by the Ap.
on the subject, when at Thessalonica.
By "the apostasy," is, probably, under-
stood, a general defection from the Ca-

tholic faith. λεγόμενον, implies that
he will overthrow all existing worship,
whether true or false, and cause himself
alone to be worshipped. σέβασμα. Cf.
Acts, xvii. 23. 6. τὸ κατέχον. "the
neut. gender is sometimes used where a
person is spoken of, but where the writer
prefers to speak generally" (Beelen, Gr.
Gr. p. 178). "If a revolt from the
faith, or wide-spread apostasy of sove-
reigns from the faith, is to precede Anti-
christ, and to prepare the way for him,
then it must be said, that the Catholic
faith, and its public profession, the reve-
rence and submission of kings and king-
doms towards the holy Roman church,
is the obstacle which detains Antichrist
and retards his approach." Tr. Exp.
8. ὁ κύριος, V. reading adds Ἰησοῦς.

- 10 σιν ψεύδους. Καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις·
 11 ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι
 12 αὐτοὺς. Καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης,
 12 εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει. Ἴνα κριθῶσιν πάντες οἱ μὴ
 13 πιστεῦσαντες τῇ ἀληθείᾳ, ἀλλὰ εὐδοκήσαντες τῇ ᾄδικίᾳ. Ἡμεῖς
 13 δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ
 14 ἡγαπημένοι ὑπὸ κυρίου, ὅτι εἵλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν εἰς σω-
 14 τηρίαν ἐν ἀγιασμῷ πνεύματος, καὶ πίστει ἀληθείας. Εἰς ὃ ἐκά-
 15 λεσεν ἡμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ
 15 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ
 16 κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου, εἴτε δι'
 16 ἐπιστολῆς ἡμῶν. Αὐτοὺς δὲ ὁ κύριος ἡμῶν Χριστὸς Ἰησοῦς, καὶ
 17 ὁ θεὸς ὁ πατὴρ ἡμῶν ὁ ἀγαπήσας ἡμᾶς, καὶ δοὺς παράκλησιν
 17 αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι. Παρακαλέσαι ὑμῶν τὰς
 καρδίας, καὶ στηρίζαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

ΚΕΦ. Γ. (3).

- 1 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος
 2 τοῦ κυρίου τρέχῃ, καὶ δοξάζεται, καθὼς καὶ πρὸς ὑμᾶς. Καὶ
 2 ἵνα ρυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ
 3 πάντων ἡ πίστις. Πιστὸς δέ ἐστιν ὁ κύριος, ὃς στηρίσει ὑμᾶς
 4 καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. Πεποιθάμεν δὲ ἐν κυρίῳ ἐφ'
 4 ὑμᾶς, ὅτι ἂ παραγγέλλομεν, καὶ ἐποιήσατε καὶ ποιεῖτε καὶ ποιή-
 5 σετε. Ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην
 6 τοῦ θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ. Παραγγέλλομεν δὲ
 6 ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ, στέλλε-
 7 σθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατούντος, καὶ μὴ
 7 κατὰ τὴν παράδοσιν ἣν παρελάβετε ἀφ' ἡμῶν. Αὐτοὶ γὰρ οἶδα-
 8 τε πῶς δεῖ μιμεῖσθαι ἡμᾶς· ὅτι οὐκ ἡτακτήσαμεν ἐν ὑμῖν. Οὐδὲ
 8 ὡρεὰν ἄρτον ἐφάγομεν παρὰ τινος· ἀλλ' ἐν κόπῳ καὶ μόχθῳ, νυκ-
 9 τος καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα ὑμῶν.
 9 Οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον ὤμεν
 10 ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. Καὶ γὰρ ὅτε ἤμεν πρὸς ὑμᾶς, τοῦ-
 10 το πυρηνγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ
 11 ἐσθιέτω. Ἀκούομεν γὰρ τινὰς περιπατοῦντας ἐν ὑμῖν ἀτάκτως,

11. ἐνέργειαν πλάνης, "the working of error," implying that the imposture referred to will be permitted to be effective in punishment of men's rejection of the truth. τῷ ψεύδει, "falsehood." 14. Compl. ὑμᾶς. 17. παρακαλ., 3 sing. opt. aor.

III. 1. πρὸς ὑμᾶς] V. *apud vos*.

2. ἀτόπων, lit. "out-of-the-way" or consequently "absurd," *impropriae*.

3. τοῦ πονηροῦ. Here, probably, "the evil one," Satan. Cf. Mat. xiii. 19. 8. παρελάβετε, Compl. παρέλαβον. 8. Cf. Acts, xviii. 3. ἐργαζόμενοι, depends on ἐφάγομεν. 11. περιεργ. *curiosely*

- 12 μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. Τοῖς δὲ τοιούτοις
 13 παραγγέλλομεν, καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ,
 13 ἵνα μετὰ ἡσυχίας ἐργαζόμενοι, τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. Ὑμεῖς
 14 δὲ ἀδελφοί, μὴ ἐνκακῆσητε καλοποιοῦντες. Εἰ δέ τις οὐχ
 ὑπακούει τῷ λόγῳ ὑμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε·
 15 μὴ συναναμίγνυσθε αὐτῷ, ἵνα ἐντραπῇ. Καὶ μὴ ὡς ἐχθρὸν
 16 ἡγείσθε, ἀλλὰ νοθετεύετε ὡς ἀδελφόν. Αὐτὸς δὲ ὁ κύριος τῆς
 εἰρήνης δψή ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντί τρόπῳ· ὁ κύ-
 17 ριος μετὰ πάντων ὑμῶν. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ
 18 ἐστὶν σημεῖον ἐν πασῇ ἐπιστολῇ· οὕτως γράφω. Ἡ χάρις τοῦ κυρίου
 ὑμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

Πρὸς Θεσσαλονικεῖς β' ἐγράφη ἀπὸ Ἀθηνῶν.

meddling. There is a paronomasia on the ἐργαζ. preceding. 14. ὑμῶν, Compl. ἡμῶν. τῆς ἐπιστ., viz., the present one. σημειοῦσθε, *note that man*—"mark for yourselves" [mid.]—a sort of excommunication, 16 τρόπῳ, V. read-

ing is τόπῳ. 17. σημεῖον, in order to authenticate it. Cf. ii. 2.

On the subscr. comp. note on that of the ep. to the Rom. and the introd. to this.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

A.

ΚΕΘ. Α. (1).

- 1 Π αῦλος ἀπόστολος Ἰησοῦ Χριστοῦ κατ' ἐπιταγὴν θεοῦ σωτή-
 2 ρος ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, τῆς ἐλπίδος ἡμῶν. Τιμο-
 3 θέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πα-
 3 τρός ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. Καθὼς παρ-
 εκάλεσά σε, προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν,

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.—St. Timothy was born at Lystra, in Lycaonia. His father was a Gentile; his mother, named Eunice, of Jewish origin, but a convert. He was educated in the Christian faith, early conversant with the Sacred Scriptures, and had a high reputation among the Christians of the place. Hence, St. Paul, on coming to Lystra, in his second apostolical journey (Acts, xvi. 8), took him as his companion and assistant in his missions. Timothy was with him at Berea (xvii. 14), and may be inferred, therefore, to have been with him at Philippi and Thessalonica; was sent by him again to Thessalonica (1 Thess. iii. 2), rejoined him at Corinth (Acts, xviii. 5), was with him at Ephesus, when he made the long stay recorded in Acts, xix., and probably the earlier one (xviii. 19). Towards the close of the long visit, he was sent on into Macedonia (xix. 22), where he was with St. Paul when he wrote his second epistle to the Corinthians (2 Cor. i. 1). Again, he was with him at Corinth, when he wrote that to the Romans (Rom. xvi. 21), and accompanied him thence on his journey into Asia (Acts, xx. 4). When the Ap. quitted Ephesus for Macedonia, on what occasion is uncertain, he left Timothy behind him, as bishop of the

newly-founded church (1 Tim. i. 8), and afterwards addressed to him this ep. to instruct him in his duties as bishop and teacher of the Christian people. From the difficulties which attend the assigning a place for it in the chronology of the Acts, many have thought that the first ep. to Timothy was written subsequently to St. Paul's first imprisonment at Rome. So Tillemont, who assigns it to A.D. 64. The more general opinion, however, is that of Baronius, who thinks it was written A.D. 57, after the 1st, and before the 2d, ep. to the Corinthians. The date given by Hug is A.D. 59. It is generally supposed to have been written from Macedonia (comp. ch. i. 3, and Acts, xx. 1). The ep. before us treats of doctrine, of public prayers, of the ordination of ministers, the qualities needed for the episcopate and diaconate; warns and fortifies Timothy against heresies which would appear; instructs him as to his demeanour towards various classes of the faithful; speaks of the duties of slaves and of the wealthy, and exhorts Timothy to keep the deposit of the faith.

I. 3. καθὼς] The apodosis here wanting may be supplied by some such expression as οὕτω νῦν παρακαλῶ. προσμεῖ-

- 4 ἵνα παραγγείλῃς τιὰ μὴ ἑτεροδιδασκαλεῖν. Μὴδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι
 5 μᾶλλον ἢ οἰκοδομίαν θεοῦ τὴν ἐν πίστει. Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγα-
 6 θῆς, καὶ πίστεως ἀνυποκρίτου. Ὡν τινες ἀστοχήσαντες, ἐξετρά-
 7 πησαν εἰς ματαιολογίαν. Θέλונτες εἶναι νομοδιδάσκαλοι, μὴ
 8 νοούντες μῆτε ἃ λέγουσι, μῆτε περὶ τίνων διαβεβαιοῦνται. Οἷ-
 9 δαμεν δὲ ὅτι καλὸς ὁ νόμος, εἴαν τις αὐτῷ νομίμως χρῆται. Εἰ-
 10 δὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκ-
 11 τοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρο-
 12 λώιαις καὶ μητρολώιαις, ἀνδροφόνοις. Πόρνοις, ἀρσενοκοίταις,
 13 ἀνδραποδισταῖν, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγίαι-
 14 νούσῃ διδασκαλίᾳ ἀντίκειται. Κατὰ τὸ εὐαγγέλιον τῆς δοξῆς
 15 τοῦ μακαρίου θεοῦ ὃ ἐπιστεύθην ἐγώ. Καὶ χάριν ἔχω τῷ ἐν-
 16 δυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστὸν με
 17 ἠγήσατο, θέμενος εἰς διακονίαν. Τὸν πρότερον ὄντα βλάσφημον
 18 καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν
 19 ἀπιστίᾳ. Ὑπερεπλόνασε δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πί-
 20 στεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. Πιστὸς ὁ λόγος, καὶ
 πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον
 16 ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ. Ἀλλὰ διὰ τοῦτο ἡλεή-
 17 θην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Ἰησοῦς ὁ Χριστὸς τὴν πᾶσαν
 18 μακροθυμίαν, πρὸς ὑποτίπῳσιν τῶν υελλόντων πιστεῦειν ἐπ' αὐ-
 19 τῷ εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων ἀφθάρτῳ, ἀο-
 20 ράτῳ, μόνῳ σοφῷ θεῷ τιμὴ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
 18 ἀμήν. Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμό-
 19 θεε, κατὰ τὰς προαγούσας ἐπὶ σε προφητείας, ἵνα στρατεύῃ ἐν
 20 αὐταῖς τὴν καλὴν στρατείαν. Ἐχων πίστιν καὶ ἀγμὴν συνείδη-
 21 σιν, ἣν τινες ἀψάσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν. Ὡν ἐσ-

vai, viz., to take charge of that church, and to reside there to rule and govern it. 4. *μύθοις*, i.e. fabulous, Rabbinical traditions. Compare Tit. i, 14. *γενεαλ.* Usually understood of the elaborate genealogies, useless since the time of Christ, with which the Jews traced their descent to the patriarchs; others take it of the genealogical forms in which the Gnostics, then rising, propounded their doctrines of æons. 5. *παραγγελίας*, V. *præcepti*, here, in a collective sense, all the divine law, whether in the Old or New Testaments. Cf. Arist. Eth. ii. 2. *ὑπὸ παραγγελίαν οὐδεμίαν πίπτει*, "system, or set of precepts." 9. *οὐ κείται*. Not that the

law does not bind the just, but he voluntarily does what the law commands. The law binds, directs, and punishes; the first two offices applying both to the holy as well as to sinners, the last to sinners only. The law, therefore, *threatens* only the bad. 16. *ὑποτίπῳσιν*, V. *informationem*, teaching which makes use of a pattern or exemplar. Originally the word means an outline or delineation. 17. V. *om. σοφῷ*, wanting in the most ancient codd. and verss. 18. *ταύτην*, probably, to be understood of all the preceding doctrine, set forth in this ch. 18. *ἐν αὐταῖς*, i.e., according to them, and, as it were, in virtue of them. 20. For Hymenæus, cf. 2 Tim. ii. 17.

τιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκε τῷ Σατανᾷ, ἵνα παιδευσῶσι μὴ βλασφημεῖν.

ΚΕΦ. Β. (2).

1 **Π**αρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς,
2 ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων. Ὑπὲρ βασιλέων
καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων ἵνα ημερον καὶ ἡσυχιον βίον
3 διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Τοῦτο γὰρ καλον καὶ
4 ἀποδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ. Ὅς πάντα ἀνθρώ-
5 πους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Εἰς
γὰρ θεός, εἰς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἀνθρωπος Χρι-
6 στός Ἰησοῦς. Ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μυρ-
7 τύριον καιροῖς ἰδίοις. Εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος,
ἀλήθειαν λέγων ἐν Χριστῷ, οὐ ψεύδομαι διδάσκαλος ἐθνῶν ἐν πι-
8 στει καὶ ἀληθείᾳ. Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν
πυντὶ τόπῳ, ἐπαύροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διωλο-
9 γισμοῦ Ὡσαύτως καὶ τὰς γυναῖκας ἐν καταστολῇ κοσμίῳ, με-
τὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν, ἣ
10 χρυσί, ἣ μαργαρίταις, ἣ ἱματισμῷ πολυτελεῖ. Ἀλλ' ὃ πρέ-
11 πει γυναιξὶν ἐπαγγελιομέναις θεοσεβείαν δι' ἔργων ἀγαθῶν. Γυ-
12 νὴ ἐν ἡσυχίᾳ μνησθέντω ἐν πάσῃ ὑποταγῇ. Γυναικὶ δὲ διδάσκειν
οὐκ ἐπιτρέπω, οὐδὲ ἀυθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ.
13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἴτα Εὐα. Καὶ Ἀδὰμ οὐκ ἠπατή-
14 θη ἡ δὲ γυνὴ ἀπατηθείσῃ, ἐν παραβάσει γέγονε. Σωθήσεται
15 δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ
ἀγιασμῷ μετὰ σωφροσύνης.

Alexander may be the person referred to in ch. iv. 16, of the same ep.

II. 4. *πάντας*, i.e., God really wills that all men should be saved, yet, on the hypothesis, that they themselves be willing, by the aid of grace, to do what is required from themselves, for salvation. Tr. Exp. 5. *εἰς γάρ*, gives the proof of the preceding statement. God wills the salvation of all men, because he is one and the same God of all, and because there is one and the same mediator of all men with God, viz., Jesus Christ, the God-Man. Observe that this text by no means bears against the doctrine of the invocation of saints.

There is but one mediator of *redemption*, viz., Christ; the saints are mediators of *intercession*. 6. *τὸ μαρτ.* i.e., "which is his testimony, given at his own appointed time, to the will of God," expressed in v. 4. This in apposition to the preceding clause. 7. V. om. *ἐν Χριστῷ*. 9, 10. With *κοσμεῖν* understand *βούλομαι*, and connect with *δι' ἔργων ἀγαθῶν*. Then *ὃ πρέπει...θεοσεβ.* is parenthetical, a nom. in app. to this principal clause. 15. *τεκνογ.* i.e., the Christian education of children whom she has borne. Compare ch. v. 4. *μείνωσιν*, plur. for sing., *γυνή* being taken collectively.

ΚΕΦ. Γ. (3).

- 1 **Π**ιστός ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπι-
 2 θυμῷ. Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μίᾳς γυναι-
 3 κὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδασκλικόν.
 4 Μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ἀλλ' ἐπεικῆ, ἁμα-
 5 χον, ἀφιλάργυρον. Τοῦ ἰδίου καλῶς οἴκου προΐστάμενον, τέκνα
 6 ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος. Εἰ δέ τις τοῦ ἰδίου
 7 οἴκου προστῆναι οὐκ οἶδε, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;
 8 Μὴ νεόφυτον, ἵνα μὴ τυφωθείς, εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου.
 9 Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν· ἵνα
 10 μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. Διακόνους
 11 ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἶνω πολλῷ προσέχοντας, μὴ
 12 αἰσχροκερδεῖς. Ἐχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ
 13 συνειδήσει. Καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονεί-
 14 τωσαν, ἀνεγκλητοὶ ὄντες. Γυναικας ὡσαύτως σεμνάς, μὴ δια-
 15 βόλους, νηφάλους, πιστὰς ἐν πᾶσι. Διάκονοι ἔστωσαν μίᾳς
 16 γυναικὸς ἄνδρες, τέκνων καλῶς προΐστάμενοι καὶ τῶν ἰδίων οἴ-
 17 κων. Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν πε-
 18 ριποιοῦνται, καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰη-
 19 σοῦ. Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σε τάχιον. Ἐάν
 20 δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις
 21 ἐστὶν ἐκκλησία θεοῦ ζῶντος, στύλος καὶ ἐδραίωμα τῆς ἀληθείας.
 22 Καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον· θεός

III. 1. πιστός] The Ap. uses this phrase in introducing some truth of great moment. καλοῦ ἔργου, a good work, a noble work, however arduous. He does not say that it would be a good wish to desire it. 2. μίᾳς γυναικός, i.e., must not have been married more than once. Compare ch. v. 9. ἐνδὸς ἀνδρὸς γυνή. 6. κρίμα... διαβ. i.e., "the judgment under which the devil fell," on account of his pride; διαβόλου is the objective gen. 12. μίᾳς γυν. See above, v. 2. 15. στύλος καὶ ἑδρ. "the pillar and basis," which supports the whole structure. 16. τὸ τ. εὐσ. μυστήριον, i.e., "the mystery which is proposed to our veneration," viz., the incarnation of the Son of God. θεός. It would be out of place for us to give a *résumé* of the controversy on this disputed reading. The Vulgate translator renders: *quod mani-*

festatum est, and appears therefore to have read *δ*, which is found in the codex of Clermont (first hand), and is supported by the Latin fathers generally. θεός, the reading of most MSS., is found in St. Chrys. Theodoret, and some others of the Greeks. Some MSS. read *δς*, which is found in St. Cyril of Alex. and some others; St. Jer. on Is. liii. 11 has *qui*. The Syriac, Arabic (Erp.), Æthiopic, and Armenian verss. read *δς* or *δ*. Estius says: "Latins and Greeks agree in this, that they interpret this clause, with those which follow, of the person of Christ." And Scholz says: "This passage might have been referred, by the Fathers, to Christ, whether they read *δ* or *δς*. Hence, some were wont to call Christ himself μυστήριον." ἐδικαιώθη, Com-
 23 pare Mat. xi. 19.

ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ᾤφθη ἡγήλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

ΚΕΦ. Δ. (4).

- 1 Τὸ δὲ πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται
 2 τινες τῇς πίστεως, προσέχοντες πνεύμασι πλάνοις, καὶ δι-
 3 δασκαλίας δαιμονίων. Ἐν ὑποκρίσει ψευδολόγων, κεκυτηρια-
 4 σμένων τὴν ἰδίαν συνείδησιν. Κωλύοντων γαμεῖν, ἀπέχεσθαι βρω-
 5 μάτων ἃ ὁ θεὸς ἐκτίσεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πι-
 6 στοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν. Ὅτι πᾶν κτίσμα θεοῦ κα-
 7 λὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον.
 8 Ἀγιάζεται γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως. Ταῦτα ὑποτι-
 9 θεμενος τοῖς ἀδελφοῖς, καλὸν ἔση διάκονος Ἰησοῦ Χριστοῦ, ἐν-
 10 τρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκα-
 11 λίας, ἣ παρηκολούθηκας. Τοὺς δὲ βεβήλους καὶ γριωδεις μύ-
 12 θους παραιτοῦ· γυμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. Ἡ γὰρ σω-
 13 ματικὴ γυμνασίᾳ πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς
 14 πάντας ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς
 15 μελλούσης. Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. Εἰς
 16 τοῦτο γὰρ καὶ κοπιῶμεν καὶ οὐνεδιζόμεθα, ὅτι ἡλπίκαμεν ἐπὶ
 17 θεῷ ζῶντι, ὃς ἐστι σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.
 18 Παράγγελλα ταῦτα καὶ διδάσκει. Μηδεὶς σου τῆς νεότητος κυ-
 19 τιοφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ,
 20 ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ, ἕως ἔρχομαι.

IV. 1. διδασκ. δαιμ.] Gen. of the author, "doctrines of which the devil is the author and suggester" (Bp. M'E.) 2. ψευδολόγων, depends on διδασκαλίας. In κεκυτηρισμένων, there may be an allusion to the branding of criminals by way of punishment. The persons of whom the Ap. speaks, bore in their consciences the brand of their guilt. 3. ἀπέχεσθαι. The affirmative κελυόντων is to be understood from the neg. κωλύοντων. The errors against the approach of which the Ap. warns Timothy, are those of Marcion, Saturninus, the Encratites, and others of the Gnostic, and afterwards of the Manichæan sects, who forbade marriage and the use of certain kinds of food, as *mala in se*, and proceeding from an evil principle. "Whereas, the church of God, so far

from condemning marriage, holds it a holy sacrament; and forbids it to none but such as, by vow, have chosen the better part; and prohibits not the use of any meats whatsoever, in proper times and seasons; though she does not judge all kind of diet proper for days of fasting and penance" (Douay). 7. μύθους. From the context, this appears to refer to the Gnostic fables, rather than to the Jewish ones, condemned in ch. i. 4. 8. γυμνασία, refers to the gymnastic exercises, so much in use among the ancients, as a means of health. These are said to be useful only πρὸς ὀλίγον, for a scanty purpose, because one which terminates with this life; not so, ἡ εὐσέβεια, the effects of which extend to the next. πάντας. The correct reading is πάντα. 12. V. om. ἐν πνεύματι.

13 Πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ
 14 ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοὶ διὰ προφητείας, με-
 15 τὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. Ταῦτα μελέτα, ἐν
 16 τοῖς ἰσθί· ἵνα σοὶ ἡ προκοπὴ φανερά ᾖ ἐν πάντι. Ἐπεχε σεαυ-
 τῷ, καὶ τῇ διδασκαλίᾳ· ἐπίμενε ἑαυτοῖς· τοῦτο γὰρ ποίων, καὶ
 σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

ΚΕΦ Ε. (5).

1 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεω-
 2 τέρον, ὡς ἀδελφόν. Πρεσβύτερας, ὡς μητέρας· νεωτέρας, ὡς
 3 ἀδελφάς, ἐν πάσῃ ἀγνεύᾳ. Χήρας τίμα τὰς ὄντας χήρας. Εἰ
 4 δέ τις χήρα τέκνα ἢ ἐγγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον
 5 οἶκον εὖσεβεῖν, καὶ ὁμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γὰρ
 6 ἐστὶ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ θεοῦ. Ἡ δὲ ὄντων χήρα
 7 καὶ μεμονωμένη ἡλπίκει ἐπὶ τὸν Θεόν, καὶ προσμένει ταῖς δεή-
 8 σεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. Ἡ δὲ σπαταλῶ-
 9 σα, ζῶσα τέθνηκε. Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι
 10 ᾖσιν. Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ,
 11 τὴν πίστιν ἡρνηται, καὶ ἐστὶν ἀπίστον χεῖρων. Χήρα καταλε-
 12 γέσθω μὴ ἑλπιῶν ἐτῶν ἐξήκοντα, γεγονυῖα ἐκὸς ἀνδρὸς γυνή.
 13 Ἐν ἔργοις καλοῖς μωρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενόδα-
 14 χησεν, εἰ ἀγίων πόδας ἐνίψεν, εἰ ὀλιβομένοις ἐπήρκεσεν, εἰ παν-
 15 τι ἔργῳ ἀγαθῷ ἐπηκολούθησε. Νεωτέρας δὲ χήρας παραιοῦ·
 16 ὅταν γὰρ καταστηνιδιάσῃ τοῦ Χριστοῦ, γαμεῖν θέλουσιν. Ἐχου-
 17 σαι κρίμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. Ἀμα δὲ καὶ ἀρ-
 18 γαὶ μανθάνουσαι περιερχόμεναι τὰς οἰκίας· οὐ μόνον δὲ ἀργαί,

16. ἑαυτοῖς. "Ita cod. pro ἐν αὐτοῖς." Mai.

V. 3. Χήρας] The Ap. speaks of widows to be admitted among those who were maintained from the offerings of the faithful. These formed a distinct class in the early church, the rules for whose government may be collected from this chapter. They were devoted to works of piety (v. 10), and vowed chastity (v. 12). Compare Acts, vi. 1. 4. ἐγγονα, al. ἐκγονα, grand-children. μανθανέτωσαν, V. renders *discat*, reading *μανθανέτω*. εὖσεβεῖν, V. *regere*, lit. "to be religious as regards her own house," and therefore, to govern her family piously, repaying the debt she

owes her parents, by imparting a holy education to her children. Otherwise (reading as in text), the passage may be understood to mean, that before such a widow be placed on the list of the church, the children should do what they can to support her. 9. καταλεγέσθω, "be enrolled" in the catalogue of the class referred to. 11. καταστηνιδιάσῃ, "grow wanton against;" the *κατά* implies the disadvantage or dishonour of the object governed by the verb. The word is derived from *στρηνής*, "strong," connected with the Latin *strenuus*. 12. τὴν πρ. πίστιν, their vow, by which they had engaged themselves to Christ. 13. μανθάνουσαι, al.

- 14 ἀλλὰ καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. Βού-
 15 λωμαί οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδε-
 16 τινες ἐξεστράπησαν ὀπίσω τοῦ Σατανᾶ. Εἴ τις πιστὸς ἢ πιστὴ
 17 ἔχει χήρας, ἐπαρκεῖτω αὐταῖς, καὶ μὴ βαρεῖσθω ἡ ἐκκλησία,
 18 ἵνα ταῖς ὄντως χήραις ἐπαρκεσθῇ. Οἱ καλῶς προεστώτες πρεσβύ-
 19 τεροι διπλῆς τιμῆς ἀξιούσθωσαν· μάλιστα οἱ κοπιῶντες ἐν λόγῳ
 20 καὶ διδασκαλίᾳ. Λέγει γὰρ ἡ γραφή· βοῦν ἀλοῶντα οὐ φιμώ-
 21 σεις· καὶ ἀξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Κατὰ πρεσβυτέ-
 22 ρου κατηγορίαν μὴ παραδέχου, ἐκτός εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρ-
 23 τύρων. Τοὺς ἀμαρτάνοντας, ἐνώπιον πάντων ἐλεγχε, ἵνα καὶ οἱ
 24 λοιποὶ, φόβον ἔχωσι. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ, καὶ
 25 κυρίου Ἰησοῦ Χριστοῦ, καὶ τῶν ἐκλεκτῶν ἀγγελῶν, ἵνα ταῦτα
 φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλησιν.
 22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἄλλο-
 23 τρίας· σεαυτὸν ἁγνὸν τήρει. Μηκέτι ὑδροπότει, ἀλλ' οἶνον ὀλί-
 24 γον χρῶ διὰ τὸν στόμαχόν σου, καὶ τὰς πικρίας σου ἀσθεनेίας.
 24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρί-
 25 σιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. Ὡσαύτως καὶ τὰ καλὰ ἔργα
 πρόδηλά ἐσσι· καὶ τὰ ἄλλως ἔχοντα, κρυβήναι οὐ δύνανται.

ΚΕΦ. ε. (6).

- 1 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δούλοι, τοὺς ἰδίους δεσπότης πάσης τι-
 2 μῆς ἀξίους ἡγείσθωσαν· ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδα-
 2 σκαλία βλασφημηται. Οἱ δὲ πιστοὺς ἔχοντες δεσπότης, μὴ κα-

μανθάνουσι. V. *discunt circuire*, taking
 περιερχόμεναι for the inf. However,
 μανθάνω, with part. is used of "taking
 notice of." Beelen takes it with ἀργαί,
 "learn to be idle," referring to Plato,
 Euthyd. p. 276. οἱ ἀμαθεῖς ἔρα σοφοὶ
 μανθάνουσιν (Gr. Gr. p. 370). 14. γα-
 μεῖν, i.e., rather than take vows they
 are likely to break. There is nothing
 here against the profession of young
 females in convents, which has, besides,
 greater aids now than in the earliest
 ages, by enclosure, by discipline, and by
 the novitiate, without which, none are ad-
 mitted to the solemn vows [Bp. M'E. con-
 demned]. 18. Deut. xxv. 4, Mat. x. 10.
 21. κατὰ πρόσκλησιν, "according to
 invitation," i.e., following the call of
 one or other party. The preferable
 reading, however, is κατὰ πρόσκλησιν

(so V. *in alteram partem declinando*)
 "according to inclination," a leaning
 to one side more than another, i.e.,
 partiality. 23. It appears from this
 verse in connection with the preceding,
 that Timothy had abstained altogether
 from the use of wine, knowing the
 utility of such abstinence for the pre-
 servation of chastity. The Ap., whilst
 exhorting him to perseverance in chas-
 tity, desires him for the sake of his
 health, which was delicate, to use a
 little wine. 24. Here he reverts to
 the subject of ordinations. προάγουσαι
 going before, i.e., some men's sins are
 so notorious that they as it were pre-
 cede them to any inquiry that may be
 instituted; the sins of others only come
 out after such inquiry is made.

VI. 2. οἱ τ. εὐεργ. ἀντ.] i.e., "those

ταφρονεύωσαν, ὅτι ἀελοφίε εἰσιν· ἀλλὰ μάλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσι καὶ ἀγαπητοί, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι· ταῦτα διδάσκει, καὶ παρακάλει. Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύνφωται, μὴδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεως καὶ λογομαχίας. Ἐξ ὧν γίνεται φθόνος, ἔριν, βλασφημία, ὑπόνοιαι πονηραί. Διαπατριβαὶ διεφθαρμένων ἀνθρώπων τῶν νοῦν, καὶ ἡπστερημένων τῆς ἀληθείας, νομιζόντων τορισμὸν εἶναι τὴν εὐσέβειαν· ἀφίσταται ἀπὸ τῶν τοιούτων. Ἔστι δὲ τορισμὸς μέγας ἢ εὐσέβειαν μετὰ αὐτηρκείας. Οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα. Ἐχοντες δὲ διατροφάς καὶ σκεπάσματα, τοῦτοις ἄρκεσθυσόμεθα. Οἱ δὲ βουλόμενοι πλουτεῖν, ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. Ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία· ἥ τις τις ἄρκετόμενος ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἐαυτοῦς περιεπειραν ὀδύναις πολλαῖς. Σὺ δὲ ὡς ἀνῴρωπε τοῦ θεοῦ, ταῦτα φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραότητα. Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν καὶ ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. Παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζωοποιούντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν. Τηρήσαι σε τὴν ἐντολὴν ἁσπίλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευνόντων, καὶ κύριος τῶν κυριευόντων. Ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπόρσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται· ὡς τιμὴ καὶ κράτος αἰώνιον· ἀμήν. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι, παράγγελλε μὴ ὑψηλοφρονεῖν, μὴδὲ ἡλπικεῖναι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐν τῷ θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπολυσιν. Ἄγα-

masters who are partakers of the benefit," viz., of the Christian religion. 5. διαπατριβαί, V. *conflictationes*. Here διὰ in comp. indicates that the action is carried on by two parties rivalling each other. πατριβή originally means rubbing something against another. The word before us therefore means irritating contentions. 5. ἀφίστασο...τοιούτων This clause om. by V. with the Alexandrine and three other uncial codd. 9. ἀνοήτους, V.

ἀνοήτους. 12. ὡμολ. τ. κ. δυολ. acc. of the cognate substantive. The confession referred to may either be that in baptism, in ordination, or in some persecution, as at Ephesus, Acts, xix. 25. 13. μαρτ. τ. κ. ὁμ. acc. of the cognate notion. Cf. II. Cor. vi. 11. 14. τὴν ἐντολήν, the commandment, set forth in this ep. 17. ἡλπικεῖναι, "to place their hope;" for the force of the perfect here, compare John, v. 45, and Beelen Gr. Gr.

- θοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοι-
 19 νωνικοῦς. Ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλ-
 20 λον, ἵνα ἐπιλάβωνται τῆς αἰωνίου ζωῆς. Ὁ Τιμόθεε, τὴν πα-
 ρακαταθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας,
 21 καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως. Ἦν τινες ἐπαγγελλό-
 μενοι, περὶ τὴν πίστιν ἡστούχησαν ἢ χάρις μετὰ σοῦ ἀμήν.

Πρὸς Τιμόθεον α΄.

p. 290. 19. ἀποθ. ἰ. θεμ. καλ. "treasuring up for themselves a good foundation," the treasure of merits constituting the foundation of the spiritual edifice, viz., true life prepared for us in heaven. τῆς αἰωνίου, V. reading is τῆς ὄντως. 20. παρακαταθήκην, V. *depositum*, i.e., the doctrine of Christ, of which the bishops are the depositaries and guardians. τ. β. κενοφωνίας. The V. rendering is *profanas vocum novitates*, following the reading *καινοφωνίας*. Such *profane* novelties of words, were the terminology of the Gnostics and of later heretics, new terms invented to express

false doctrines. ἀντιθ. τ. ψ. γν. i.e., objections urged against the doctrine of the faith by persons who falsely claim for themselves the title of knowledge. Some think the Ap. here designates the Gnostics. They were not, however, as yet so named, though their heresies had begun to show themselves, and heretics in general may be more probably understood.

The common reading adds to the subscr. ἐγράφη ἀπὸ Λαοδικείας, ἥτις ἐστὶ μητρόπολις Φρυγίας τῆς Πακατίας νῆς.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ.

B.

ΚΕΦ Α. (1).

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ, κατ'
2 ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, Τιμοθέω ἀγαπητῷ τέκ-
νω· χάρις, ἐλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς, καὶ Χριστοῦ Ἰησοῦ
3 τοῦ κυρίου ἡμῶν. Χάριν ἔχω τῷ θεῷ ᾧ λατρεύω ἀπὸ προγόν-
ων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ
4 μνείαν ἐν ταῖς δεήσεσίν μου νυκτός καὶ ἡμέρας. Ἐπιποθῶν σε
5 ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρὰς πληρωθῶ. Ὑπό-
μνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνέγκσε

ΠΡΟΣ ΤΙΜΟΘΕΟΝ B.—It is a disputed point whether this epistle was written during St. Paul's first, or his second imprisonment at Rome. Almost all the ancient writers, as Eusebius, St. Jerome, and St. Chrysostom, are agreed that the second epistle to Timothy was written during the Apostle's second imprisonment, in support of which a strong proof is afforded by iv. 6, where he speaks of his being "now ready to be sacrificed." The date of his martyrdom is A.D. 67, in which year the epistle would, according to this view, probably be written. On the other hand, Baronius, Estius, and others, maintain that it was written during his first imprisonment. In favour of this view is principally urged ch. iv. 19, where the Ap. speaks of the success of his first defence before Nero, and where he anticipates being still reserved to accomplish his office of preaching to the Gentiles. These passages, however (see note), may be reconciled with the first-mentioned opinion. It is argued also, that this ep. was sent before those to the Phil., Col., and Philemon, because in them we

find that Timothy was at Rome when the Ap. wrote, whereas here he is invited to join him, and the same for Mark (as regards Col. and Philem.). Still they might have been with him at first, and afterwards left. It is uncertain whether Timothy was at Ephesus or not when the epistle was intended to reach him. The message about Tychicus (iv. 14), and that about Trophimus (iv. 20. Miletus was comparatively near to Ephesus), would seem to imply that he was not; whilst the message about Onesiphorus (iv. 20), who was, most probably, an Ephesian (i. 16-18), may be urged on the other side. The argument of this epistle is the same with that of the first, viz., to instruct Timothy in his episcopal duties, and to urge him to the faithful discharge of them.

I. 1. κατ' ἐπαγγελίαν] *according to the promise.* Here κατὰ expresses the end or purpose of St. Paul's apostleship, viz., to announce this promise; κατὰ comes to signify this as expressing the model or rule for an action. Cf. Jelf. Gr. Gr. § 629, 3 c. 5. Cf. Acts, xvi. 1.

πρώτον ἐν τῇ μάμμῃ σου Λωΐδι, καὶ τῇ μητρὶ σου Εὐνίκῃ· πέ-
 6 πεισμαι δὲ, ὅτι καὶ ἐν σοί. Δί' ἣν αἰτίαν ἀναμνησκω σε ἀνα-
 ζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως
 7 τῶν χειρῶν μου. Οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,
 8 ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμού. Μὴ οὖν ἐπαισχυ-
 θῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ·
 9 ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύνάμιν θεοῦ. Τοῖς
 σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἀγία, οὐ κατὰ τὴν ἔργη-
 ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν δοθείσαν ἡμῖν
 10 ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων. Φανερωθείσαν δὲ νῦν διὰ
 τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαν-
 τος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν ἐν τῷ
 11 εὐαγγελίῳ. Ἐἰς δ' ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διέ-
 12 σκάλος ἐθνῶν. Δί' ἣν αἰτίαν καὶ ταῦτα πάσχω, ὅλλ' εἰς ἰσ-
 χύνομαι· οἶδα γὰρ ὅτι πεπίστευκα, καὶ πέπεισμαι, ὅτι ἐννατός
 ἐστὶν τὴν παρακαταθήκην μου φυλάξαι ἐν ἐκείνῃ τῇ ἡμέρῃ.
 13 Ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ὡς
 14 πίστει καὶ ἀγαπῇ τῇ ἐν Χριστῷ Ἰησοῦ. Τὴν καλὴν παραθήκην
 15 φύλαξον διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Οἶδαι
 τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶ ψυ-
 16 γελλος καὶ Ἑρμογένης. Δι' ἣν ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἶ-
 κῳ· ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἄλυσίν μου οὐκ ἐπι-
 17 χύθη. Ἀλλὰ γινόμενος ἐν Ῥώμῃ σπουδαιότερον εἰήτησέ με,
 18 καὶ εὔρε. Δύῃ αὐτῷ ὁ κύριος εὐρεῖν ἄλυσιν παρὰ κυρίου ἐν ἐκείνῃ τῇ
 ἡμέρᾳ· καὶ ὅσα ἐν Ἐφέσῳ διεκόνησε, βέλτιον σὺ γινώσκεις.

ΚΕΦ. Β. (2).

1 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰη-
 2 σοῦ. Καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα
 παράθου πιστοῖς ἀνθρώποις οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους
 3 διδάξαι. Σὺ οὖν κικοπάθησον ὡς καλὸς στρατιώτης Ἰησοῦ Χρι-

8. τὸ μαρτ. τ. κυρίου, "testimony con-
 cerning our Lord," gen. of object. τὸν
 δέσμιον αὐτοῦ, his prisoner, i.e., "on
 account of him," gen. of cause. δυν.
 θεοῦ, "the power given by God," gen.
 of origin. 12. τὴν παρακαταθήκην,
 here means the treasure of merits he had
 laid up with God. 13. ὑποτυπ. Cf.
 1 Tim. i. 16. ἔχε, hold, "retain." 15. οἱ
 ἐν τῇ Ἀσίᾳ "those in Asia," i.e., Asi-

atics who had visited Rome. ἀπεστρά-
 φησάν με, "turned away from me."
 18. διεκόνησε. V. reading adds μοι.
 βέλτιον, i.e., "better" than I do.

II. 2. διὰ πολλῶν μαρτ.] "in the
 presence of many witnesses." Here
 διὰ, with the gen., is referred to the
 ministration, or quasi ministration, af-
 forded by those in whose presence a
 thing takes place. Cf. Beelen, Gr. Gr.

4 στοῦ. Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγ-
 5 ματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. Ἐὰν δὲ καὶ ἀθλή-
 6 τις, οὐ στεφανοῦται, εἰ μὴ νομίμως ἀθλήσῃ. Τὸν κοπιῶντα
 7 γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. Νόει, ἃ λέγω·
 8 διὅτι γὰρ σοι ὁ κύριος σύνεσιν ἐν πᾶσι. Μνημόνευε Ἰησοῦν Χρι-
 9 στὸν ἐξηγγερμένον ἐν νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐ-
 10 ἀγγέλιόν μου. Ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος·
 11 ἀλλ' ὁ λόγος τοῦ θεοῦ οὐ δέδεται. Διὰ τοῦτο πάντα ὑπομένω
 12 διὰ τοὺς ἐκλεκτοὺς, ἵνα καὶ αὐτοὶ σωτηρίας τήνῃ ἐν Χρι-
 13 στῷ Ἰησοῦ, μετὰ δόξης αἰωνίου. Πιστὸς ὁ λόγος· εἰ γὰρ συνα-
 14 πεθάνομεν, καὶ συζήσομεν. Εἰ ὑπομένομεν, καὶ συμβασιλεύσο-
 15 μεν· εἰ ἀρνόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς. Εἰ ἀπιστοῦμεν,
 16 ἐκεῖνος πιστὸς μένει· ἀρνήσασθαι ἑαυτὸν οὐ δύναται. Ταῦτα ὑπο-
 17 μίμησκε, διαμαρτυρούμενος ἐνώπιον τοῦ κυρίου, μὴ λογομαχεῖν,
 18 εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ακουόντων. Σπουδα-
 19 σον ἑαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπισχύν-
 20 τον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Τὰς δὲ βεβήλους
 21 κενοφωνίας περιῖτασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας.
 22 Καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὣν ἐστὶν Ὑμέναιος
 23 καὶ Φίλητος. Οὔτινες περὶ τὴν ἀληθειαν ἡστόχησαν, λέγοντες
 24 τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.
 25 Ὁ μόντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγι-
 26 δα ταύτην· ἐγὼ κύριος τοῖς ὄντις αὐτοῦ· καὶ ἀποστήτω ἀπὸ
 27 ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου. Ἐν μεγάλῃ δὲ οἰ-
 28 κίᾳ οὐκ ἔστι μόνον σκεῖτή χρυσᾷ καὶ ἀργυρᾷ, ἀλλὰ καὶ ξύλινᾳ
 29 καὶ ὀστράκινᾳ· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. Ἐὰν οὖν
 30 τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγια-
 31 σμένον, καὶ εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοι-
 32 μασμένον. Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεύγε· διώκε δὲ δικαιο-
 33 σύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν
 34 κύριον ἐκ καθαρᾶς καρδίας. Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζη-
 35 τήσεις παραιτοῦ, εἰδώς, ὅτι γεννώσι μάχους. Δούλον δὲ κυρίου

p. 408. 4. στρατευόμενος, V. reading adds τῷ θεῷ, dat. commodi. τῷ στρατολ. "the commander who has levied the army." 5. νομίμως, i.e., "according to the prescribed laws which regulate those exercises," e.g., as to diet, &c. 7. δόξῃ, V. δώσει. 14. μὴ λογομ. The V. takes this for the imper. *noli contendere verbis*. εἰς οὐδὲν χρήσιμον, "a thing which is of no profit," in app. to λογομαχεῖν. 15. ὀρθοτομοῦντα, V. *recte tractantem*, lit. "rightly cutting."

The sense is, rightly distributing the word of truth, according to each one's capacity. Various interpretations have been given of the metaphor, for example, referring it to a father's dividing food among his children, or a husbandman cutting straight furrows in the field. 17. νομὴν ἔξει, "will spread," lit. have pasture. The term *νομή* (th. *νέμω*) is applied to the spreading of fire, or as here, of sores. 19. ἔγνων, Num. xvi. 5 (LXX.), nearly. ἀποστήτω, The Ap.

οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν,
 25 ἀνεξίκακον. Ἐν πραότητι παιδεύοντα τοὺς ἀντιδιατιθεμένους.
 26 μήποτε δι' αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας. Καὶ
 ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγρημένοι ὑπ' αὐτοῦ
 εἰς τὸ ἐκείνου θέλημα.

ΚΕΦ. Γ. (3).

1 Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται και-
 2 ροὶ χαλεποί. Ἔσονται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλόργυ-
 3 ροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεύσιν ἀπειθεῖς, ἀχά-
 4 ριστοι, ἀνόσιοι. Ἄσποργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνή-
 5 δονοι μᾶλλον ἢ φιλόθεοι. Ἐχοντες μόρφωσιν εὐσεβείας, τὴν δὲ
 6 δύνามιν αὐτῆς ἡρμημένους· καὶ τούτους ἀποτρέπου. Ἐκ τούτων γὰρ
 εἰσιν οἱ ἐνδύνοιτες εἰς τὴν οἰκίαν καὶ αἰχμαλωτίζοντες γυναι-
 7 κάρια σεσωρευμένοι ἡμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις.
 8 Πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλ-
 9 θεῖν δυνάμενα. Ὅν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν
 10 Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
 9 κατεφθαρμένοι τὸν νοῦν, ἄδόκιμοι περὶ τὴν πίστιν. Ἄλλ' οὐ προ-
 κόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἐκδηλος ἔσται πᾶσιν,
 10 ὥς καὶ ἡ ἐκείνων ἐγένετο. Σὺ δὲ παρηκολούθηκάν μου τῇ διδα-
 11 τῇ ἀγίῃ, τῇ ὑπομονῇ. Τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά
 μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις· οἷους διω-

appears to allude to Num. xvi. 26. 25. τοὺς ἀντιδ. V. eos qui resistunt veritati. μήποτε δέ, if peradventure, &c., lit. "lest ever." But as fearing *lest* implies the possibility expressed by *if*, compounds with *μή* in later Greek are sometimes used where the idea of *fearing* does not enter into the meaning. 26. ἀνανήψωσιν, *may recover themselves*, lit. "become sober again." ἐκ μέθης, is used with this verb, and so the snares of the devil are regarded as a drunkenness which is shaken off. Beelen, however, takes it as a *constructio pœgnans*, understanding καὶ ῥυσθᾶσιν before ἐκ (Gr. Gr. p. 539). εἰς τὸ ἐκ. θέλημα. *at his will*, "because, while they are his captives, they follow his will, by going on from sin to sin." So Estius, who, however, prefers to understand the clause

to refer to God, and to mean, that the enemies of the truth are held captive by the devil as long as God wills it. This, he thinks, is supported by the different pronoun, ἐκείνου, being used, referring to the remoter subject. However, this is not conclusive; the two pronouns may be used of the same person, ἐκείνου being put for emphasis. In Bp. M'E's paraphrase the clause is understood of the devil.

III. 3. ἄσπονδοι V. *sine pace*, "without a truce," and thence "implacable." 8. ἰαν. κ. ἰαμβρῆς. The V. reading is Μαμβρῆς. The names of the two magicians, chief among those who opposed Moses with wonders of their own. Cf. Exod. vii. 11. Their names are not recorded in the O. T. 11. Cf. Acts, xiii. 14, 45-50 (Antioch, in Pisidia, is

- 12 ἡμοῖς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ, διωχθή-
 13 σονται. Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκοφουσιν ἐπὶ τὸ
 14 χεῖρον, πλανῶντες καὶ πλανώμενοι. Σὺ δὲ μέγα ἐν οἷς ἔμαθες
 15 καὶ ἐπιστάθης, εἰδὼς πυρὰ τίνος ἔμαθες. Καὶ ὅτι ἀπὸ βρέ-
 16 τηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. Πᾶσα γραφὴ θεό-
 17 ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ. Ἵνα ἄρτιος ᾖ ὁ
 τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηγισμένος.

ΚΕΦ. Δ. (4).

- 1 **Δ**ιαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ θεοῦ, καὶ τοῦ κυρίου
 Ἰησοῦ Χριστοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς κατὰ
 2 τὴν ἐκφάνειαν αὐτοῦ. Κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως
 ἀκαίρως· ἔλεγχον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυ-
 3 μῇ καὶ διδαχῇ. Ἔσται γὰρ καιρὸς, ὅτε τῆς ὑγιαίνουσας δι-
 δασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἐπιθυμίας τὰς ἰδίας

referred to), xiv. 1-5, 6-19. These were all places with which Timothy, as a native of Lystra, would be well acquainted. 13. γόητες, *seducers*, lit. "enchanters," or "jugglers." 14. ἐπιστάθης, V. *quæ credita sunt tibi*. In this sense the word is interpreted by Estius and others. Wilke, however, (Lex. N.T. i. v. πιστόω), renders it: "de quibus certus factus et quæ amplexus es" (as pass. with mid. signif.). 16. πᾶσα γραφὴ. V. *omnis scriptura divinitus inspirata* (the καὶ is here omitted, as also in the Syriac and Arabic vers.). γραφὴ being without the art. Beelen (Gr. Gr. p. 108), would render: "every Scripture," "*unaquæque scriptura* (sacra veteris Testamenti)," cf. John, xix. 37. *ἐτέρα γραφὴ*. (This is not, however, here necessary, compare 2 Pet. i. 20, but it comes to the same thing). The Vulg. reading declares, concerning all or every Scripture, *inspired of God*, that it is profitable, &c. As read in the text, the words may be rendered so as to convey two statements, (1) that all Scripture is inspired of God, (2) that the same is profitable, &c., and this is

the easier construction. But they admit quite well of being rendered in harmony with the Vulg. "all scripture, inspired of God, is also profitable," &c., and this is admitted, even by many Protestant commentators, to be the best rendering. "It is quite evident that this passage furnished no arg. that the SS. Scr. without tradition, is the *sole rule of faith*, for although Scr. is *profitable* for these four ends, still it is not said to be *sufficient*. The Ap. requires the aid of Tradition (2 Thess. ii. 15). Moreover, the Ap. here refers to the Scr. which Timothy was taught from his infancy, at which time a good part of the N.T. had not been written; some of the Cath. epp. had not been written when St. Paul wrote this, and none of the books of the N.T. had been placed on the canon. He refers then to the Scr. of the O.T., and if the arg. from this passage proved anything, it would prove too much, viz., that the Scr. of the *New Testament* was not necessary as a rule of faith." Bp. M'E. (slightly condensed).

IV. 1. αὐτοῦ] V. add. καὶ τὴν βασιλείαν αὐτοῦ. 3. ἐαυτοὺς, *Sic*, for ἐαυτοῖς.

4 ἐαυτοὺς ἐπισωρεύσουσι διδασκάλους, κνηθόμενοι τὴν ἀκοήν. Καὶ
 5 ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύ-
 6 θους ἐκτραπήσονται. Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον
 7 ᾗδῃ σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε. Τὸν
 8 ἀγῶνα τὸν καλὸν ἡγωνίσαι, τὸν δρόμον τετέλεκα, τὴν πίστιν
 9 τηρήκα. Λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στεφανός, ὃν
 10 ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς, οὐ
 11 μόνον δὲ ἐμοί, ἀλλὰ καὶ πᾶσι τοῖς ἡγαπηκόσι τὴν ἐπιφάνειαν αὐ-
 12 τοῦ. Σπουδάσουν ἐλθεῖν πρὸς με ταχέως. Δημᾶς γάρ με ἐγκυ-
 13 κτήσκει εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν. Λουκᾶς ἐστὶ μόνος
 14 μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγαγε μετὰ σεαυτοῦ· ἐστὶ γάρ μοι
 15 εὐχρηστος εἰς διακονίαν. Τυχικὸν δὲ ἀπέστειλα εἰς Ἐφεσον.
 16 Τὸν Φαιλόνην ὃν ἀπέλειπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος
 17 φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος
 18 ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώῃ αὐτῷ ὁ κύριος
 19 ἑκάστη τὰ ἔργα αὐτοῦ. Ὅν καὶ σὺ φυλάσσω, λίαν γὰρ ἀνέ-
 20 σθηκε τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ μου ὑπολογίᾳ οὐ-
 21 δείς μοι συμπαραγέμετο, ἀλλὰ πάντες με ἐγκυτέλιπον· μὴ αὐ-
 22 τοῖς λογισθεῖν. Ὁ δὲ κύριός μοι παρέστη, καὶ ἐνεδυνάμωσέ με,
 23 ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ, καὶ ἀκούσῃ πάντα τὰ
 24 ἔθνη· καὶ ἐρρύσθην ἐκ στόματος λέοντος. Καὶ ῥύσεται με ὁ κύ-
 25 ριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς τὴν βασιλείαν
 26 αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
 27 Ἀσπασαί Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρον οἶκον.
 28 Ἐραστός ἐμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλειπον ἐν Μιλήτῳ
 29 ἀσθενοῦντα. Σπουδάσουν πρὸ χειμῶνος ἐλθεῖν, ἀσπάζεται σε

5. πληροφορήσον. After this in V. we have, *socius esto*, which is, most probably, another version of νῆφε. 6. σπένδομαι, V. *delibor*, I am even now ready to be sacrificed (Douay), lit., "I am being poured out," as a libation, with which sacrifices commenced, i.e., my martyrdom is beginning. 7. Compare 1 Cor. ix. 24. 9. For Demas, comp. Col. iv. 14. 11. Κρήσκης, the more correct reading is Κρήσκης, *Crescens*. Theodoret takes the Galatia here referred to to be Gaul (cf. *Introd.* to the ep. to the Galatians). According to several old martyrologies, Crescens, in fact, preached not only in Galatia, but in the Gauls, and there founded the sees of Vienne and Mentz. 13. For

Mark, cf. Acts, xii. 12. 15. Φαιλόνην, usually read *φελόνην*. This is generally believed to mean a large, outer cloak, the Latin *penula*, though some take it to be a case for containing books. 16. Vulg. ἀποδάσει. 18. ἐν τῇ πρ. ἀπολ. Probably his first appearance before Nero in his second imprisonment. 19. λέοντος, generally interpreted to be Nero. 20. ῥύσεται. V. reading is ἔρβ-σατο. For Erastus, cf. Rom. xvi. 22. 21. Pudens and Claudia are, probably, to be identified with two persons of that name, husband and wife, mentioned in Martial, iv. 13, xi. 54. If so, Claudia was of British origin. Linus succeeded St. Peter in the Holy See.

Εὐβουλος καὶ Πούδης, καὶ Λίνος, καὶ Κλανδία, καὶ οἱ ἀδελ-
 22 φοὶ πάντες. Ὁ κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου.
 ἡ χάρις μετ' ὑμῶν ἀμήν.

Πρὸς Τιμόθεον β'.

To the subscr. the common reading πρὸς Ῥώμης, ὅτε ἐκ δευτέρου παρέστη
 adds: τῆς Ἐφεσίων ἐκκλησίας πρῶτον Παῦλος τῷ Καίσαρι Νέρωνι. These
 ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἂν subscriptions are not authoritative.

ΠΡΟΣ ΤΙΤΟΝ.

ΚΕΦ. Α. (1).

- 1 Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ, κατὰ πί-
 στιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν.
- 2 Ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ
- 3 χρόνων αἰωνίων. Ἐφανερώσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐ-
 τοῦ, ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος
- 4 ἡμῶν θεοῦ. Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν χάρις, ἐλεος,
 εἰρήνη ἀπὸ θεοῦ πατρὸς, καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ σω-
- 5 τῆρος ἡμῶν. Τούτου χάριν κατέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λεί-
 ποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους,

ΠΡΟΣ ΤΙΤΟΝ.—Titus was a Gentile convert of St. Paul (ch. i. 4, Gal. ii. 3), who accompanied him to the council held at Jerusalem concerning the Mo-
 saic rites (Gal. ii. 1); and was sent by him to Corinth on occasion of the dis-
 orders in that church (2 Cor. vii. 7, 15), and to receive their alms for the poor at Jerusalem (ib. viii. 6). We find him subsequently in Dalmatia (2 Tim. iv. 10). The Ap. made him chief bishop of Crete, at what period is uncertain; and there, according to tradition, he died in his ninety-fourth year. The object of the ep. to Titus is similar to that of the two epistles to Timothy, viz., to give instructions and exhortations on the

due discharge of the episcopal office. These three epp. are hence termed "hierarchical." The date and place from which it was written can only be guessed at. It may be inferred from ch. iii. 12, that it was written at or near Nicopolis (in St. Jerome's opinion, which seems the most probable), the city of that name in Epirus; according to St. Chrys. and others, that in Thrace. The most probable date appears to be about A.D. 64.

1. 5. κατὰ πόλιν] "ci'y by ci'y," in every city. πρεσβυτέρους. The term here includes bishops, as appears from v 7. In the same way the Ap. St. Peter (1. v. 1), calls himself σιμπτρο-

- 6 ὡς ἐγὼ σοι διαταξάμην. Εἴ τις ἐστὶν ἀνέγκλητος, μιᾷ γυναι-
 κὸς ἀνὴρ, τέκνα ἔχων πιστὰ, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυ-
 7 πότακτα. Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς θεοῦ
 οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλῆκτην,
 8 μὴ αἰσχροκερδῆ. Ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δί-
 9 καιον, ὅσιον, ἐγκρατῆ. Ἀντεχόμενον τοῦ κατὰ τὴν διδασκίαν
 10 τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. Εἰσὶ γὰρ πολ-
 λοὶ καὶ ἀνυπότακτοι, ματαιολόγοι, καὶ φρεναυπάται, μάλιστα οἱ
 11 ἐκ περιτομῆς. Οὗτοι δὲ ἐπιστομίζουσιν· οἷτινες ὅλους οἴκους ἀνα-
 τρέπουσι, διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. Εἰ-
 12 πέ τις ἐξ αὐτῶν προφήτης. Κρήτες αἰεὶ ψεύδονται, κακὰ θηρία,
 13 γαστέρες ἀργαί. Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰ-
 τίαν ἐλέγχε αὐτοὺς ἀποτόμῳ, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει.
 14 Μὴ προσέχοντες ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀπο-
 15 στρεφόμενων τὴν ἀλήθειαν. Πάντα μὲν καθαρὰ τοῖς καθαροῖς·
 τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ με-
 16 μίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. Θεὸν ὁμολογοῦσιν
 εἶδέναι, τοῖς δὲ ἔργοις ἀρνούσιν, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ
 πρὸς πᾶν ἔργον ἀγμῶν ἀδόκιμοι.

ΚΕΦ. Β. (2).

- 1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· Πρεσβύ-
 2 τας νηφαλέους εἶναι, σεμνοὺς, σώφρονες, ὑγιαίνοντας τῇ πί-
 3 στει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. Πρεσβυτίδας ὡσαύτως ἐν κατα-
 στήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἷνι πολλῷ δεδουλω-
 4 μένας, καλοδιδασκάλους. Ἵνα σωφρονίζωσι τὰς νέας, φιλάν-
 5 δρους εἶναι, φιλοτέκνους, σώφρονες, ἀγνάς, οἰκουροὺς, ἀγαθὰς,
 ὑποτασσομένας τοῖς ἰδίῳ ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ
 6 βλασφημῇται. Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν.
 7 Περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδα-
 σκαλίᾳ ἀδιαφθορίαν, σεμνότητα, ἀφθαρσίαν, λόγον ὑγιᾶ ἀκα-

βύτερος, and St. John (II. v. 1), πρεσ-
 βύτερος. 6. μιᾶς γ. & Cf. 1 Tim. iii. 2.
 12. προφήτης. This was Epimenides,
 a Cretan bard and philosopher. He fl.
 B.C. 600, and was invited to Athens to
 purify the city when afflicted with
 plague after the murder of Cylon. γασ-
 τέρες ἀργαί, meaning slothful and glut-
 tuous people. Cf. Hesiod Theog. 27,
 ποιμένες ἄγραιλοι, κάκ' ἐλέγχεα, γασ-
 τέρες οἶον. 15. καθαρὰ. The Judaizers

insisted on keeping up the distinction
 between clean and unclean meats.

II. 3. ἐν καταστ. [ἐερ.] V. ἐν ἡabitu
 sancto, i.e., modest and religious in their
 deportment. 7. σεαυτὸν παρεχόμενος.
 Here the personal pronoun is used with
 the middle verb. The reason is that
 the reflexive sense of the middle is here
 weak, and the pronoun is used, by way
 of emphasis, to bring it out. Cf. Beelen
 Gr. Gr. p. 269, and Jelf. § 563, 1, 2.

8 τάγνωστον. Ἵνα ὁ ἐξ ἐναντίας ἐντραπή, μηδὲν ἔχων περὶ ἡμῶν
 9 λέγειν φῶλον. Δούλους, ἰδίους δεσπόταις ὑποτάσσασθαι, ἐν πᾶσιν
 10 εὐαρέστοις εἶναι, μὴ ἀντιλέγοντας. Μὴ νοσφίζομένους, ἀλλὰ
 11 πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν ἵνα τὴν διδασκαλίαν τοῦ σω-
 12 θεοῦ ἢ σωτήριος πᾶσιν ἀνθρώποις. Παιδεύουσα ἡμᾶς, ἵνα ἀρνη-
 13 σάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ
 14 δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι. Προσδεχόμενοι
 15 τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
 16 θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ. Ὃς ἔδωκεν ἑαυτὸν ὑπὲρ
 17 ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας, καὶ καθαρῶς
 18 ἑαυτῷ λαὸν περιούσιον, ζῆλωτὴν καλῶν ἐργων. Ταῦτα λάλει
 καὶ παρακάλει καὶ ἐλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου
 περιφρονεῖτω.

ΚΕΦ. Γ. (3).

1 Ὑπομίμησε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσασθαι,
 2 πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγυθὸν ἐτοίμους εἶναι. Μηδένα βλα-
 3 σφημεῖν, ἀμάχους εἶναι, ἐπικεῖς, πᾶσαν ἐνδεικνυμένους πραγ-
 4 ματα πρὸς πάντας ἀνθρώπους. Ἡμεν γὰρ ποτε καὶ ἡμεῖς ἀνό-
 5 ητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς
 6 ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοὶ, μισούντες
 7 ἑαυτοὺς. Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπέφανη
 8 τοῦ σωτῆρος ἡμῶν θεοῦ. Οὐκ ἐξ ἐργῶν τῶν ἐν δικαιοσύνῃ ὧν
 9 ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον, ἔσωσεν ἡμᾶς,
 10 διὰ λουτροῦ πλυγγενεσίας, καὶ ἀνακαινώσεως πνεύματος ἁγίου·
 11 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆ-
 12 ρος ἡμῶν. Ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι, κληρονόμοι γε-
 13 νώμεθα κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστός ὁ λόγος· καὶ περὶ

ἐν τῇ διδ...σεμνότητι, V. in doctrinā, in integritate, in gravitate. 8. ὁ ἐξ ἐναντίας, V. is qui ex adverso est, i.e., whoever seeks ground of accusation or blame against the Christians. 10. νοσφ. "fliching," appropriating to themselves out of a larger quantity. 13. σωτήρος, The art. not being repeated before σωτήρος shews that θεοῦ and σωτήρος are to be understood of one and the same person. The Ap., therefore, here calls Jesus Christ "our great God and Saviour." Cf. Beelen, Gr. Gr. p. 123. The context also, referring to ἐπιφάνεια τῆς δόξης, requires the same interpre-

tation. "It is to our Saviour alone that 'the glorious coming' is attributed in SS. Scripture" (Bp. M'E.). Cf. 1 Tim. vi. 14, 2 Tim. iv. 1, 8. 14. περιούσιον, V. acceptabilem. The allusion is to Exod. xix. 5 (LXX.). ἔσοσθέ μοι λαὸς περιούσιος, ἀπὸ πάντων τῶν ἔθνων. The Hebrew word thus rendered implies something "peculiar," belonging to one-self; περιούσιος comes to have this meaning from the signif. that which remains over and above (th. περίεμι).

III. 5. λουτροῦ παλ.] the laver of regeneration, i.e., baptism. 8. προί-
 τασθαι, V. praeesse. This word is used

τούτων βούλομαι σε διαβεβαιώσθαι, ἵνα φροντίζωσι καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες τῷ θεῷ· ταῦτά ἐστι τὰ κα-
 9 λὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. Μωρὰς δὲ ζητήσεις, καὶ γε-
 νεαλογίας, καὶ ἔρεις, καὶ μάχας νομικὰς περιύστασο· εἰσὶ γὰρ
 10 ἀνωφελεῖς καὶ μάταιοι. Αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευ-
 11 τέραν νουθεσίαν παραιτοῦ. Εἰδὼς, ὅτι ἐξέστραπται ὁ τοιοῦτος,
 12 καὶ ἁμαρτάνει, ὣν αὐτοκατάκριτος. Ὅταν πέμψω Ἀρτεμᾶν πρὸς
 σὲ ἢ Τυχικὸν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν· ἐκεῖ
 13 γὰρ κέκρικα παραχειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ
 14 σπουδαίως πρότεμψαν, ἵνα μηδὲν αὐτοῖς λείπῃ. Μαθανέτωσαν
 δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰ ἀναγκαῖα
 15 χρεῖας, ἵνα μὴ ὦσιν ἄκυροι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ
 πάντες· ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει· ἢ χάρις μετὰ
 πάντων ὑμῶν· ἀμήν.

Πρὸς Τίτον.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

1 Πάῳλοι δέσμιος Ἰησοῦ Χριστοῦ, καὶ Τιμόθεος ὁ ἀδελφός, Φι-
 2 λήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν. Καὶ Ἀπφία τῇ ἀγα-
 πητῇ, καὶ Ἀρχίπῳ τῷ συστρωτῇ ἡμῶν, καὶ τῇ κατ' οἶκόν

of superintending, as a workman does his business, and therefore "exercising," "practising."

10. παραιτοῦ] V. *devita*. The word conveys the notion of "begging to be excused" associating with such. 12. Νικόπολιν, probably that in Epirus, the city founded by Augustus in honour of his victory at Actium. 13. Ζηνᾶν, contracted from Zenodorus. νομικόν. He had probably been a teacher of the Jewish law.

The common reading adds to the subscr. τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα, ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.—This ep. was written during St. Paul's first imprisonment at Rome, at the same time with that to the Colossians, A.D. 62. Its object is to entreat Philemon, a citizen of Colossæ, noted for his charity and faith, to receive back and to pardon his slave Onesimus, who had fled from him after robbing him (v. 18); but who had been converted at Rome by St. Paul, and had administered to the Ap. in his imprisonment.

1. 1. δέσμ. ἰ. Χρ. Cf. 2 Tim. i. 8. 2. Ἀπφία, a Greek form of Appia. τῇ, the V. reading adds ἀδελφῇ. For

3 σου ἐκκλησίᾳ. Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ
 4 κυρίου Ἰησοῦ Χριστοῦ. Εὐχαριστῶ τῷ θεῷ μου, πάντοτε μνησά-
 5 σου ποιούμενος ἐπὶ τῶν προσευχῶν μου. Ἀκούων σου τὴν ἀγά-
 6 πην, καὶ τὴν πίστιν ἣν ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάν-
 7 τας τοὺς ἁγίους. Ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργῆς γέ-
 8 νηται ἐν ἐπιγινώσκει παντὸς ἁγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰη-
 9 σοῦν. Χάριν ἔχομεν πολλὴν καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
 10 ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπνυται διὰ σοῦ, ἀδελφέ. Διὸ
 11 πολλὴν ἐν Χριστῷ παρρησίαν ἔχων ἐπιτάσσει σοι τὸ ἀνῆκον,
 12 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν, ὡς Παῦλος
 13 πρεσβύτερος, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ. Παρακαλῶ σε
 14 περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὁνήσι-
 15 μον. Τὸν ποτὲ σοι ἄχρηστον, νυνὶ δὲ σοι καὶ ἐμοὶ εὐχρηστον,
 16 ὃν ἀνέπεμψα. Σὺ δὲ αὐτὸν, τουτέστι, τὰ ἐμὰ σπλάγχνα, προσ-
 17 λαβοῦ. Ὅν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ
 18 διακονῇ μοι ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου. Χωρὶς δὲ τῆς σῆς
 19 γνώμης οὐδὲν ἠθέλησα ποιῆσαι ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγα-
 20 θόν σου ᾤ, ἀλλὰ κατὰ ἐκούσιον. Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
 21 πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς. Οὐκ ἔτι ὡς δοῦλον, ἀλλ'
 22 ὡς ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσω μάλ-
 23 λον σοὶ καὶ ἐν κυρίῳ; Εἰ οὖν με ἔχεις κοινωνόν,
 24 προσλαβοῦ αὐτὸν ὡς ἐμέ. Εἰ δέ τι ἡδίκησέ σε, ἢ ὀφείλει, τοῦ-
 25 το ἐμοὶ ἐλλόγει. Ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρὶ, ἐγὼ ἀπο-
 26 τίσω ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτὸν μοι προσοφείλεις. Ναί,
 27 ἀδελφέ, ἐγὼ σου ὀναίμην ἐν κυρίῳ ἀνάπανσόν μου τὰ σπλάγχνα
 28 ἐν κυρίῳ. Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτε καὶ
 29 ὑπὲρ ὃ λέγω ποιήσεις. Ἄμα δὲ καὶ ἐτοίμαζέ μοι ξένιαν ἐλπί-
 30 ζω γὰρ ὅτι καὶ διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι ὑμῖν.
 31 Ἀσπάζονται σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰη-
 32 σοῦ, Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκάς, οἱ συνεργοί μου.
 33 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος
 34 ὑμῶν ἀμήν.

Πρὸς Φιλῆμονα.

Archippus, cf. Col. iv. 17. 5. πρὸς τ.
 κύρ. depends on τὴν πίστιν, and εἰς π.
 τ. ἀγ. on τὴν ἀγάπην. 6. ὅπως depends
 on μνησά σου ποιούμενος. ἐνεργ. V. trans-
 lator read ἐναργής. 11. ἄχρηστον,

perhaps, a play on the meaning of the
 name Onesimus (th. ὀνήσιμι). Compare
 below v. 20. ὀναίμην. 13. εὐαγγ.
 gen. of the cause. 19. ἔγραψα, the
 epistolary aor.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

ΚΕΦ. Α. (1).

1 Π πολυμερῶς καὶ πολυτρόπως πάλαι ὁ θεὸς λαλήσας τοῖς πα-
τράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλά-

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.—The canonicity of this ep. remained for a long time undefined. Among the Greeks it was unquestioned, but it was not universally admitted in the Latin church before the fifth century. A reason for this caution may have been the abuse made by the Novatians, of passages in it, to justify their error, in refusing penance to the lapsed. However, St. Clement, of Rome, largely uses it as Scripture, in his epistle to the Corinthians; and the chief Latin fathers, subsequently, as St. Hilary, St. Ambrose, St. Augustin, and also St. Jerome, with those who come after them, cite it as Scripture. To us there can be no question on the subject, for, as Estius observes: "all the lists or catalogues of the Divine Scripture extant, whether in councils, or in decrees of Popes, or in the writings of the Fathers, reckon this ep. among them." These councils are that of Laodicea, the third council of Carthage; that of Rome, under Pope Gelasius I., of Florence and of Trent. To these may probably be added the first of Nice, as a canon of Scripture was framed at it, and St. Athanasius, who assisted at it, places this ep. in his catalogue of inspired Scripture. Pope Innocent I., in his letter to Exsuperius, also places it in his catalogue. As to the authorship, various opinions existed, some ascribing it to St. Barnabas, others to St. Luke, or St. Clement of Rome. [The last supposition is disproved by the allusion in the ep. to the Jewish sacrifices, as being still offered;

it therefore dates before the destruction of Jerusalem]. Bishop MacEvilly observes: "All these hypotheses are refuted by the universal voice of tradition, attributing the authorship of it to the Ap. In favour of this opinion, which almost obtains the certainty of faith, we have the same authorities that have been adduced in proof of its canonicity." The apparent difference of style between this and the other Pauline epistles gave rise to an opinion that the epistle was written, originally, in Hebrew, and translated by St. Clement, or St. Luke, or that the thoughts were St. Paul's, the words his amanuensis'. The Ap., however, founds reasoning on passages as rendered by the LXX. and not as in the Hebrew. See, especially, the word *διαθήκη*, in ix. 16.

This epistle was written in Italy, and most probably, at Rome, about A.D. 62, or 63. The persons addressed are the Jewish Christians, but those especially of Palestine, as appears from x. 32-34, xiii. 19, 23. The object of the Ap. is partly to show the dignity and office of Christ, and the excellence of his priesthood and sacrifice above the Levitical; partly to console the Hebrews under the persecutions they sustained, and to exhort them to perseverance. Though converted, they still clung to the Mosaic law, attributing the remission of sins to the Levitical sacrifices, which the Ap. shows were inefficacious to take away sin, and must yield to the sacrifice offered by Christ on the cross, which they

- 2 λησεν ἡμῖν ἐν νιψ. *Ὁν ἔθηκεν κληρονόμον πάντων, δι' οὗ καὶ
 3 ἐποίησεν τοὺς αἰῶνας. "Ὅς ὢν ἀπαυγασμα τῆς δόξης, καὶ ἁ-
 ρακτῆρ τῆς ὑποστάσεως αὐτοῦ, φανερῶν τε τὰ πάντα τῷ ῥή-
 4 ματι τῆς δυνάμεως αὐτοῦ, καθαρισμόν τῶν ἁμαρτιῶν ποιησάμε-
 5 νος, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς. Τουσούτῳ
 6 κρείττων γενόμενος ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κε-
 7 κληρονόμηκεν ὄνομα. Τίνι γὰρ εἶπεν ποτε τῶν ἀγγέλων· υἱός
 8 μου εἶ σύ, ἐγὼ σήμερον γενένηκά σε; καὶ πάλιν· ἐγὼ ἔσομαι
 9 αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν; "Ὅταν δὲ πά-
 10 λιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· καὶ προσ-
 11 κνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ. Καὶ πρὸς μὲν τοὺς
 12 ἀγγέλους λέγει· ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ
 13 τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. Πρὸς δὲ τὸν υἱόν· ὁ θρό-
 14 νος σου, ὁ θεός, εἰς τὸν αἰῶνα· καὶ ἡ ῥάβδος τῆς ἐκθύτητος, ῥά-
 15 βδος τῆς βασιλείας αὐτοῦ. Ἠγάπησας δικαιοσύνην, καὶ ἐμίση-
 16 σαι ἀνομίαν· διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου ἔλαιον ἁ-
 17 γαλλιάσῃ παρὰ τοὺς μετόχους σου. Καί· σύ κατ' ἀρχάς, κύ-
 18 ριε, τὴν γῆν ὠβελιώσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐ-
 19 ρανοί. Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμά-
 20 τιον παλαιωθήσονται. Καὶ ὡσεὶ περιβόλαιον ἐλῖξεις αὐτοὺς, ὡς
 21 ἱμάτιον καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
 22 ἐκλείψουσιν. Πρὸς τίνι δὲ τῶν ἀγγέλων εἶρηκ' ὀνόματι σου οὐκ
 23 δεξιῶν μου ἔως ἀν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
 24 σου; Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλό-
 25 μενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

prefigured. So that the same general error of the Judaizers is here combatted, as in the epp. to the Rom. and Gal.; but the question in the latter turns on the moral and ceremonial parts of the old law respectively, here, on its sacrifices.

I. 1. πολυμερῶς] "in many parts," e.g., a portion was revealed to Isaiah, another to Jeremiah, one at one time, another at another. ἐπ' ἐσχάτου, neut. adj. used substantively, cf. Acts, i. 8. 2. νῖψ, without the art. as if it was a proper name. 3. ὑποστάσεως, "may be rendered *subsistence* or *personality*; and then the words will mean, that he is the image of the Father's subsistence,

because the personality or subsistence of the Son is perfectly similar to that of the Father, though, of course distinct from it" (Bp. M'E.). φανερῶν, Compl. φερων. V. *portans*, i.e., "sustaining." 4. παρ' αὐτούς, *than they*. Compare Rom. i. 25. 5. Ps. ii. 7. 2 Kings, vii. 14. 6. Ps. xcvi. 7. 7. πρὸς, here, "with reference to," "concerning." Ps. ciii. 4. πνεύματα, i.e., as swift as the winds. 8. Ps. xlv. 7, 8. ὁ θεός, nom. with art. used for voc. 9. ἐχρ. σε...ἔλαιον, acc. of the obj. with cognate acc. of the thing. 10. Ps. ci. 26-28. 13. Ps. cix. 1. 14. λειτουργικά, emphatic, *ministering* only, not sitting at God's right hand.

ΚΕΦ. Β. (2).

- 1 **Δ**ιὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν,
 2 μὴ ποτε παραρρῶμεν. Εἰ γὰρ ὁ δι' ἀγγελῶν λαληθεὶς λόγος
 3 δικὸν μισθαποδοσίαν. Πῶς ἡμεῖς ἐκφενξόμεθα τηλικαύτης ἀμε-
 4 λήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυ-
 5 ρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη. Συνμαρτυροῦν-
 6 τος τοῦ θεοῦ σημείοις τε καὶ τέρασιν, καὶ ποικίλαις δυνάμεσιν, ὅν
 7 γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς
 8 λαλοῦμεν. Διεμαρτύρατο δέ που τις, λέγων· τί ἐστὶν ἄνθρωπος,
 9 ὅτι μιμηθήσκη αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπηται αὐτόν; Ἡλάτ-
 10 τωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφανώ-
 11 σας αὐτόν. Πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· ἐν τῷ
 12 γὰρ ὑποτάξαι τὰ πάντα, οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον· νῦν
 13 δὲ οὕτω ὀρώμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. Τὸν δὲ βραχύ
 14 τι παρ' ἀγγέλους ἡλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πά-
 15 θημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον· ὅπως χάριτι
 16 θεοῦ ὑπὲρ πάντων γευσῇται θανάτου. Ἐπρεπεν γὰρ αὐτῷ δι' ὃν
 17 τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγα-
 18 γόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελευτῶ-
 19 σαι. Ὁ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι, ἐξ ἐνὸς καλεῖν·
 20 δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν. Λέγων·
 21 ἀπαγγεῖλω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας
 22 ὑμνήσω σε. Καὶ πάλιν ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ πά-
 23 λιν· ἰδοὺ ἐγὼ καὶ τὰ παῖδιά ᾧ μοι ἔδωκεν ὁ θεός. Ἐπεὶ οὖν τὰ
 24 παῖδιά κεκοινωνήκεν αἵματος καὶ σαρκὸς, καὶ αὐτὸς παραπλη-

II. 1. παραρρῶμεν] 2 aor. conji. pass. of παραρῆναι, "lest we drop away," i.e., be lost, rejected. 3. εἰς ἡμᾶς. The εἰς implies the direction and object of the confirmation. 4. μερισμοῖς, refers to *gratia gratis datae*. 6-8. Ps. viii. 5-8. βραχύ τι, "for a short time," viz., during his mortal life and passion. This is preferred by Estius. It might also mean, "some little," viz., as to his human nature. 9. διὰ τὸ πάθος. "because of," i.e., in reward of, connecting it with *ἐστεφανωμένον*. But if βραχύ τι be taken in the second of the above senses, then connect διὰ τὸ πάθος with ἡλαττωμένον. 10. δι' ὃν, final cause, δι' οὗ, effi-

cient. ἀρχηγόν, V. auctorem. 11. ἁγιάζων. The arg. is, that Christ is constituted, by God, pontiff to sanctify, that is cleanse from sin the human race, by the sacrifice of himself. Now the pontiff, under the Mosaic law, was to be of the same race with the people; Christ then behaved to take on him the nature of us, for whom he offered himself. 12. Ps. xxi. 28. 13. ἐγὼ...θεός. Is. viii. 17, 18. "These words convey the 'trust' of a man in distress, and as in their mystical sense they applied to Christ, they prove that he must have assumed a passible nature; otherwise he could not be in distress, as the word

- σίως μετέσχευεν τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν
 15 τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι τὸν διάβολον. Καὶ ἀπαλ-
 λάξῃ τούτους ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν, ἐνοχοὶ ἦσαν
 16 δουλείας. Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρ-
 17 ματος Ἀβραάμ ἐπιλαμβάνεται. Ὅθεν ὤφειλεν κατὰ πάντα τοῖς
 ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς
 τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.
 18 Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομέ-
 νοις βοηθῆσαι.

ΚΕΦ. Γ. (3).

- 1 Ὅθεν, ἀδελφοὶ ἄγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοή-
 σατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν.
 2 Πιστὸν, ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωϋσῆς ἐν τῷ οἴκῳ
 3 αὐτοῦ. Πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἡξίωται, καθ'
 4 ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. Πᾶς
 5 γὰρ οἶκος κατασκευάζεται ὑπὸ τινος· ὁ δὲ πάντα κατασκευάσας,
 6 θεός. Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θε-
 6 ράπων, εἰς μαρτύριον τῶν λαληθησομένων. Χριστὸς δὲ, ὡς υἱὸς
 7 ἐπὶ τὸν οἶκον αὐτοῦ· οὐ οἶκος ἐσμέν ἡμεῖς, εἰς τὴν παρρησίαν καὶ
 7 τὸ καύχημα τῆς ἐλπίδος κατὰσχωμεν. Διό, καθὼς λέγει τὸ
 8 πνεῦμα τὸ ἅγιον· ἡμέτερον ἐάν τῃς φωνῇς αὐτοῦ ἀκούσητε. Μὴ
 σκληρύνετε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ, κατὰ
 9 τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ. Οὐ ἐπείρασεν οἱ πατέ-
 9 ρες ὑμῶν ἐν δοκιμασίᾳ, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα
 10 ἔτη. Διὸ προσώχθισα τῇ γενεᾷ ταύτῃ, καὶ εἶπον· αἰεὶ πλανῶν-
 11 ται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἐγνωσαν τὰς ὁδοὺς μου. Ὡς ὥμοσα
 ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται εἰς τὴν κατὰπανσίν μου.
 12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἐν τινι ὑμῶν καρδίᾳ πο-
 13 νηρὰ ἀπιστίας, ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος. Ἀλλὰ παρα-

'trust' supposes" (Bp. M'E.). 16. ἐπι-
 λαμβ. "takes hold of" to rescue from
 death, which the angels could not fear.
 Otherwise, in the sense of uniting to
 himself, hypostatically, the angelic
 nature. Cf. Acts, xvii. 19. 18. ἐν ᾧ,
 in eo...in quo, V. Beelen takes it as
 causal=ἐν τούτῳ ὅτι. And so Estius.

III. 2. ποιήσαντι] The Tr. Exp.
 paraphrases: "who constituted him his
 ambassador and our pontiff." 3. παρὰ,
 cf. i. 4. 4. θεός. The arg. is, that
 Christ is the creator of all things, there-
 fore of the synagogue, and, therefore, of

Moses himself. Hence, the inferiority
 of the latter is demonstrated. Observe,
 that he thus calls Christ God, and comp.
 i. 10. 7-11. Ps. xciv. 8-11. 8. παρα-
 πικρ. This word is not found in the
 classics. 9. τεσσαρ. ἔτη. In the V.
 and LXX. connected with the following
 verse [In the LXX. διό does not occur].
 10. προσώχθισα, I was offended. The
 classical form of ὀχθίζω is ὀχθέω, which
 is connected with ἄχθος, ἄχθομαι. The
 former is used only metaphorically, the
 latter of material burdens as well. 11. εἰ
 εἴσελ. For this constr. cf. Mar. viii. 12.

καλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον κα-
 14 λείτῃ· ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτῃ τῆς ἁμαρτίας. Με-
 τοχοὶ γὰρ τοῦ Χριστοῦ γεγόναμεν, εἰάν περ τὴν ἀρχὴν τῆς ὑπο-
 15 στάσεως μέχρι τέλους βεβαίαν κατασχωμεν. Ἐν τῇ λέγεσθαι
 16 δίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ. Τινὲς γὰρ ἀκούσαντες παρ-
 17 επίκραναν, ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ Μαυ-
 17 σέως. Τίσιν δὲ προσώχθισεν τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁ-
 18 μαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; Τίσιν δὲ ὤμοσεν
 μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ τοῖς ἀπειθήσασιν;
 19 Καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

ΚΕΦ. Δ. (4).

1 Φοβηθῶμεν οὖν μὴ ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν
 2 εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. Καὶ
 γὰρ ἔσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλη-
 σεν ὁ λόγος τῆς ἀκοῆς ἐκείνους, μὴ συνεκερασμένους τῇ πίστει
 3 τοῖς ἀκούσασιν. Εἰσερχόμεθα γὰρ εἰς κατάπαυσιν οἱ πιστεύσαν-
 τες, καθὼς εἴρηκεν· ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται
 4 εἰς τὴν κατάπαυσίν μου· καὶ τοὶ τῶν ἔργων ἀπὸ καταβολῆς κόσ-
 4 μου γεννηθέντων. Εἴρηκεν γὰρ πού περὶ τῆς ἐβδόμης οὕτως· καὶ
 κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἀπὸ πάντων τῶν ἐρ-
 5 γων αὐτοῦ. Καὶ ἐν τούτῳ πάλιν· εἰ εἰσελεύσονται εἰς τὴν κατά-
 6 παυσίν μου. Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν,
 7 καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπειθείαν. Πά-
 λιν τίνα ὀρίζει ἡμέραν; σήμερον, ἐν Δαυεὶδ λέγων, μετὰ τοσοῦ-
 8 του χρόνου· καθὼς προείρηκεν· σήμερον εἰάν τῆς φωνῆς αὐτοῦ ἀκού-
 8 σιτε, μὴ σκληρύνετε τὰς καρδίας ὑμῶν. Εἰ γὰρ αὐτοὺς Ἰησοῦς
 κατέπαυσεν, οὐκ ἄρα περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.
 9 Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ θεοῦ. Ὁ γὰρ εἰσελ-
 10 θὼν εἰς τὴν κατάπαυσιν αὐτοῦ, καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν

14. τ. ἀρχ. τ. ὑπ. [V. add. αὐτοῦ.] the beginning of his substance, i.e., faith, "by which we are, as it were, consubstantiated with Chr. and deified in him." Tr. Exp. 15. ἐν τῷ λεγ. σήμε. i.e., during our lives, explanatory of μέχρι τέλους.

IV. 2. μὴ συνεκε...ἀκούσασιν] V. non admistus fidei ex iis quos audierunt. St. Chrysa. explains the reading in the text: "not being associated in faith with those who heard" or believed, i.e., with Caleb and Josue. 3. The Ap. shows,

from Ps. xciv. 11, what the rest is of which the Psalmist speaks, and which remains for the faithful. There are three rests spoken of in Scr., the rest of the sabbath, of Canaan, of eternal blessedness; he shows that the passage is to be understood of the third of these. 4. κατέπαυσεν, Gen. ii. 2. Here intrans. but in v. 8, transitive. 6. ἀπολείπεται, it remaineth, i.e., it results from the foregoing. 8. Ἰησοῦς, i.e., Josue. 9. ἀπολείπεται. So in this codex;

- 11 ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός. Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπανσιν· ἵνα μὴ ἐν τῷ αὐτῷ τις ὑπο-
- 12 δείγματι πέσῃ τῆς ἀπειθείας. Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ἐναργής, καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν διάτομον, καὶ δι-
κνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἀρμών τε καὶ
- 13 μυελῶν, καὶ κριτικός ἐνθυμήσεων καὶ ἐννοιῶν καρδίας. Καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ· πάντα δὲ γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ πρὸς ὃν ἡμῖν ὁ λόγος.
- 14 Ἐχοντες οὖν ἀρχιερεῖα μέγαν, διεληλυθότα τοὺς οὐρανοὺς,
- 15 Ἰησοῦν τὸν υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς ὁμολογίας. Οὐ γὰρ ἔχομεν ἀρχιερεῖα μὴ δυνάμενον συνπαθεῖναι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.
- 16 Προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος καὶ χάριν εἰς εὐκαιρον βοήθειαν.

ΚΕΦ. Ε. (5).

- 1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώ-
πων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρα καὶ θυ-
- 2 σίας ὑπὲρ ἁμαρτιῶν. Μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ
- 3 πλανωμένοις· ἐπεὶ καὶ αὐτὸς περίκειται ἀσθενείαν. Καὶ δι' αὐ-
τὸν ὀφείλει, καθὼς περὶ τοῦ λαοῦ, οὕτως καὶ περὶ αὐτοῦ προσ-
- 4 φέρειν περὶ ἁμαρτιῶν. Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τι-
μὴν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ, καθάσπερ καὶ Ἄαρων.
- 5 Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γεννηθῆναι ἀρχιερεῖα,
ἀλλ' ὁ λαλήσας πρὸς αὐτόν· υἱός μου εἰ σὺ, ἐγὼ σήμερον γε-
- 6 γέννηκά σε. Καθὼς καὶ ἐν ἐτέρῳ λέγει· σὺ ἱερεὺς εἰς τὸν αἰῶ-
7 να κατὰ τὴν τάξιν Μελχισεδέκ. Ὅς ἐν ταῖς ἡμέραις τῆς σαρκὸς
- αὐτοῦ, δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν
ἐκ θανάτου, μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας,
- 8 καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας. Καίπερ ὢν υἱός, ἔμαθεν
- 9 ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν. Καὶ τελειωθείς ἐγένετο πᾶσιν τοῖς
- 10 ὑπακούουσιν αὐτῷ αἷτιος σωτηρίας αἰωνίου. Προσαγορευθεὶς ὑπὸ
- 11 τοῦ θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ. Περὶ οὗ πολλὰς
ἡμῖν ὁ λόγος καὶ δυσερμηνεύτος λέγειν· ἐπεὶ νωθοὶ γεγόνατε ταῖς
- 12 ἀκοαῖς. Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον,

ἀπολείπεται is the corr. reading. 12. ὁ λόγος. Most probably interpreted of the Eternal Word, viz., the Son of God. 13. τετραχ. V. *aperia*. Various explained. Some suggest an allusion to the throwing back of the victim's neck, in order to its throat being cut, the hide removed, and the inwards laid open.

V. 2. μετριοπαθεῖν] "to sympathise

in moderation," i.e., kindly, yet without undue indulgence. *περικ.* Cf. Acts, xxviii. 20. 5. Ps. ii. 7. 6. Ps. cix. 4. 7. ἀπὸ τ. εὐλ. i.e., on account of his reverence towards his Father (or passively, of the reverence of the Father towards him, as consubstantial and coequal with himself). 8. υἱός, V. *filius Dei*. 12. δ. τ. χρόνον, V. *prioriter*

πάλιν χρεῖαν ἔχετε τοῦ διδάσκειν ὑμᾶς τίνα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ· καὶ γεγόνατε χρεῖαν ἔχοντες γάλακτος καὶ οὐ στερεᾶς τροφῆς. Πᾶς γὰρ ὁ μετέχων γάλακτος, ἄπειρος λόγου δικαιοσύνης· νήπιος γάρ ἐστιν. Τελειῶν δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἔξιν τὰ ἀσθητήρια γεγυμνασμένα ἔχοντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

ΚΕΦ. ζ. (6).

1 Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα· μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν. Βαπτισμῶν διδασχὴν, ἐπιθέσεώς τε χειρῶν, ἀναστάσεως νεκρῶν, καὶ κρίματος αἰωνίου. Καὶ τοῦτο ποιήσομεν, εἴαν περ ἐπιτρέπη ὁ θεός. Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσασμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γεννηθέντας πνεύματος ἁγίου. Καὶ καλὸν γευσασμένους θεοῦ ῥῆμα, δυνάμει τε μέλλοντος αἰῶνος. 2 Καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ πυριζεῖν ματίζοντας. Γῆ γὰρ ἡ πιούσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑπέτον, καὶ τίκτουςα βοτάνην εὐθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. Ἐκφέρουσα δὲ ἀκάθαρτα καὶ τριβόλους, ἀδόκιμος καὶ κατάρως ἐγγὺς, ἥς τὸ τέλος εἰς καὶσιν. 3 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν. Οὗ γὰρ ἄδικος ὁ θεός, ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν, καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακοινοῦντες. Ἐπιθυμοῦμεν δὲ ἔκυστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι 4 σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους. Ἴνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας. Τῷ γὰρ Ἀβραάμ ἐπαγγελειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν μείζονος ὁμῶσαι, ὥς 5 μοσεν καθ' ἑαυτοῦ. Λέγων· εἰ μὴν εὐλογῶν εὐλογήσω σε, καὶ

tempus, i.e., "as far as depends on the time you have been Christians."

VI. 1. διό] Connect with v. 12. θεμ. μεταν. i.e., instruction as to the penance preparatory to adult baptism. 2. βαπτισμῶν. The plural here is variously interpreted; of the trine immersion; the three-fold baptism, *luminis, flaminis, et sanguinis*; or the distinction between the Jewish washings and Christian baptism. ἐπιθ. χειρ. the sacrament of

confirmation. 4. γευσασμ. with gen. In the next v. it takes the acc., as not unfrequently. 6. ἀνακ. In V. *renovare*. Bp. M'E. paraphrases: "it is impossible for them to receive a second time perfect renovation through that preparatory course of penance, by which they were before disposed for baptism." 9. ἐχόμενα, "which are connected with." 14. εἰ μὴν. Compl. ἢ μὴν. Gen. xxii. 17. Cf. Acts, vii. 34.

- 15 πληθύνων πληθυνῶ σε. Καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς
 16 ἐπαγγελίας. Ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ
 17 πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος. Ἐν ᾧ πε-
 ρισσοτέρως βουλόμενος ὁ θεὸς ἐπιδείξαι τοῖς κληρονόμοις τῆς ἐπα-
 γγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ, ἐμεσίτευσεν ὄρκω.
 18 Ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι
 θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς
 19 προκειμένης ἐλπίδος. Ἦν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφα-
 λῇ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ κατα-
 20 πετάσματος. Ὃπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν
 τάξιν Μελχισεδέκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

ΚΕΦ. Ζ. (7).

- 1 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς τοῦ θεοῦ
 ὑψίστου, ὃς συναντήσας Ἀβραάμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν
 2 βασιλέων, καὶ εὐλογήσας αὐτόν. Ὅτι καὶ δεκάτην ἀπὸ παντὸς
 ἐμέρισεν Ἀβραάμ· πρῶτον μὲν ἐρμηνευόμενος βασιλεὺς δικαιοσύ-
 νης, εἶπειτα δὲ καὶ βασιλεὺς Σαλήμ· ὃ ἐστὶν βασιλεὺς εἰρήνης.
 3 Ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος· μήτε ἀρχὴν ἡμερῶν, μήτε
 ζωῆς τέλος ἔχων· ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς
 4 εἰς τὸ διηνεκές. Θεωρεῖτε δὲ πηλίκος οὗτος, ᾧ δεκάτην Ἀβρα-
 5 ἂμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. Καὶ οἱ μὲν ἐκ
 τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες, ἐντολὴν ἔχουσιν ἀπο-
 6 δεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τοιούστιν, τοὺς ἀδελφοὺς
 7 αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὁσφύος Ἀβραάμ. Ὁ δὲ μὴ
 γενεαλογούμενος ἐξ αὐτῶν, δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχον-
 8 ῥα τὰς ἐπαγγελίας εὐλόγηκεν. Χωρὶς δὲ πάσης ἀντιλογίας, τὸ
 8 ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. Καὶ ὧδε μὲν δεκάτας
 ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι
 9 ζῇ. Καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραάμ καὶ Λευεῖς ὁ δεκάτας λαμ-
 10 βάνων δεδεκάτῳται. Ἐτι γὰρ ἐν τῇ ὁσφύϊ τοῦ πατρὸς ἦν, ὅτε
 11 συνήντησεν αὐτῷ Μελχισεδέκ.

19. Mat. xxvii. 51.

VII. The Ap. enters on the discus-
 sion (promised ch. v. 11) concerning
 the priesthood of Christ; shows how he
 was prefigured by Melchisedech; proves
 from the history of Melchisedech the
 superiority of Christ's priesthood over
 that of Aaron; the abrogation of the
 latter, and the reasons why it is abro-
 gated; and shows on further grounds

the superiority of Christ's priesthood,
 3. ἀπ....ἔχων. Nothing being recorded
 in Scr. of his pedigree, birth, or death.
 8. ὧδε, i.e., in the Levitical law.
 ἀποθν., "men that die," and so transmit
 their rights to others. μαρτυρ., "one of
 whom it is testified." V. contestatur,
 scil. Scriptura. 11. εἰ μὲν οὖν, i.e.,
 "If the priesthood of Levi effected justi-
 fication, what need for another priest to

- γὰρ ἐπ' αὐτῆς νενομοθέτῃται, τίς ἔτι χρεία, κατὰ τὴν τάξιν Μελ-
 χισεδέκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν
 12 λέγεσθαι; Μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης μετά-
 13 θεσιν γίνεται. Ἐφ' ὃν γὰρ λέγεται ταῦτα, φυλῆς ἐτέρας μετ-
 14 ἐσχῆκεν, ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ θυσιαστηρίῳ. Πρόδηλον
 γὰρ ὅτι ἐξ Ἰουδα ἀνατέταλκεν ὁ κύριος ἡμῶν· εἰς ἣν φυλὴν περὶ
 15 ἱερέων οὐδὲν Μωϋσῆς ἐλάλησεν. Καὶ περισσώτερον ἔτι κατὰ δὴλόν
 ἐστίν, εἰ κατὰ ὁμοιότητα Μελχισεδέκ ἀνίσταται ἱερεὺς ἕτερος.
 16 Ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, ἀλλὰ κατὰ δύνα-
 17 μιν ζωῆς ἀκαταλύτου. Μαρτυρεῖται γὰρ, ὅτι σὺ ἱερεὺς εἰς τὸν
 18 αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. Ἀθέτησις μὲν γὰρ γίνεται
 19 προαγούσης ἐντολῆς, διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές. Οὐδὲν
 γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγῇ δὲ κρείττονος ἐλπίδος, δι'
 20 ἧς ἐγγίζομεν τῷ θεῷ. Καὶ καθ' ὅσον οὐ χωρὶς ὀρκωμοσίας. Οἱ
 21 μὲν γὰρ, χωρὶς ὀρκωμοσίας εἰσὶν ἱερεῖς γεγονότες· ὁ δὲ, μεθ'
 ὀρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτόν· ὦμοσεν κύριος, καὶ
 22 οὐ μεταμελημῆσεται· σὺ ἱερεὺς εἰς τὸν αἰῶνα. Κατὰ τοσοῦτο
 23 καὶ κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς. Καὶ οἱ μὲν,
 πλείονες εἰσὶν γεγονότες ἱερεῖς, διὰ τὸ θανάτῳ κωλύεσθαι πα-
 24 ράμεναι. Ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβα-
 25 τον ἔχει τὴν ἱερωσύνην. Ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύ-
 νανται τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
 26 τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἄρ-
 χιερεὺς, ὅσιος, ἁκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρ-
 27 τῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος. Ὃς οὐκ ἔχει
 καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν
 ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο
 28 γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. Ὁ νόμος γὰρ ἀνθρώ-
 πους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς
 ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον.

arise according to the order of Melchisedech, and be styled not according to the order of Aaron?" The negative does not belong to the inf. λέγεσθαι, but to κατὰ τὴν τ. Ἀ. Cf. Beelen, Gr. Gr. p. 490. ἐπ' αὐτῆς, *under it*. The ἐπὶ here implies dependence. 12. ἐξ ἀνάγκ. "Deest in cod. καὶ νόμον." Mai. 15. εἰ, i.e., "if—as is the case." 20. καθ' ὅσον, connect with κατὰ τοσοῦτο in v. 22. 23. πλείονες, is the predicate: "were made many priests," i.e., in succession, as each was removed by death. 27. ἐφάπαξ. This is meant of the bloody sacri-

fice of the cross, by which Christ redeemed us, and which requires not iteration. It does not exclude the unbloody sacrifice of the mass, which is daily offered (cf. Mal. i. 11), which is the commemoration, representation, and application of the former; which is one and the same with it, the priest and victim, in both, being the same. 28. ἐχ. ἀσθ. i.e., liable to sin. ὁ λόγος, the word of God's truth, delivered by the mouth of David, long after the promulgation of the law.

ΚΕΦ Η. (8).

- 1 **Κ**εφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρα-
 2 νοῖς. Τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθείας, ἣν
 3 ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος. Πᾶν γὰρ ἀρχιερεὺς εἰς τὸ προσ-
 4 φέρειν δῶρά τε καὶ θυσίαις καθίσταται· ὅθεν ἀναγκαῖον ἔχειν
 5 ἱερεῖς, ὄντων τῶν προσφερόντων κατὰ νόμον τὰ δῶρα. Οἷτινες
 6 ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν ἐπουρανίων, καθὼς κε-
 7 χρημάτισται Μωϋσῆς, μέλλων ἐπιτελεῖν τὴν σκηνήν· ὅρα γάρ,
 8 φησὶν, ποιήσεις παντα κατὰ τὸν τύπον τὸν δεχθέντα σοι ἐν τῷ
 9 ὄρει. Νῦν δὲ διαφορωτέρως τέτευχεν λειτουργίας, ὅσῳ καὶ κρείτ-
 10 τονός ἐστὶν διαθήκης μεσότης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις
 11 νενομοθέτηται. Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν ἐτέ-
 12 ρας ἐζητεῖτο τόπος. Μεμφόμενος γὰρ αὐτοῖς λέγει· ἰδὼν, ἡμέ-
 13 ραι ἔρχονται, λέγει κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ
 καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν. Οὐ κατὰ τὴν διαθήκην
 ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβουμένου μου
 τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐ-
 τοὶ οὐκ ἐνέμεναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἡμέλησα αὐτῶν, λέ-
 γει κύριος. "Οτι αὕτη διαθήκη ἦν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ
 μετὰ τὰς ἡμέρας ἐκείνας, λέγει κύριος, δίδους νόμους μου εἰς τὴν
 διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίᾳ ἐαυτῶν γράψω αὐτοῖς· καὶ ἔσο-
 μαι αὐτοῖς εἰς θεόν, καὶ αὐτοὶ ἔσονται μοι εἰς λαόν. Καὶ οὐ
 μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελ-
 φόν αὐτοῦ, λέγων· γινώθι τὸν κύριον· ὅτι πάντες εἰδήσουσίν με,
 ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν. "Οτι ἴλεως ἔσομαι ταῖς ἀδι-
 κίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι. Ἐν τῇ
 λέγειν καινῇ, πεπαλαίωκεν τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ
 γηράσκον, ἐγγυὲς ἀφανισμοῦ.

VIII. 1. κεφ. nom. at the commence-
 ment of the sentence, stating emphati-
 cally the subject of the whole. "The
 summing-up, on what is now being
 said," viz., from ch. V. "is this." 2. τῶν
 ἁγίων, of the Holies, i.e., the sanctuary.
 3. ὃ προσεν. The oblation here princi-
 pally referred to is Christ's presenting
 his humanity and passion to the Father
 in heaven. Yet as δῶρα (which refer
 to unbloody oblations) are mentioned,
 we may understand it, also, of the Eu-
 charistic sacrifice, by his vicars on earth.

4. ἐπὶ γῆς, i.e., "if he were on earth,
 he would not even have been a priest,"
 much less a high priest, for those offices
 were already filled by the Aaronic priest-
 hood. But the words may be inter-
 preted: "if his oblation were earthly."
 5. κεχρημ. Cf. Mat. ii. 12, Exod. xxv.
 40. 6. τέτευχεν. Ionic perf. of τυγχάνω.
 ἐπὶ, here used of the conditions, these
 being the foundations on which the
 whole rests. 7. ἐτέρας, 2da manus,
 δευτέρας. 8-12. Jer. xxxi. 31-34.

ΚΕΦ Θ. (9).

- 1 **Ε**ἶχε μὲν οὖν ἡ πρώτη δικαιώματα λατρείας, τὸ τε ἅγιον κοσ-
 2 μικόν. Σκηνὴ γὰρ κατασκευάσθη ἡ πρώτη, ἐν ᾗ ἡ τε λυχνία καὶ
 3 ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων, καὶ τὸ χρυσοῦν θυμια-
 4 μα σκηνὴ ἡ λεγομένη τὰ ἅγια τῶν ἁγίων ἔχουσα τὴν κιβωτὸν τῆς
 διαθήκης περικεκυλμμένην πάντοθεν χρυσίῳ ἐν ᾗ στάμνος χρυ-
 5 αῖ πλάκει τῆς διαθήκης. Ὑπεράνω δὲ αὐτῆς Χερουβεὶν δόξης,
 κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ
 6 μέρους. Τούτων δὲ οὕτως κατασκευασμένων, εἰς μὲν τὴν πρώτην
 σκηνὴν διὰ παντὸς εἰσίσουσιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες.
 7 Εἰς δὲ τὴν δευτέραν ἀπαξ τοῦ ἐνιαυτοῦ μόνον ὁ ἀρχιερεὺς, οὐ
 8 χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἁ-
 9 γνοσημάτων. Τοῦτο δηλοῦντος τοῦ πνεύματος τοῦ ἁγίου, μήπω
 πεφανερῶσθαι τὴν τῶν ἁγίων δόξιν, ἐτι τῆς πρώτης σκηνῆς ἐχού-
 9 σης στάσιν. Ἦτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ’
 ἣν δῶρά τε καὶ θυσίαι προσφέρονται, μὴ ἐνδάμεναι κατὰ συνεί-
 10 δησιν τελειῶσαι τὸν λατρεύοντα. Μόνον ἐπὶ βρώμασιν καὶ πόμα-
 σιν, καὶ διαφόροις βαπτισμοῖς, καὶ δικαιώματα σαρκὸς, μέχρι καιροῦ
 διορθώσεως ἐπικείμενα.
 11 Χριστὸς δὲ παραγεγόμενος ἀρχιερεὺς τῶν γενομένων ἀγαθῶν,
 διὰ τῆς μείζονος καὶ τελειότερας σκηνῆς, οὐ χειροποιήτου, τουτ-

IX. 1. τὸ ἅγ. κοσμ.] a worldly sanctuary, i.e., made of materials which were to pass away like all things earthly. 2. σκηνὴ ἡ πρώτη, means the part of the tabernacle into which one entered first, cf. Exod. xxvi. For the λυχνία, cf. Exod. xxv. 31. τράπεζα, ib. 23. πρόθ. ib. 30, Levit. xxiv. 5. [καὶ τὸ χρ. θυμ. so in this codex. Compl. with V. commences v. 4, with χρυσοῦν ἔχουσα θυμιατήριον, καὶ] ἧτις refers to σκηνή. 8. τὸ δευτ. καταπ. cf. note on Mat. xxvii. 51. τὰ ἅγ. τ. ἁγίων, a Hebraism to express the most holy place. In Solomon's time, it would appear, the ark only contained the two tables of stone (3 Kings, viii. 9), but in Moses' time, the other things mentioned also. Cf. Exod. xvi. 34, Num. xvii. 10, and Beelen's Gr. Gr. p. 154. The golden censer probably means the altar of incense

which stood at the entrance of the Holy of Holies. 5. αὐτῆς, scil. τῆς κιβωτοῦ. The propitiatory was a golden table set over the ark. Exod. xxv. 17-22, xxvi. 34. 7. ἄγν. here put for sins in general. Levit. xvi. 16. 8. τὴν τῶν ἅγ. δόξ. the way into the Holies. Cf. Mat. i. 11. 9. π. εἰς τ. καιρὸν τ. ἐν. i.e., "an allegorical instruction well suited to the entire term of the Mosaic law, up to the present time, when it has been abrogated." Bp. M'E. 10. Connect ἐπὶ Bp. with λατρεύοντα. ἐπὶ implies the rule, the conditions on which the sacrifices in question were made. δικαιώματα, V. reading is δικαιομασι. ἐπικείμενα, refers to δῶρα καὶ θυσ. though the constr. is changed from fem. to neut. καιρ. διορθ. i.e., the advent of Chr. who would bring in a new state of things. 11. μείζ. σκηνῆς. Estius inter-

- 12 *ἐστίν, οὐ ταύτης τῆς κτίσεως. Οὐδὲ δι' αἵματος τράγων καὶ μούσων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁ-*
 13 *γία, αἰωνίαν λύτρωσιν εὐράμενος. Εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων, καὶ σποδὸν δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους,*
 14 *ἁγιάζει πρὸς τὴν τῆς συρκὸς καθαρότητα. Πόσῳ μᾶλλον τὸ αἷ-*
μα τοῦ Χριστοῦ, ὃς διὰ πνεύματος αἰωνίου ἐαυτὸν προσήνεγκεν
ἄμωμον τῷ θεῷ, καθαριεῖ τὴν συνεΐδῃσιν ὑμῶν ἀπὸ νεκρῶν ἔρ-
 15 *γων, εἰς τὸ λατρεύειν θεῷ ζῶντι; Καὶ διὰ τοῦτο διαθήκης και-*
νης μεσίτης ἐστίν ὅπως θανάτου γενομένου, εἰς ἀπολύτρωσιν τῶν
ἐπὶ τῇ πρώτῃ διαθήκῃ πυραβάσεων, τὴν ἐπαγγελίαν λάβωσιν οἱ
 16 *κεκλημένοι τῆς αἰωνίου κληρονομίας. Ὅπου γὰρ διαθήκη, θά-*
 17 *νατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. Διαθήκη γὰρ ἐπὶ νεκροῖς*
 18 *βεβαία· ἐπεὶ μὴ ποτε ἰσχύει ὅτι ζῇ ὁ διαθεόμενος. Ὅθεν οὐδὲ ἡ*
 19 *πρώτη χωρὶς αἵματος ἐγκεκάνισται. Δαληθείσης γὰρ πάσης*
ἐντολῆς κατὰ νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷ-
μα τῶν μούσων καὶ τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ
ὑσώπου, αὐτὸ τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐρράντισε.
 20 *Λέγων· τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ*
 21 *θεός. Καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας*
 22 *τῷ αἵματι ὁμοίως ἐρράντισε. Καὶ σχεδὸν ἐν αἵματι πάντα κα-*
θαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνε-
 23 *ται ἄφεσις. Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρα-*
νοῖς, τοῦτοις καθαρίζεσθαι· αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυ-
 24 *σiais παρὰ ταυτας. Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθεν ὁ*
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανόν,
 25 *νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν. Οὐδ' ἵνα*
πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ
 26 *ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἁλλοτρίῳ. Ἐπεὶ ἔδει αὐτὸν πολ-*
λάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ ἐπὶ συντελείᾳ

prets this of the body of Christ. 12. δι' αἷμ. Here διὰ expresses the means or accompaniment. 16. διαθήκη, a testament. In the Hebr. of Jer. xxxi. and Exod. xxiv., the passages which the Ap. has in view, the word *berith* signifies 'covenant.' But the LXX. render it *διαθήκη*, the more usual sense of which, viz., "a testamentary disposition," is taken by the Ap. for his arg., as is shown by the context (cf. Gal. iii. 15). *φέρεισθαι*, V. *intercedat*. Compare *ἐδ, κακῶς φέρεσθαι*, said of turning out. 17. ἐπὶ νεκροῖς, lit. "upon the dead," i.e., it becomes of force upon their death; it is upon their death that its force depends. *βεβαία*, scil. *γίνεται*.

μήποτε, "never." After *ἐπεὶ* the reg. constr. would require *οὔποτε*, the present is a later usage, of which this is the only ex. in the N.T. The V. has *non dum*. Cf. Beelen, Gr. Gr. p. 495. *δτι*, the corr. reading is *δτε*. 18. In the ratification of the Old Testament, there was typical death, viz., the blood of victims, which represented the blood and death of Christ. 20. Exod. xxiv. 8, Lev. xiv. 49-51. 28. τὰ ἔπ. i.e., the Christian church, of which the Jewish was a type. *θυσiais*, the categorical plural; one sacrifice only is meant, that of Chr. on the cross, cf. Mat. ii. 20. 26. ἅπαξ. See above, ch. vii. 27.

τῶν αἰώνων, εἰς ἀθέτησιν ἀμαρτίας, διὰ τῆς θυσίας αὐτοῦ πε-
 27 φανέρωται. Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἀπαξ ἀ-
 28 ποθανεῖν, μετὰ δὲ τοῦτο κρίσις. Οὕτω καὶ ὁ Χριστὸς ἀπαξ προσ-
 ενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἀμαρτίας, ἐκ δευτέρου
 χωρὶς ἀμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σω-
 τηρίαν.

ΚΕΦ. I. (10).

1 Σικιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγμῶν, οὐκ αὐτὴν τὴν
 εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς θυσίαις ἀς προσφέ-
 ρουσιν εἰς τὸ διηνεκῆς, οὐδέποτε δύναται τοὺς προσερχομένους τε-
 2 λειώσαι. Ἐπεὶ οὖν οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μη-
 3 δεμίαν ἔχειν ἔτι συνείδησιν ἀμαρτιῶν τοὺς λατρεύοντας, ἀπαξ κε-
 4 καθαρμένους. Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἀμαρτιῶν κατ' ἐνιαυ-
 5 τόν. Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἀμαρτίας.
 6 Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει· θυσίαν καὶ προσφοράν
 7 οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι. Ὁλοκαυτώματα καὶ πε-
 8 ρὶ ἀμαρτίας οὐκ εὐδόκησας. Τότε εἶπον· ἰδοὺ ἡκω· ἐν κεφαλίδι
 9 βιβλίου γέγραπται περὶ ἐμοῦ ποιήσαι, ὁ θεὸς, τὸ θελήμά
 10 σου. Ἀνώτερον λέγων· ὅτι θυσίαν καὶ προσφοράν καὶ ὀλοκαυ-
 11 τώματα καὶ περὶ ἀμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας· αἷ-
 12 τινες κατὰ τὸν νόμον προσφέρονται. Τότε εἶρηκεν· ἰδοὺ ἡκω τοῦ
 13 ποιήσαι, ὁ θεὸς, τὸ θελήμά σου· ἀναιρεῖ τὸ πρῶτον, ἵνα τὸ δεύ-
 14 τερον στήσῃ. Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσ-
 15 φορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν ἱερεὺς
 16 ἔστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις προσφέ-
 ρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἀμαρτίας, αὐ-
 τὸς δὲ μίαν ὑπὲρ ἀμαρτιῶν προσενέγκας θυσίαν, εἰς τὸ διηνεκῆς
 ἐκάθισεν ἐν δεξιᾷ τοῦ θεοῦ. Τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶ-
 σιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν ποδῶν αὐτοῦ. Μὴ γὰρ προσ-
 15 φορὰ τετελείωκεν εἰς τὸ διηνεκῆς τοὺς ἁγιαζομένους. Μαρτυρεῖ
 16 δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ προειρηκέναι. Αὐ-
 τη ἡ διαθήκη ἦν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκεῖ-

X. 2. ἐπε] Should be read as an interrogation. εἰ αἱ θυσίαι ἐδύναντο τελεῖσθαι, is understood from the preceding sentence. 3. On this, comp. ch. vii. 27. 5. σῶμα, Ps. xxxix. 7 (LXX.) where the V., after the Hebr., has *aures...perfecisti mihi*, "thou hast pierced ears for me" (Douay), in allusion to the Jewish custom of boring the ears of perpetual servants (Exod. xxi. 6), and hence, to our Lord's servile condition.

As σῶμα refers to the passible body of Chr. the meaning of both renderings is the same. 6. περὶ ἀμ. Understood *θυσίας* from *δλοκ*. 7. Ps. xxxix. 8. ἐν κεφ...ἐμοῦ, parenthetical. κεφαλῆς, is the LXX. rendering for the Hebr. word signifying "volume." The derivation is from the heads of the roller on which the scroll was folded. Compare Luke, iv. 17. τοῦ ποιῆσαι, gen. of purpose. 13. Ps. cix. 1. 16. Jer. xxxi. 33.

νας, λέγει κύριος, διδοὺς νομοὺς μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ
 17 τῶν διανοῶν αὐτῶν ἐπιγράψω αὐτοῖς. Καὶ τῶν ἁμαρτιῶν αὐτῶν
 18 καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐτι. Ὅπου δὲ ἄφεσις του-
 των, οὐκ ἐτι προσφορά περὶ ἁμαρτιῶν.
 19 Ἐχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἵσοδον τῶν ἁγίων
 20 ἐν τῷ αἵματι Ἰησοῦ. Ἦν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ
 ζῶσαν, διὰ τοῦ καταπετάσματος, τούτεστι τῆς σαρκὸς αὐτοῦ.
 21 Καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ. Προσερχόμεθα μετὰ
 22 ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐρρυντισμένοι τὰς καρ-
 23 δίας ἀπὸ συνειδήσεως πονηρᾶς. Καὶ λελουμένοι τὸ σῶμα ὕδατι
 καθαρῷ, κατέχομεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστοὶς
 24 γὰρ ὁ ἐπαγγελάμενος. Καὶ κατανοῶμεν ἀλλήλους εἰς παροξυν-
 25 μὸν ἀγάπης καὶ καλῶν ἔργων. Μὴ ἐγκαταλιπόντες τὴν ἐπι-
 συναγωγὴν ἐνυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακαλοῦντες· καὶ
 26 τοσοῦτῃ μᾶλλον ὅσῃ βλέπετε ἐγγίξουσιν τὴν ἡμέραν. Ἐκουσίως
 γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀλη-
 27 θείας, οὐκ ἐτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία. Φοβερά δὲ
 28 τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζήλος, ἐσθίειν μέλλων τοὺς ὑπεν-
 29 δυσιν ἢ τρισὶ μάρτυσιν ἀποθνήσκει. Πόσῃ δοκεῖτε χείρονος ἀξι-
 30 θήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ τὸ αἵ-
 μα τῆς διαθήκης κοινὸν ἡγισάμενος ἐν ᾧ ἡγιασθῇ, καὶ τὸ πνεῦ-
 30 μα τῆς χάριτος ἐνυβρίσας; Οἶδαμεν γὰρ τὸν εἰπόντα· ἐμοὶ ἐκ-
 δίκησις, ἐγὼ ἀνταποδώσω, λέγει κύριος· καὶ πάλιν· κύριος κρι-
 31 νεῖ τὸν λαὸν αὐτοῦ. Φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶν-
 32 τος. Ἀναμνησέσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέν-
 33 τες, πολλὴν ἀθλήσιν ὑπεμείνατε πάθημάτων. Τοῦτο μὲν, ὄνει-
 34 δισμοῖς τε καὶ θλίψεσι θεατριζόμενοι· τοῦτο δὲ, κοινωνοὶ τῶν οὐ-
 34 των ἀναστρεφομένων γεννηθέντες. Καὶ γὰρ τοῖς δεσμοῖς μου συν-
 επαθήσατε, καὶ τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
 προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρεῖττονα ὑπαρξίν ἐν
 35 οὐρανοῖς, καὶ μένουσαν. Μὴ ἀποβάλητε οὖν τὴν παρρησίαν ὑμῶν,
 36 ἥτις ἔχει μισθοποδοσίαν μεγάλην. Ὑπομονῆς γὰρ ἔχετε χρεῖαν·
 ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες, κομίσασθε τὴν ἐπαγγελίαν.
 37 Ἐτι γὰρ μικρὸν ὅσον ὅσον, ὁ ἐρχόμενος ἤξει, καὶ οὐ χρονιεῖ.
 38 Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείλῃται, οὐκ εὐ-

20. πρόσφατον, new. Cf. Acts, xviii. 2.
 28. λελουμ. viz., in baptism.

26. οὐκ ἐτι, because the sacrifices of
 the law were inefficacious, and Christ, in
 the supposed case, has been abandoned.

30. Deut. xxxii. 35, 36. 32. φωτισθ.
 by the light of faith in baptism.

33. θεατρ. Cf. 1 Cor. iv. 9. 34. δεσ-

μοῖς, V. reading is δεσμοῖς, omitting
 μου. 37, 38. Hab. ii. 3, 4. μικρὸν
 ὅσον ὅσον, V. modicum aliquantulum.
 Cf. Aristoph. Vesp. 213. ὅσον ὅσον
 στίλν.

38. ὁ δὲ δίκ. V. with the Alex.
 codex, adds μου.

39 δοκεῖ ἡ ψυχὴ μου ἐν αὐτῇ. Ἡμεῖς δὲ οὐκ ἐσμέν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς παρipoίησιν ψυχῆς.

ΚΕΦ. ΙΑ. (11).

- 1 Ἔστι δὲ πίστις, ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος
 2 οὐ βλεπομένων. Ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
 3 Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ
 4 ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι. Πίστει πλείονα θυσίαν
 5 Ἀβελ παρὰ Κάιν προήνεγκε τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι
 6 δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ καὶ δι'
 7 αὐτῆς ὑποθανὼν ἔτι λαλεῖται. Πίστει Ἐνῶχ μετετέθη τοῦ μὴ
 8 ἰδεῖν θάνατον καὶ οὐχ εὐρίσκετο, διότι μετέθηκεν αὐτὸν ὁ θεός·
 9 πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ
 10 θεῷ. Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστήσαι πιστεῦσαι γὰρ δεῖ
 11 τὸν προσερχόμενον τῷ θεῷ, ὅτι ἐστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν
 12 μισθαποδοτῆς γίνεται. Πίστει χρηματισθεὶς Νῶε περὶ τῶν μη-
 13 δέπω βλεπομένων, εὐλαβηθεὶς κατασκεύασε κιβωτὸν εἰς σωτηρίαν
 14 τοῦ οἴκου αὐτοῦ δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πί-
 15 στιν δικαιοσύνης ἐγένετο κληρονόμος. Πίστει καλούμενος Ἀβραάμ
 16 ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον ὃν ἡμελλε λαμβάνειν εἰς κλη-
 17 ρονομίαν, καὶ ἐξῆλθε, μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει παρ-
 18 ικησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοί-
 19 κησας, μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγ-
 20 γελίας τῆς αὐτῆς. Ἐξεδέχετο γὰρ τὴν τοῦ θεμελίου ἐχουσαν
 21 πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός. Πίστει καὶ αὕτη Σάρ-
 22 ρα δύνυμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν
 23 ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἠγάγητο τὸν ἐπαγγελιδάμενον. Διὸ
 24 καὶ ἀφ' ἐνὸς ἐγεννήθησαν, καὶ ταῦτα νεκρωμένον, καθὼς τὰ
 25 ἀστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ ἄμμος ἢ παρὰ τὸ χεῖ-
 26 ρος τῆς θαλάσσης ἡ ἀναρίθμητος. Κατὰ πίστιν ἀπέθανον οὗτοι
 27 πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς
 28 ἰδόντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρ-
 29 ἐπίδημοι εἰσιν ἐπὶ τῆς γῆς. Οἱ γὰρ τοιαῦτα λέγοντες, ἐμφα-
 30 νίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. Καὶ εἰ μὲν ἐκείνης ἐμνημόνεον

39. ὑποστ. possessive gen.

XI. 1. ὑπόστασις] *the substance*, i.e., "the subsistence," because it makes the things we hope for subsist, that is, exist in the soul, as if they were already present. ἔλ. οὐ βλεπ. i.e., the evidence of things neither perceived by sense nor comprehended by reason. 8. αἰῶνος, i.e., the universe, as measured out by the

revolutions of time. εἰς τὸ μὴ ἐκ φ. V. *ut ex invisibilibus*, implying a metathesis for ἐκ μὴ. 4. λαλεῖται, V. reading is λαλεῖ. 6. εὐαρ. V. *placere Deo*. 8. καλ. V. *qui vocatur*, ὁ καλ. alluding to his change of name, Gen. xvii. 5. 10. τοὺς θεμ. "its foundations," which a city ought to have, as distinguished from the transitory habitations

- 16 ἀφ' ἧς ἐξῆλθον, εἶχον ἂν καιρὸν ἀνακάμψαι. Νυνὶ δὲ κρείττονος ὀρέγονται, τουτέστιν ἐπουρανίου· διὸ οὐκ ἐπιισχύνεται αὐτοὺς ὁ θεὸς, θεὸς ἐπικυλίσθαι αὐτῶν· ἡτοίμισε γὰρ αὐτοῖς πόλιν.
- 17 Πίστει προσεήνηχεν Ἀβραάμ τὸν Ἰσαάκ πειραζόμενος, καὶ
- 18 τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεχόμενος. Πρὸς
- 19 δὲ ἐλαλήθη· ὅτι ἐν Ἰσαάκ κληθήσεται σοι σπέρμα. Λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατός ὁ θεός· ὅθεν αὐτὸν καὶ ἐν πα-
- 20 ραβολῇ ἐκομίσατο. Πίστει, περὶ μελλόντων εὐλόγησεν Ἰσαάκ
- 21 τὸν Ἰακώβ καὶ τὸν Ἡσαΐ. Πίστει, Ἰακώβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσήφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβ-
- 22 δου αὐτοῦ. Πίστει, Ἰωσήφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν
- 23 Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὁστέων αὐτοῦ ἐνετείλατο. Πί-
- 24 στει, Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐ-
- 25 τοῦ, διότι εἶδον ἀστέιον τὸ παιδίον· καὶ οὐκ ἐφοβήθησαν τὸ διά-
- 26 ταγμα τοῦ βασιλέως. Πίστει, Μωϋσῆς μέγας γενόμενος ἡρνησα-
- 27 το λέγεσθαι υἱὸς θυγατρὸς Φαραῶ. Μᾶλλον ἐλόμενος συγκα-
- 28 κουχίσθαι τῷ λαῷ τοῦ θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπο-
- 29 λυσιν. Μείζονα πλοῦτον ἡγησάμενος τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμόν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν,
- 30 Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασι-
- 31 λέως· τὸν γὰρ ἄρατον ὡς ὀρῶν ἐκαρτέρησε. Πίστει πεποιήκε τὸ
- 32 πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρευτὴς τὰ
- 33 πρωτότοκα, θίγῃ αὐτῶν. Πίστει διέβησαν τὴν ἐρυθρὰν θάλασ-
- 34 σαν ὡς διὰ ξηρᾶς· ἧς πείραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.
- 30 Πίστει τὰ τεῖχη Ἰεριχώ ἐπέσε, κυκλωθέντα ἐπὶ ἐπτά ἡμέρας.
- 31 Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσουσιν, δεξαμένη
- 32 τοὺς κατασκόπους μετ' εἰρήνης. Καὶ τί ἔτι λέγω; ἐπιλείψει γὰρ
- 33 με διηγούμενον ὁ χρόνος περὶ Γεδεὼν, Βαράκ τε καὶ Σαμψῶν,
- 34 καὶ Ἰεφθάε, Δαβὶδ τε καὶ Σαμουὴλ, καὶ τῶν προφητῶν. Ὅς διὰ πίστεως κατηγωνίσαντο βασιλείαν, εἰργάσαντο δικαιοσύνην,
- 34 ἐπέτυχον ἐπαγγελῶν, ἔφραξαν στόματα λεόντων. Ἐσβεσαν δύν-

just spoken of. 18. Gen. xxi. 12. 21. προσεκ...αὐτοῦ. V. *adoravit fastigium virgæ ejus*. The Ap. quotes the LXX. version of Gen. xlvii. 31, which in the V. is rendered: *adoravit Deum, conversus ad lectuli caput*. The difference arises from the different manner in which the Hebrew word, in question, may be pointed; *mittah* is "a bed"; *matteh* "a rod." The sense of the rendering before is, that Jacob paid "a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom"

(Douay). And with this, of course, the other action is compatible. 28. πατέρων, used here of both parents. ἀστέιον, Cf. Acts, vii. 20. 28. ὀλοθρευτής. Compl. ὀλοθρεύων. 34. πυρός. alluding to the three children in the Babylonian furnace. ἐνεδ. ἂ. ἀσθ. Ezechias, Tobias, Job. παρεμβολάς, usually in the sense of "camp," and so here V. *castra*. The allusion may be to Gedeon's storming the camp of the Midianites (Jud. vii.) and Jonathan's the garrison of the Philistines (1 Kings, xiv.). However, *παρεμβολή*, is also used of armies,

αμιν πυρὸς, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ
 ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν
 35 ἀλλοτρίων. Ἐλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐ-
 τῶν ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρω-
 36 σιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν. Ἐτεροὶ δὲ ἐμπαιγμῶν
 37 καὶ μαστίγων πείραν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς. Ἐλι-
 θάσθησαν, ἐπίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέ-
 θανον· περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν ὑστερούμε-
 38 νοι, θλιβόμενοι, κακουχούμενοι. Ὡν οὐκ ἦν ἄξιος ὁ κόσμος ἐν
 ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς
 39 τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ
 40 ἐκομίσαντο τὴν ἐπαγγελίαν. Τοῦ θεοῦ ἡμῶν κρείττον τι
 προσβλεψάμενον, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

ΚΕΦ. ΙΒ. (12).

1 **Τ**οιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέ-
 φος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον
 2 ἁμαρτίαν, δι' ὑπομονῆς τρέχουμεν τὸν προκείμενον ἡμῖν ἀγῶνα.
 3 Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν,
 4 ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, ὑπέμεινε σταυρὸν, αἰσχύν-
 ην καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ ἐκάθισεν.
 5 Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρ-
 6 τῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν,
 7 ἐκλυόμενοι. Οὕτω μέχρι αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρ-
 8 τίαν ἀνταγωνιζόμενοι. Καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις
 9 ὑμῖν ὡς υἱοῖς διαλέγεται· υἱέ μου, μὴ ὀλιγώρει παιδείας κυρίου,
 10 μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος. Ὅν γὰρ ἀγαπᾷ κύριος,
 11 παιδεύει· μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται. Εἰ παιδεῖαν
 12 ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ ἐστὶν υἱός,

and Wilke (Lex. N.T.) gives the latter interp. for this place. 35. γυν. alluding to the woman of Sarephta (3 Kings, xvii.) and the woman of Sunam (4 Kings, iv.). ἐτυμ. This torture consisted in beating with a cudgel (τύμ-πανον, which seems to be used also of the machine to which the sufferers were attached). The allusion is, probably, to Eleazar (2 Macc. vi. 30). οὐ προσδ. e.g., the Maccabæan martyrs and Eleazar. 36. ἐμ. as Samson and Eliseus. 37. ἐλιθ. Naboth and Zacharias, son of Joiada (3 Kings, xxi. 18; 2 Paral. xxiv. 21). ἐπειράσθ. Isaiah.

40. τελειωθῶσι, i.e., should not attain perfect beatitude, until the time of the New Law, viz., of the soul, by the beatific vision of God, which they enjoy since the ascension of Chr.; of the body, by the general resurrection, which will be in common with us.

XII. 1. εὐπερίστατον] lit., "which readily surrounds," and, therefore, entangles, as long garments would a person running a race. δι' ὅπου. Here διὰ expresses the state of mind in which one acts. 5, 6. Prov. iii. 11, 12. 7. εἰ παιδεῖαν. Al. εἰς, the V. renders in discipline, perseverate, implying a constr.

- 8 ὃν οὐ παιδεύει πατήρ; Εἰ δὲ χωρὶς ἐστέ παιδεύει, ἧς μέτοχοι
 9 γένονασι πάντες, ἅρα νόθοι ἐστέ καὶ οὐχ υἱοί. Εἵτα τοὺς μὲν
 τῆς σαρκὸς ἡμῶν πατέρας εἵχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα·
 οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων, καὶ
 10 ζήσομεν; Οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας, κατὰ τὸ δοκοῦν αὐ-
 τοῖς, ἐπαιδεύουν· ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς
 11 ἀγιότητος αὐτοῦ. Πᾶσα δὲ παιδεὺς πρὸς μὲν τὸ πυρὸν οὐ δοκεῖ
 χαρῆς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι'
 αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.
 12 Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα
 13 ἀνορθώσατε. Καὶ τροχίας ὁρᾶς ποιήσατε τοῖς ποσὶν ὑμῶν,
 14 ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον. Εἰρήνην διώκετε
 μετὰ πάντων, καὶ τὸν ἀγῆσμον, οὗ χωρὶς οὐδεὶς ὄψεται τὸν
 15 κύριον. Ἐπισκοποῦντες, μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ
 θεοῦ· μὴ τις ρίζα πικρίας ἀναφύουσα ἐνοχλή, καὶ διὰ ταύτης
 16 μιανθῶσι πολλοί. Μὴ τις πόρνος, ἢ βέβηλός ὡς Ἡσαῦ, ὃς ἀν-
 17 τὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ. Ἰστε γὰρ, ὅτι
 καὶ μετέπειτα θέλων κληρονομήσαι τὴν εὐλογίαν, ἀπεδοκιμάσθη·
 μετανοίας γὰρ τόπον οὐχ εὔρε, καίπερ μετὰ δακρύων ἐκζητήσας
 18 αὐτήν. Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμέ-
 19 νῳ πυρὶ, καὶ γνόφῳ, καὶ σκότῳ, καὶ θυέλλῃ. Καὶ σάλπιγγ-
 20 ος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρητήσαντο,
 20 μὴ προστεθῆναι αὐτοῖς λόγον. Οὐκ ἔφερον γὰρ τὸ διωστελλόμε-
 21 νον· κῆν θηρίον τίγρη τοῦ ὄρους, λιθβοληθήσεται. Καὶ οὕτως
 φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν· ἐκφοβός εἰμι [καὶ ἐν-
 22 τρομος. Ἀλλὰ προσεληλύθατε Σιών ὄρει τῷ ἁγίῳ, καὶ πόλει
 23 θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ. Καὶ μυριάσις ἀγγέλων,
 πανηγυρεῖ καὶ ἐκκλησία πρωτοτόκων, ἐν οὐρανοῖς ἀπογεγραμμέ-
 νων, καὶ κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων.

prægnans: Having entered into, or come under, discipline, they are to persevere in it. 11. *χαρᾶς*, gen. of quality.

13. *τροχίας*] *steps*, lit. "tracks of wheels." The Ap. advises them to walk in the straight path of the faith, and not vacillate between Christianity and Judaism. *ἵνα...ἐκτρ.* lit. "that what is lame may not be dislocated," as it might be by stumbling on a rough, uneven road—"ne quod claudum est, pl. ac distortaqueatur a. luxetur" (Wilke, *Lex. N.T.* i. v. *ἐκτρέπω*). The V. rendering is *erret*. 15. *ὅστ.* sub. *ᾗ*. *ἀναφ.* is used intransitively. 17. *μεταν.* ...τόπον. This passage was vainly appealed to, by the Novatians, against

admitting the lapsed to penance. *Estius* refers the *μετανοίας τόπον* to Isaac, whom Esau could not persuade to change his act. If it be referred to Esau, it is plain that his sorrow proceeded not from the love of God, but the desire of temporal advantage. It could not be true sorrow, since he wished to kill his brother (Gen. xxvii. 41). 18. *ψηλαφ.* V. *tractabilem*, viz., the tangible, earthly, and corporeal mountain, Sinai. For this Hebraizing use of the part. pass., cf. Gal. ii. 11 (and Beelen, *Gr. Gr.* p. 378, who says, in this place the context appears, decidedly, to require it). 20. *Exod. xix. 13. 23. πρωτ.* i.e., the App. martyrs, and primitive

- 24 Διαθήκης νέας μεσίτη Ἰησοῦ καὶ αἵματι ῥαντισμοῦ, κρεῖττον
 25 λαλοῦντι παρὰ τὸν Ἀβελ. Βλέπετε, μὴ παραιτήσησθε τὸν λα-
 λοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον, τὸν ἐπὶ γῆς παραιτησά-
 26 μενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρα-
 νοῦ ἀποστρεφόμενοι. Οὐ ἡ φωνὴ τὴν γῆν ἐσάλειψε τότε· νῦν δὲ
 ἐπήγγελλται, λέγων· ἐτι ἄπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλ-
 27 λά καὶ τὸν οὐρανόν. Τὸ δὲ, ἐτι ἄπαξ, δηλοῖ τῶν σιλευομένων
 τὴν μετάθεσιν, ὡς πεπονημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.
 28 Διὸ βασιλείῳν ἀσάλευτον παραλαμβάνοντες, ἔχομεν χάριμ, δι'
 ἧς λατρεύομεν εὐαρέστως τῷ θεῷ, μετὰ αἰδοῦν καὶ εὐλαβείας.
 29 Καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.

ΚΕΦ. ΙΓ. (13).

- 1 **Ἡ** φιλαδελφία μενέτω. Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε· διὰ
 2 ταύτης γὰρ ἔλαθόν τινες ξενισαντες ἀγγελούς. Μιμνήσκεσθε τῶν
 3 δεσμιῶν, ὡς συνδεδεμένοι· τῶν κακουχουμένων, ὡς καὶ αὐτοὶ ὄν-
 4 τεσ ἐν σώματι. Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ὁμίαν-
 5 τος· πόρνονε δὲ καὶ μοιχοὺν κρινεῖ ὁ θεός. Ἀφιλάργυρος ὁ τρό-
 6 πος· ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἰρήκεν· οὐ μὴ σε ἀνῶ,
 7 οὐδ' οὐ μὴ σε ἐγκαταλίπω. Ὡστε θυρρόουνται ἡμᾶς λέγειν· κύ-
 8 ριος ἐμοὶ βοηθός, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;
 9 Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λό-
 10 γον τοῦ θεοῦ· ὧν ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς, μι-
 8 μεῖσθε τὴν πίστιν. Ἰησοῦς Χριστὸς χθές καὶ σήμερον ὁ αὐτός,
 9 καὶ εἰς τοὺς αἰῶνας. Διδαχαῖς ποικίλαις καὶ ξέναις μὴ πε-
 ριφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρω-
 10 μασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες. Ἐχομεν θυ-
 σιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λα-

faithful. 24. *κρεῖττον*, because the blood of Abel cried for vengeance, that of Chr. for pardon. 26. Agg. ii. 7, here probably, to be understood of Christ's second coming. 27. *σαλευομένων*, V. *mobilitum*, i.e., the heavens and earth. *ὡς πεπονημένων*, i.e., "utpote ab ipso [Christo] facta, et ad id facta." Tr. Exp.

XIII. 2. *ἐλαθον ἔν.* "entertained angels without knowing it." Here the adverbial notion is expressed by *ἐλαθον*, which is construed with the participle of the verb to which it refers. The same constr. is used with *τυγχάνω, φθάνω*, &c. Comp. Beelen, Gr. Gr. p. 484.

4. *τίμιος*. The context shows that this is hortatory: "Let marriage be honourable," i.e., let it be pure and holy, "in all things" appertaining thereto. *ἔστω* is to be understood. 5. Jos. i. 5. 6. Pa. cxvii. 6. 8, 9. The arg. is, that as Chr. is ever the same, their faith must be the same with those who went before them (who also believed in him); as faith then must ever be the same, they must not listen to teachers who propounded strange doctrines. 10. *θυσιαστήριον*, generally interpreted of the eucharistic altar, though some understand it of the altar of the cross. *οὐχ ἔχ.* Because, the synagogue must be left, to have access

- 11 *τρεφόντες.* Ὡν γὰρ εἰσφέρεται ζῶων τὸ αἷμα περὶ ἁμαρτίας
 12 εἰς τὰ ἄγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαί-
 13 νται ἔξω τῆς παρεμβολῆς. Διὸ καὶ Ἰησοῦς, ἵνα ἀγάσῃ διὰ τοῦ
 14 ἰδίου αἵματος τον λαὸν, ἔξω τῆς πύλης ἔπαθε. Τοίνυν ἐξερ-
 15 χώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς, τὸν ὀνειδιζμένον αὐτοῦ
 16 φέροντες. Οὐ γὰρ ἔχομεν ὥδε μένουσαν πόλιν, ἀλλὰ τὴν μέλ-
 17 λουσαν ἐπιζητοῦμεν. Δι' αὐτοῦ οὖν ἀναφέροντες θυσίαν αἰνέσεως
 18 διὰ παντὸς τῷ θεῷ, τουτέστι, καρπὸν χειλέων ὁμολογούντων τῷ
 19 ὀνόματι αὐτοῦ. Τῆς δὲ εὐποιίας καὶ κοινωνίας μὴ ἐπιλανθάν-
 20 νεσθε· τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ θεός. Πείθεσθε
 21 τοῖς ἡγουμένοις ἡμῶν, καὶ ὑπέκτετε· αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ
 22 τῶν ψυχῶν ὑμῶν, ὡς λόγον ἀποδώσοντες· ἵνα μετὰ χαρὰς τοῦ-
 23 το ποιῶσι, καὶ μὴ στεναζόντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
 24 Προσεύχεσθε περὶ ἡμῶν· πεποιθίμεν γάρ· ὅτι καλὴν συνειδήσιν
 25 ἔχομεν ἐν πᾶσι, καλῶς θέλοντες ἀναστρέφεσθαι. Περισσεύοντες
 26 δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.
 27 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν
 28 προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον
 29 ἡμῶν Ἰησοῦν. Καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ
 30 ποιῆσαι τὸ θέλημα αὐτοῦ· ποῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον
 31 αὐτοῦ, διὰ Ἰησοῦ Χριστοῦ· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
 32 ἀμήν. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς
 33 πυρακλήσεως· καὶ γὰρ διὰ βραχέων ἀπέστειλα ὑμῖν. Γινώσκε-
 34 τε τὸν ἀδελφὸν Τιμόθεον ἀπολελυμένον μεθ' οὗ, ἐὰν τάχιον ἔρ-
 35 χηται, ὃ ψομῶμι ὑμᾶς. Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν,
 36 καὶ πάντας τοὺς ἀγίους· ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. Ἡ
 37 χάρις μετὰ πάντων ὑμῶν· ἀμήν.

Πρὸς Ἑβραίους ἐγράφη ἀπὸ Ἰταλίας διὰ Τιμόθεον.

to that altar. 11. Of which the great sacrifice of expiation was a type, the bodies of the victims, whose blood was offered for the people, in the Holies, being burnt outside the camp (Lev. xvi.)—a type of the sacrifice of Chr. on the cross, which was outside the city. Of that sacrifice the Eucharist is the continuation, and real unbloody commemoration; and to be partakers, either of the bloody or unbloody sacrifice of Chr.

the camp, of the Old Testament, i.e., Judaism, must be left. 13. *ὀνειδ.* i.e., the reproach attached to the name of Christian. Cf. 1 Pet. iv. 16. 15. *καρπ.* χειλ. Osee, xiv. 3 (LXX.). 22. *διὰ βραχ.* "briefly," considering the subject-matter. ἀπέστειλα, al. ἐπέστειλα, V. scripsi. 23. ἀπολ. *set at liberty*, probably, means released from prison. 24. οἱ ἀ. τ. Ἰταλ. i.e., the converts from Judaism in Italy.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

ΚΕΦ. Α. (1).

- 1 **Ι**άκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ, χαίρειν.
- 2 Πᾶσιν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις. Γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῇς
- 4 πίστει καταργάζεται ὑπομονήν· Ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
- 5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.
- 6 Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμε-

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.—The epp. of St. James, St. Peter, St. John, and St. Jude, are styled *catholic*, as not being, like the Pauline epp., addressed to any particular church or individual, but to the faithful in various countries, and generally. The second and third epp. of St. John, are, indeed, addressed to individuals, but having been included in the same volume with the rest, are similarly styled. The ep. before us is usually, and most probably, assigned, not to St. James the son of Zebedee (Acts, xii. 2), but to St. James the Less, surnamed also, "the Just," styled "the brother of the Lord" (cf. Mat. xii. 46), son of Alphæus, otherwise Cleophas (Mat. x. 3), and first bishop of Jerusalem. It is addressed "to the twelve tribes in the dispersion," i.e., to the Jewish converts scattered over the world, and it must have been written some time between the date of the ep. to Romans, A.D. 58, and that of the martyrdom of St. James, A.D. 63. The object of the ep. is, principally, to prove the necessity of good works, and to refute the errors of the Simonians, Nicolaitans, and other forerunners of Gnosticism, who held that faith alone

was sufficient, and that good works were not needed for salvation; in support of which they appealed, falsely, to the writings of St. Paul. The ep. of St. James is among the deuterocanonical books, that is, those of which the canonicity was not, at first, universally received. The same arguments, however, which establish the canonicity of the ep. to the Hebrews, prove that of St. James, also. It is included in all the lists of sacred scripture put forth by councils, by Popes, or handed down by other orthodox writers, and is similarly recognized in the decree of the council of Trent, concerning the canonical scriptures (Sess. iv.).

I. 1. ταῖς... διασπ.] i.e., the Christian converts from among the Jews, who were scattered in various countries since the Assyrian and Babylonish captivities. Cf. John, vii. 35, 1 Pet. i. 1. 2. πᾶσαν, has here an intensive, not an extensive, signification, and means that which is excellent, full, and highest in its class. In this case the noun constr. with it may either have the art. or not. Cf. Beelen, Gr. Gr. p. 110. 5. ἀπλῶς, V. *affluenter*. He who gives *simply* (the

- 7 νος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ. Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκείνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου.
- 8 Ἀνὴρ δὲ ψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυ-
9 χάσθω δὲ ἀδελφός ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ. Ὁ δὲ πλου-
10 σιος, ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσε-
11 ται. Ἀνέτειλεν γὰρ ὁ ἥλιος σιν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξεπέσεν, καὶ ἡ εὐπρέπεια τοῦ προσώπου ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις
12 αὐτοῦ μαρανθήσεται. Μακάριος ἄνθρωπος ὃς ὑπομένει πειρασμόν· ὅτι δοκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγ-
13 γείλατο τοῖς ἀγαπῶσιν αὐτόν. Μηδεὶν πειραζόμενος λεγέτω· ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστιν κα-
14 κῶν, πειράζει δὲ αὐτὸς οὐδένα. Ἐκαστος δὲ πειράζεται, ὑπὸ τῆς ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος. Εἴτα ἡ ἐπι-
15 θυμία συλλαβοῦσα τέκει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκίε θάνατον.
- 16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί. Πᾶσα δόσις ἀγα-
17 θῆ, καὶ πᾶν δῶρημα τέλειον ἄνωθεν ἐστίν, καταβυῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἐνι παραλλαγῇ, ἢ τροπῇ ἀπο-
18 σκιάσματος. Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ
19 εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτῶ κτισμάτων. Ἰ-τε ἀδελ-
20 ποί μου ἀγαπητοί· ἔστω δὲ πῶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦ-
21 σαι, βραδὺν εἰς τὸ λαλήσαι, βραδὺν εἰς ἔργῃν. Ὁργὴ γὰρ ἄν-
21 δρος, δικαιοσύνην θεοῦ οὐκ ἐργάζεται. Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας, ἐν πρωΐτῃ δέξασθε τὸν ἔμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ἡμῶν.
- 22 Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ ἀκροαταὶ μόνον, πα-
23 ραλογιζόμενοι ἑαυτοῦν. Ὅτι εἴ τις ἀκροατὴς λόγου ἐστίν καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γε-
24 νέσεως αὐτοῦ ἐν ἐσόπτρῳ. Κατενόησεν γὰρ ἑαυτὸν, καὶ ἀπε-
25 λήλυθεν, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν. Ὁ δὲ παρακύψας εἰς νομόν τέλειον τὸν τῆς ἐλευθερίας, καὶ πυρμαίνας, οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητῆς ἔργου, οὗτος
26 μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς εἶ-

lit. meaning), gives liberally. 11. ἀνέ-
τειλεν. The aor. has here merely the
force of an historic tense: *the sun rose*.
The illustration is thus stated in a strik-
ing manner, like a parable. 12. ἐπηγ.
V. reading adds ὁ θεός. 13. ἀπειρασ-
τος...κακῶν. V. *intentator malorum est*,
taking it actively: *is not a tempter of*
evils. Beelen, because of the singularity
of the constr., and because the sentence
would be thus tautological, prefers to

render, passively, *intentatus*, vel *intenta-*
bitus à malis. Cf. 1 Cor. ii. 13. 23. τὸ
πρόσ. τ. γεν. αὐτ. "the countenance of
his birth," a Hebraism for "his natural
countenance," as opposed to a mask or
painted face. Estius. 17. ἀποσκίασ-
ματος, corr. reading is ἀποσκίασμα.
25. ἀκρ. ἐπιλ., a Hebraism, rendered by
the V. *auditor obliuiscens*. Comp. Luke,
xvi. 8.

ναι, μὴ χαλινῶν γλῶσσαν ἐαυτοῦ, ἀλλὰ ἀπατῶν κυρδίαν ἐαυ-
 27 τοῦ, τούτου μάταιος ἡ θρησκεία. Θρησκεία καθαρὰ καὶ ἀμί-
 αντος παρὰ τῷ θεῷ καὶ πατρὶ, αὕτη ἐστίν· ἐπισκέπτεσθαι
 ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄστιλον ἐαυτὸν τηρεῖν ἀπὸ
 τοῦ κόσμου.

ΚΕΦ. Β. (2).

1 Ἀδελφοὶ μου, μὴ ἐν προσωποληψίαις, ἔχετε τὴν πίστιν τοῦ
 2 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης. Ἐὰν γὰρ εἰσέλθῃ εἰς
 συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῇτι λαμπρᾷ, εἰσέλ-
 3 θῇ δὲ καὶ πτωχὸς ἐν ρυπαρᾷ ἐσθῇτι. Ἐπιβλέψῃτε δὲ ἐπὶ τὸν
 φόρουντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἴπητε, σὺ κάθου
 ὧδε καλῶς· καὶ τῷ πτωχῷ εἴπητε, σὺ στήθι ἢ κάθου ἐκεῖ,
 4 ὑπὸ τὸ ὑποπόδιόν μου. Διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγέ-
 5 νεσθε κριταὶ διαλογισμῶν πονηρῶν. Ἀκούσατε ἀδελφοί μου ἀγα-
 πητοί· οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ, πλου-
 σίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλα-
 6 το τοῖς ἀγαπῶσιν αὐτόν; Ὑμεῖς δὲ ἡτιμάσατε τὸν πτωχόν·
 οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἔλκουσιν
 7 ὑμᾶς εἰς κριτήρια; Οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα
 8 τὸ ἐπικληθὲν ἐφ' ὑμᾶς; Εἰ μέντοι νόμον τελεῖτε βασιλικόν,
 κατὰ τὴν γραφὴν· ἀγαπήσεις τὸν πλησίον σου ὡς σαυτόν,
 9 καλῶς ποιεῖτε. Εἰ δὲ προσωποληπτεῖτε, ἀμαρτίαν ἐργά-
 10 ζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται. Ὅστις
 γὰρ ὅλον τὸν νόμον τηρήσῃ, πταισῇ δὲ ἐν ἐνί, γέγονεν πάντων
 11 ἐνοχος. Ὁ γὰρ εἰπὼν· μὴ μοιχεύσῃς, εἶπεν καὶ· μὴ φονεύσῃς·
 εἰ δὲ οὐ μοιχεύεις, φονεύεις δὲ, γέγονας παραβάτης νόμου.
 12 Οὕτως λαλεῖτε, καὶ οὕτως ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας

II. 4. διεκρ.] V. *nomine judicatis*, &c.
 [2. m. superadditur οβ. Mai]. As in
 text, we may render: "You made [in
 such cases] distinctions among your-
 selves," aor. pass. with mid. signif.
 Wilke, retaining οὐ, but reading it with-
 out the interrog., gives the meaning as:
 "non suspendere judicium, i.e., præcipi-
 tantur s. temerariè judicare." Lex. N.T.
 i. v. διακρίνω. κριτ. διαλ. πον. "a peri-
 phrasis for unjust judges." Estius. Com-
 pare i. 25. Some interpret this passage
 of the crime of simony, the preference of
 rich, because rich, to ecclesiastical dig-
 nities, over better qualified, but poor
 men. Compare, however, 1 Cor. xi. 20
 (the abuses at the *αγάπη*). "If of the

ordinary meetings in the church, we
 must suppose the neglect referred to by
 St. James to be greatly aggravated by
 the contempt with which, it is to be
 supposed, the poor were treated." Bp.
 M'E. 5. πλουσίους, acc. of the pred.
 8. Lev. xix. 18. 10. πταισῇ, i.e.,
 mortally. πάντων. Not that he has
 violated all and each, but collectively,
 because he has transgressed the law,
 which is a collection of all the precepts.
 11. εἰ οὐ μοιχεύσεις. Here οὐ, not μή,
 is used, because the negation is referred
 to the following word, and, as it were,
 coalesces with it. The emphasis is on
 the negation, as regards adultery. Comp.
 Beulen, Gr. Gr. p. 494. 12. νόμου ἐλ.

- 13 μέλλοντες κρίνεσθαι. Ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος κατακαυχᾶται ἔλεος κρίσεως.
- 14 Τί ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; Ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν, καὶ λειπόμενοι τῆς ἐφημέρου τροφῆς, εἴπῃ δὲ τις αὐτοῖς ἐξ ὑμῶν ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε· μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος; Οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστίν καθ' ἑαυτήν. Ἀλλ' ἐρεῖ τις· σὺ πίστιν ἔχεις, καὶ γὰρ ἔργα ἔχω· δείξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν πίστιν. Σὺ πιστεύεις ὅτι εἷς θεὸς ἐστίν· καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν, καὶ φρίσσουσιν. Θέλεις δὲ γινῶναι, ὡς ἄνθρωπε κενεῖ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργὴ ἐστίν; Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; Καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα· ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. Ὅρατε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον; Ὅμοιως δὲ καὶ Ραὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἐτέρα ὁδοὶ ἐβαλοῦσα; Ὡς περ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.

ΚΕΦ. Γ. (3).

- 1 **Μ**ὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι
2 μείζον κρίμα λημψόμεθα. Πολλὰ γὰρ πταίομεν ἅπαντες· εἴ τις

viz., "the Gospel law, which has freed us from the yoke of the Mosaic precepts, and which requires greater perfection from us." Bp. M'E. 13. κατακαυχᾶται, "glories against," i.e., the mercy shown to our neighbours, as it were, disarms the judgment of God. 14. The Ap. now enters on one of the principal subjects of his ep. showing that besides faith, good works are required for justification and salvation. This passage shows that faith is not always united with good works. 16. μὴ δῶτε, dependant on ἐὰν in the preceding verse. 17. From this, it by no means follows that faith without good works is not real faith. St. James looks upon faith,

in this v., as destitute of the vivifying principle of charity or good works, by which it is enlivened, or roused to action. He compares it to a human body, destitute of the soul that animates it, which, although dead, is still a *real body*. Bp. M'E. 19. πιστεύουσιν. Though not by a faith divinely infused, or voluntarily, but constrained by the force of evidence. The *resemblance* consists in the faith of devils and the unformed faith of bad Christians being both unavailing for salvation. 20. ἀργή, Compl. νεκρά, i.e., as to justification. 23. Gen. xv. 6.

III. 1. μὴ...γίν.] "Become not numerous teachers," referring to the fond-

ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆ-
 3 σαι καὶ ὅλον τὸ σῶμα. Εἰδὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ
 στόματα βάλλομεν εἰς τὸ πειθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ
 4 σῶμα αὐτῶν μετάγομεν. Ἴδου, καὶ τὰ πλοῖα τὰ τηλικαῦτα
 ὄντα, καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μεταγεται ὑπὸ ἐλα-
 5 χίστου πηδαλίου ὅπου ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται. Οὕ-
 τως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστίν, καὶ μεγαλαυχεῖ· ἰδοὺ,
 6 ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. Καὶ ἡ γλῶσσα πῦρ, ὁ κόσ-
 μος τῆς ἀδικίας· ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
 ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς
 7 γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γενέσεως. Πᾶσα γὰρ φύ-
 σις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζε-
 8 ται καὶ δεδωμάσται τῇ φύσει τῇ ἀνθρωπίνῃ. Τὴν δὲ γλῶσσαν
 οἰδεῖς δαμάσαι δύναται ἀνθρώπον, ἀκατάστατον κακὸν, μεστὴν
 9 ἰοῦ θανατηφόρου. Ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα,
 καὶ ἐν αὐτῇ καταρῶμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν
 10 θεοῦ γεγονότας. Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία
 11 καὶ κατάρα· οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. Μή-
 τι ἡ πηγὴ ἐκ τῆς αὐτῆς ὕλης βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν;
 12 Μὴ δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἄμπελος σύκα,
 οὔτε ἀλκὸν γλυκὺ ποιῆσαι ὕδωρ.
 13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς
 14 ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πράττει σοφίας. Εἰ δὲ ζῆλον πι-
 κρὸν ἔχετε καὶ ἐρίθειαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχασθε καὶ
 15 ψεύδεσθε κατὰ τῆς ἀληθείας. Οὐκ ἐστὶν αὕτη ἡ σοφία ἄνωθεν
 16 κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης· Ὅπου γὰρ
 ζῆλος καὶ ἐρίθεια, ἐκεῖ ἀκαταστασία καὶ πᾶν φῶλον πρᾶγμα.
 17 Ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνὴ ἐστίν, ἔπειτα εἰρηνικὴ, ἐ-
 πεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος,
 18 ἀνυπόκριτος. Καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπεύμεται τοῖς
 ποιοῦσιν εἰρήνην.

ΚΕΦ. Δ. (4).

1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν
 2 ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; ἐπιθυ-

ness the Jews had for the office of public teacher, for the name of "Rabbi." Such ambition is apt to result in a multitude of ill-qualified teachers, divided among themselves. 3. εἰδὲ [εἰ δὲ]. 6. τὸν τροχὸν τῆς γεν. i.e., the wheel of life, which commences its course at our birth—the whole course of our life.

7. ἐναλίω. The V. has *ceterorum*. 12. ἐλαίας. V. *uvai*. 17. εὐπειθής, V. *suadibilis, bonis consentiens*. The latter brings out what εὐπειθής is intended to convey, "easy to be persuaded," yet not to any measures, but to such as are good.

3 μεῖτε, καὶ οὐκ ἔχετε· φονεύετε, καὶ ζηλοῦτε, καὶ οὐ δύνασθε
 4 ἐπιτυχεῖν· μάχεσθε, καὶ πολεμεῖτε· οὐκ ἔχετε, διὰ τὸ μὴ αἰ-
 5 τεῖσθαι ὑμᾶς. Αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰ-
 6 τεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσεται. Μοιχαλί-
 7 δεσ, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου, ἐχθρα τοῦ θεοῦ ἐσ-
 8 τιν; ὅς ἐάν βουληθῇ φίλος εἶναι τοῦ κοσμου, ἐχθρὸς τοῦ θεοῦ
 9 καθίσταται. Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· πρὸς φθό-
 10 νον ἐπιποθεῖ τὸ πνεῦμα ὃ κατέκισεν ἐν ἡμῖν; μείζονα δὲ δίδω-
 11 σιν χάριν· διὸ λέγει· ὁ θεὸς ὑπερῆφάνοις ἀντιτάσσεται, ταπει-
 12 νοῖς δὲ δίδωσιν χάριν. Ὑποτάγητε οὖν τῷ θεῷ, ἀντιστήτε δὲ τῷ
 13 διαβόλῳ, καὶ φενξεται ἀφ' ὑμῶν. Ἐργίσατε τῷ θεῷ, καὶ ἐγ-
 14 γίσει ὑμῖν· καθарίσατε χεῖρας, ἁμαρτωλοὶ, καὶ ἀγνίστατε καρ-
 15 διαν, δίψυχοι. Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε·
 16 ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω, καὶ ἡ χαρὰ εἰς κατή-
 17 φειαν. Ταπεινωθήτε ἐνώπιον τοῦ κυρίου, καὶ ὑψώσει ὑμᾶς. Μὴ
 18 καταλαεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, ἡ
 19 κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαεῖ νόμου, καὶ κρίνει νόμον·
 20 εἰ δὲ νόμον κρίνεις, οὐκ εἰ ποιητῆς νόμου, ἀλλὰ κριτῆς. Εἰς
 21 ἐστὶν νομοθέτης καὶ κριτῆς, ὁ δυνάμενος σώσαι καὶ ἀπολέσαι· σὺ
 22 δέ τις εἰ ὁ κρίνων τὸν πλησίον; ἄγε νῦν οἱ λέγοντες· σήμερον ἡ αὖ-
 23 ριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυ-
 24 τὸν καὶ ἔμπορευσόμεθα, καὶ κερδήσομεν. Οὔτινες οὐκ ἐπι-
 25 στασθε τῆς αὖριον ποῖα ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε πρὸς ὀλί-
 26 γον φαινομένη, ἔπειτα καὶ ἀφανιζομένη. Ἀντὶ τοῦ λέγειν ὑ-
 27 μᾶς· ἐὰν ὁ κύριος θέλῃ, καὶ ζήσομεν, καὶ ποιήσομεν τοῦτο ἡ
 28 ἐκεῖνο. Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύ-
 29 χησις τοιαύτη, πονηρὰ ἐστίν. Εἰδότε οὖν καλὸν ποιεῖν, καὶ μὴ
 30 ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

IV. 3, 4. Here the verb αἰτεῖν is used in both middle and active forms, but without any difference in the sense 4. μοιχαλίδες. This appears to refer to spiritual adultery, which is when any transfers to the world the love he owes to God. The V. rendering is in the masc. 5. κατέκισεν "placed," "settled." The usual reading is κατέκισεν. So V. *habitat* [for the force of the aor. cf. Mat. xxiii. 2], ἡμῖν, V. ὑμῖν. It is doubtful to what passage this refers. The sense probably is: "The Holy Spirit which dwells in us covets us unto jealousy," i.e., will not endure any rival in our love. This interpretation would

refer the quotation to passages like Exod. xx. 5. This conveys the reason for such jealousy, viz., the grace he gives surpassing the benefits bestowed by another. λέγει. Prov. iii. 34. 13. τήνδε τὴν πόλιν. *such a city*, which is here the force of the demonstrative. ποιήσομεν. Cf. Acts, xv. 33. 14. οὔτινες ... ἐστε. The common reading is οὔτινες οὐκ ἐπ. τὸ τῆς αὖριον ποῖα γὰρ ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστιν, and so nearly the V. 15. καὶ ποιήσομεν. Here *καὶ* has no conjunctive force, but serves, by a Hebraism, to introduce the apodosis of the sentence. Cf. Beelen, Gr. Gr. p. 309, 461.

ΚΕΦ. Ε. (5).¹

- 1 **Α**γα νῦν οἱ πλουσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαι-
 2 πωρίαις ὑμῶν ταῖς ἐπερχομέναις. Ὁ πλοῦτος ὑμῶν σέσηπεν,
 3 καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν. Ὁ χρυσὸς ὑμῶν καὶ
 ὁ ἄργυρος κατίωται, καὶ ὁ ἴον αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται,
 4 καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυρίσατε ἐν ἐσχά-
 5 ταις ἡμέραις. Ἴδού, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς
 6 τῶν θερισάντων εἰς τὰ ὦτα κυρίου σαβαὼθ εἰσελήλυθαν. Ἐτρυ-
 7 φήσατε ἐπὶ τῇ γῇ, καὶ ἐσπαταλήσατε· ἐθρέψατε τὰς καρδίας
 8 ὑμῶν ἐν ἡμέρᾳ σφυγῆς. Κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον·
 οὐκ ἀντιτάσσεται ὑμῖν.
 9 **Μ**ακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυ-
 10 ρίου· ἰδοὺ, ὁ γεωργὸς ἐκδέχεται τὸν τιμον καρπὸν τῆς γῆς,
 11 μακροθυμῶν ἐπ' αὐτῷ, ἕως λάβῃ πρῶϊμον καὶ ὀψιμον. Μακρο-
 12 θυμήσατε καὶ ὑμεῖς, στηρίζατε τὰς καρδίας ὑμῶν, ὅτι ἡ πα-
 13 ρουσία τοῦ κυρίου ἤγγικεν. Μὴ στενάζετε, ἀδελφοί, κατ' ἀλλή-
 14 λων, ἵνα μὴ κριθῆτε· ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν.
 15 Ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας καὶ τῆς μακρο-
 16 θυμίας, τοὺς προφῆτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.
 17 Ἴδοὺ, μακαρίζομεν τοὺς ὑπομείναντας, ἐν τῇ ὑπομονῇ· ἰὼβ ἠκού-
 18 σατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺς πλεονέκτης ἐσ-
 19 τι κύριος καὶ οἰκτίρμων. Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ
 20 ὀμνύετε μήτε τὸν οὐρανὸν, μήτε τὴν γῆν, μήτε ἄλλον τινα ὄρκον·
 21 ἦτω δὲ ὑμῶν τὸ ναί, ναί· καὶ τὸ οὐ, οὐ· ἵνα μὴ ὑπὸ κρίσιν
 22 πέσητε.
 23 **Κ**ακοπαθεῖ τίς ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τίς; ψαλ-
 24 λέτω. Ἰσθeneὶ τίς ἐν ὑμῖν; προσκυλεσάσθω τοὺς πρεσβυτέρους

V. 3. κατίωται] perf. pass. of κατιῶω.
 For φάγεται, cf. Luke, xvii. 8. ἐθισ...
 ἡμ. V. *thesaurizastis vobis iram in po-*
vissimis diebus. Comp. Rom. ii. 5. a
constr. pregnant. "You laid up for
 yourselves a treasure, viz. [of wrath to
 be manifested] in the last days, i.e., the
 day of judgment." 5. ἐθρέψατε, V. in
luxuriis enutristis. ἐν ἡμ. σφαγῆς may
 be explained as like the constr. in v. 3.
 Their feasting find their results in the
 last day. Bp. M'E. paraphrases: "you
 have feasted your hearts, preparing your-
 selves for vengeance, like the animals
 fattened for slaughter." 6. τὸν δίκ. the

generic article. 7. πρῶϊμον καὶ ὀψ. refers to the autumnal and vernal rains, called the early and latter rains. "The early rain" in Palestine fell towards the end of October; "the latter rain" about the middle of April. 10. ἰπὸδ...μακροθ. "Take the prophets as an example," &c. τῆς κακοπαθ. "suffering of evils." In V. there is the double rendering: *exitus mali, laboris.* 12. καὶ ὁμν. Cf. Mat. v. 34. 12. ἦτω. for ἔστω. This occ. once in Plato (Rep. ii. p. 361 c.), but nowhere else in classical writers. ὁμῶν. V. adds ὁ λόγος, as in Mat. v. 37. 14, 15. "From which words, as

- τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν, ἀλείψαντες ἐλαίῳ
 15 ἐν τῷ ὀνόματι τοῦ κυρίου. Καὶ ἡ εὐχή τῆς πίστεως σώσει τὸν
 κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· καὶ ἁμαρτίας ἢ πεπονηκὼς,
 16 ἀφεθήσεται αὐτῷ. Ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας,
 καὶ προσεῖχεσθε ὑπὲρ ἀλλήλων ὅπως ἰαθῇτε· πολὺ ἰσχύει
 17 δέησις δικαίου ἐνεργουμένη. Ἡλείας ἄνθρωπος ἦν ὁμοιοπαθὴς
 ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν
 18 ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ. Καὶ πάλιν προσηύ-
 ξατο, καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν, καὶ ἡ γῆ ἐβλάστησεν τὸν καρ-
 19 πὸν αὐτῆς. Ἀδελφοί μου, εἰάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς
 20 ἀληθείας, καὶ ἐπιστρέψῃ τις αὐτὸν, γινώσκετε ὅτι ὁ ἐπιστρέ-
 ψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει ψυχὴν ἐκ θανά-
 του αὐτοῦ, καὶ καλύψει πλῆθος ἁμαρτιῶν.

handed down from apostolical tradition, the church has learned them, she teaches the matter, form, proper minister, and effect of this salutary sacrament" [viz. extreme unction]. Conc. Trid. sess. xiv. c. 1, &c. 16. May be interpreted in three ways; either of confessing faults and asking pardon of those we have injured; of confessing faults to our brethren to obtain counsel and advice; or, of sacramental confession. If the third view be

taken, *confess one to another* must be understood to mean, "confess, not to God only, but to mortal men like yourselves, to those, namely, to whom you know God has given the power of forgiving sins." Comp. Eph. v. 21, ὑποτασσόμενοι ἀλλήλοις, which does not recommend that we should be subject to one another indiscriminately, but each to our superiors. 17. 8 Kings, xvii. 1.

ΠΕΤΡΟΥ

A.

ΚΕΦ. Α. (1)

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις
 διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βι-
 2 θυνίας. Κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἀγιασμῷ πνεύματος,

ΠΕΤΡΟΥ Α.—The First Epistle of St. Peter was recognized from the earliest age as canonical and authentic. It is addressed primarily to converts from among the Jewish population dispersed in Pontus, Galatia, and other countries of Asia Minor, but also to converts of Gentile origin, as appears from ii 10, i. 14, 18, iv. 8. The object of the Ap. is to confirm those to whom he wrote in the faith of Christ; to exhort them to persevere in the profession they had made, and to adorn it by a holy life, the means of being made partakers of the heavenly inheritance to which they are called. With reference to this he gives them various exhortations and precepts concerning patience under the afflictions to which they were exposed as Christians; the preservation of innocence of life; obedience to magistrates, holiness in married life, avoidance of the profane manners of the Gentiles, vigilance in prayer, mutual charity, &c. In the last ch. he exhorts the pastors of the church and the laity on their several duties. The ep. was written from "Babylon" (v. 13), by which term the Ap. most probably typically designates Rome, because of the idolatries which prevailed there (Cf. Apoc. xvi. 19). This is the Catholic opinion. Protestants argue for Babylon, whether that on the Euphrates,

or Seleucia on the Tigris, which appears in later times to have been called by the same name, or a place so called in Egypt. But the Jews had been expelled from the original Babylon (a ruined place), about the end of the reign of Caligula (Joseph. Ant. xviii. 9). There is no evidence to show Seleucia was called Babylon in the apostolic age; and Babylon in Egypt was merely a fortress. The Catholic opinion is supported by the ancients, as Papias (the disciple of St. John), alleged by Eusebius, St. Jerome, Œcumenius, &c. The date is uncertain. From the allusion to St. Mark (v. 13), some place it about A.D. 45, about which time the evangelist, after having written his gospel at Rome was sent by St. Peter to Egypt. The allusions in the ep. which seem to suggest a time of great and general trial as impending over the Christians (iv. 12, 13; v. 8, 9; ii. 12; iv. 15, &c.) lead Hug to assign it to the eleventh year of Nero (A.D. 65), the year after the burning of Rome, which furnished the excuse for the Neronian persecution.

I. 1. παρεπι...Βιβ.] "strangers of the dispersion," i.e., Jewish denizens scattered through those countries. Cf. Jas. i. 1; John, vii. 35. Ἀσίας, proconsular Asia. Cf. Acts, ii. 9. 2. κατὰ πρόγν. depends on ἐκλεκτοῖς. Ἰησ.

εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάριν ὑμῖν καὶ εἰρήνην πληθυνθεῖη.

- 3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺν αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλ-
 4 πίδα ζωῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν. Εἰς κλη-
 5 ρονομίαν ἁθάρτων καὶ ἀμάρτανον καὶ ἀμάρτανον, τετηρημένην
 6 ἐν οὐρανοῖς εἰς ὑμᾶς, τοῖς ἐν δυνάμει θεοῦ φρουρουμένους διὰ
 7 πίστεως, εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχά-
 8 τῳ. Ἐν ᾧ ἀγαλλιάσθε, ὀλίγον ἄρτι εἰ δέον λυπηθέντες ἐν
 9 ποικίλοις πειρασμοῖς. Ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πο-
 10 λὺ τιμιώτερον χρυσοῦ, τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμα-
 11 ζομένον, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύ-
 12 ψει Ἰησοῦ Χριστοῦ. Ὅν οὐκ ἰδόντες ἀγαπατε, εἰς ὃν ἄρτι μὴ
 13 ὁρῶντες, πιστεύοντες δέ, ἀγαλλιάτε χαρὰ ἀνεκκλητῇ καὶ
 14 δεδοξασμένῃ. Κομιζόμενοι τὸ τέλος τῆς πίστεως, σωτηρίαν
 15 ψυχῶν. Περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προ-
 16 φῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες. Ἐρευνών-
 17 τες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς πνεῦμα,
 18 προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς με-
 19 τὰ ταῦτα δόξας. Οἷς ἀπεκκλύθη ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ
 20 δικόνοισιν αὐτὰ, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων
 21 ὑμᾶς πνεύματι ἀγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυ-
 22 μούσιν ἀγγελιοὶ παρακύψαι.
 23 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφον-
 24 τες, τελείως ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀπο-
 25 καλύψει Ἰησοῦ Χριστοῦ. Ὡς τέκνα ὑπακοῆς, μὴ συσχηματι-
 26 ζόμενα ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις. Ἀλ-
 27 λά κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πά-
 28 σῃ ἀναστροφῇ γενήθητε. Διότι γέγραπται· ὅτι ἅγιοι ἔσεσ-
 29 θε, ὅτι ἐγὼ ἅγιος. Καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσω-
 30 πολήμπτως κρίνοντα κατὰ τὸ ἐκύστου ἔργον, ἐν φόβῳ τὸν τῆς
 31 παροικίας ὑμῶν χρόνον ἀναστράφητε. Εἰδότες ὅτι οὐ φθαρτοῖς,
 32 ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστρο-

Χρ. is the objective gen. with reference to ὑπακοήν, subjective, to αἵματος.
 6. ἐν ᾧ, may refer to all that precedes concerning our hope in heaven, and prospect of salvation. However, the V. rendering has *exultabit*, making ἐν ᾧ refer to ἐν καιρ. ἐσχ. 7. τοῦ ἀπολ. "which perishes" (perishable), om. in V. εὐρ. els, "may be found to end in." 11. τὰ εἰς Χρ., scil. ἀποθνήσκοντα, or the like. 12. εἰς ἃ, viz., the mysteries of redemp-

tion announced to you. The V. rendering has in *quem*, the meaning of which will not be very different if we understand it of the Holy Ghost, "for in him they would see the wonderful mysteries of grace, which are by appropriation ascribed to the third person of the adorable Trinity" (à Lap.). 14. τέκνα ὑπακ., a Hebraistic phrase for ὑπακούοντες. Comp. Eph. ii. 2.

16. Levit. xi. 44.

- 19 φῆς πατροπαράδοτου. Ἄλλὰ τιμὴν αἵματι ὡς ἀμνοῦ ἀμώμου
 20 καὶ ἀσπίλου Χριστοῦ. Προεγνωσμένου μὲν πρὸ καταβολῆς κόσ-
 21 μου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς, τοὺς
 δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ
 22 δοξᾶν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς
 23 θεόν. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῇ ἀληθείας
 εἰς φιλαδελφίαν ἀνυπόκριτον.
 23 Ἐκ καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς. Ἀναγεγεννημέ-
 24 νοι οὐκ ἐκ σπορῶν φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος
 25 θεοῦ καὶ μένοντος. Διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δό-
 26 ξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
 26 ἐξέπесεν. Τὸ δὲ ῥῆμα κυρίου μένει εἰς τὸν αἰῶνα· τοῦτο δὲ ἐστίν
 τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμῶν.

ΚΕΦ. Β. (2).

- 1 Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ὑπόκρι-
 2 σιν καὶ φθόνους καὶ πάσας καταλαλιὰς, ὡς ἀρτιγέννητα βρέ-
 3 φη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξη-
 4 θῆτε εἰς σωτηρίαν. Εἰ ἐγεύσασθε ὅτι χρηστὸς ὁ κύριος. Πρὸς ὧν
 5 πρυσσερχόμενοι, λίθον ζῶντα, ὑπ' ἀνθρώπων μὲν ἀποδοδεοκίμασμέ-
 6 νον, παρὰ δὲ θεῷ ἐκλεκτὸν, ἔντιμον. Καὶ αὐτοὶ ὡς λίθοι ζῶν-
 7 τες οἰκοδομίσαντες, οἴκοι πνευματικοὶ εἰς ἱεράτευμα ἁγίων, ἀνεγγί-
 8 και πνευματικὰς θυσίας, εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χρισ-
 9 τοῦ. Διότι περιέχει ἐν γραφῇ· ἰδοὺ τίθημι ἐν Σειῶν λίθον
 10 ἐκλεκτὸν, ἀκρογωνιαίον, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ, οὐ
 11 μὴ καταίσχυνθῇ. Ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπισ-
 12 τοῦσιν δὲ, λίθος ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγε-
 13 νήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος, καὶ πέτρα
 14 σκανδάλου. Οἱ προσκόπτουσιν τῷ λόγῳ, ἀπιστοῦντες, εἰς δὲ καὶ
 15 ἐτέθησαν. Ὑμεῖς δὲ, γένος ἐκλεκτὸν, βασιλείον ἱεράτευμα,
 16 ἔθνος ἁγίον, λαὸς εἰς περιποίησιν· ὥπως τὰς ἀρετὰς ἐξαργεί-

22. ἀληθείας. The V. has *caritatis*.
 25. Is. xl. 6.

II. 2. λογικόν] V. *rationabile*, i.e., belonging to the mind, not the body. Comp. Rom. xii. 1. Bp. M'E. paraphrases: "the spiritual and intellectual milk of divine truth." 4. λίθον. He calls Chr. a stone, by a metaphor taken from the corner-stone which gives firmness to the building, and *living* (by which epithet the metaphor is perceived, as in λογικόν above), because he not only has

life in himself, but gives life to all who adhere to him. There is an allusion to Ps. cxviii. 22. 6. περιέχει, "it is contained," here impersonal. ἐν γραφῇ, in the Scripture, without the article, as here read. Is. xxviii. 16. 7. ἡ τιμή, i.e., "you will share in the honour" (sugg. by ἔντιμον). Mat. xxi. 42. Is. viii. 14. 8. ἐτέθησαν, viz., by God's permission in punishment for their sins, and for his glory, arising from their just condemnation. 9. These titles are taken

λητε τοῦ ἐκ σκοτούς ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ
 10 φῶς. Οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς θεοῦ· οἱ οὐκ ἡλεημένοι, νῦν
 11 δὲ ἐλεηθέντες. Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπι-
 δήμους, ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύον-
 12 ται κατὰ τῆς ψυχῆς. Τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν καλὴν
 ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κατοικοῦν, ἐκ τῶν καλῶν ἔργων
 ἐποπτεύοντες, δοξάσωσι τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.
 13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· εἰ τε βα-
 14 σιλεῖ, ὡς ὑπερέχοντι. Εἰ τε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομέ-
 15 νοις εἰς ἐκδίκειν κατοικοῦν, ἔπαινον δὲ ἀγαθοποιῶν. Ὅτι οὕ-
 τως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποιούντας φιμοῦν τὴν τῶν
 16 ἀφρόνων ἀνθρώπων ἀγνωσίαν. Ὅς ἐλευθεροί, καὶ μὴ ὡς ἐπικά-
 λυμμα ἔχοντες τῇ κακίᾳ τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι.
 17 Πάντας τιμῆσατε· τὴν ἀδελφότητα ἀγαπᾶτε· τὸν θεὸν φοβείσθε·
 18 τὸν βασιλεῖα τιμᾶτε. Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς
 δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκο-
 19 λιοῖς. Τοῦτο γὰρ χάρις, εἰ διὰ συνείδησιν θεοῦ ὑποφέρει τις λύ-
 20 πας, πάσχω ἀδίκως. Ποῖον γὰρ κλέος, εἰ ἀμυρτάνοντες καὶ κο-
 λυφίζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιούντες καὶ πάσχωτες
 21 ὑπομενεῖτε, τοῦτο χάρις παρά θεοῦ. Εἰς τοῦτο γὰρ ἐκλήθητε,
 ὅτι καὶ Χριστὸς ἐπάθεν ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπο-
 22 γραμμὸν, ἵνα ἐπακολουθήσητε τοῖς ἔχουσιν αὐτοῦ. Ὅς ἀμαρ-
 23 τίαν οὐκ ἐποίησεν, οὐδὲ εὗρεθῇ δόλος ἐν τῷ στόματι αὐτοῦ. Ὅς
 λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχω οὐκ ἡττεῖται· παρεδίδου
 24 δὲ τῷ κρίνοντι δικαίως. Ὅς τὰς ἀμαρτίας ὑμῶν αὐτὸς ἀνῆνεγ-
 κεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον· ἵνα ταῖς ἀμαρτίαις ἀπο-
 25 γενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν· οὐ τῷ μῶλῳ ἰάθητε. Ὅς
 πρόβατα πλανώμενοι, ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα
 καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

from various passages of the O. T. Is. xliii. 20, Exod. xix. 6, Deut. vii. 6, Is. lx. 1. 10. Osee, ii. 23, 24. 12. Before καλὴν, this codex omits ἔχοντες. 12. ἐν φ. Cf. Rom. ii. 1. ἐν ἡμ. ἔπ. means, probably, in the day when God's grace shall visit their hearts.

13. κτίσει. Wilke (Lex. N. T. i. v.) takes κτίσις here in the sense of "ordo, institutum." It is not however used elsewhere in Scr. in that sense. Estius therefore takes it as *every human creature*, in a restricted sense, according to the context, for all those of mankind

who are placed in authority. 18. ὑποτ. may be connected with τιμῆσατε in v. 17. 19. διὰ συν. θεοῦ. Br. M'E. paraphrases: "from a consciousness of God's will and pleasure that he should do so;" objective gen. Comp. Luke, vi. 12. 21. ὑμῶν. Compl. ἡμῶν. 22. Is. liii. 9. 23. παρεδίδου, "committed [his cause] to him that judgeth justly," i.e., to the Almighty. The V. reading, however, is αὐτὸν ἀδίκως (*se injuste*), which refers to his submitting patiently to the unjust judge, Pontius Pilate. 24. ἀπογεν. Cf. Rom. vi. 10.

ΚΕΦ. Γ. (3).

- 1 Ὅμοιως γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα ἑ
 2 τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀνυστροφῆς
 3 ἀνυστροφὴν ὑμῶν. Ὡς ἔστι οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν,
 4 καὶ περιθέσεως χρυσίων, ἢ ἐνδύσεως ἱματίων κόσμος. Ἀλλ' ὁ
 5 κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ ἡσυχίου
 6 καὶ πράξεως πνεύματος, ὅς ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελής. Οὕ-
 7 τως γὰρ ποτε καὶ αἱ ἄγναι γυναῖκες αἱ ἐλπίζουσιν εἰς θεόν, ἐκόσ-
 8 μουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν. Ὡς Σάρρα
 9 ὑπήκουσεν τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκ-
 10 να, ἀγαθοποιούσαι, καὶ μὴ φοβούμεναι μηδὲ μίαν πτόησιν.
 11 Ἄνδρες ὅμοιως, συνοικοῦντες κατὰ γνῶσιν, ὡς ἡσθενεστέρω σκεύ-
 12 ει τῷ γυναικεῖῳ ἀπονέμοντες τιμὴν, ὡς καὶ συνκληρονομοῖς χά-
 13 ριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι ταῖς προσευχαῖς ὑμῶν.
 14 Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι,
 15 εὖσπλαγχνοι, ταπεινόφρονες. Μὴ ἀποδίδοντες κακὸν ἀντὶ κα-
 16 κοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας· τοῦναντίον δὲ, εὐλογοῦντες·
 17 ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. Ὁ γὰρ
 18 θέλων ζωὴν ἀγαπᾶν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν
 19 γλῶσσαν ἀπὸ κακοῦ, καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον· ἐκ-
 20 κινάτω δὲ ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω
 21 εἰρήνην, καὶ διωξάτω αὐτήν. Ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δι-
 22 καίους, καὶ ὅσα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ κυρί-
 23 ου ἐπὶ ποιοῦντας κακά. Καὶ τίς ὁ κακῶσων ὑμᾶς, εἰ τοῦ ἀγα-
 24 θοῦ ζηλωταὶ γένοισθε; ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύ-
 25 νην, μακάριοι· τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε. Κύριον δὲ
 26 τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν· ἑτοιμοὶ δὲ
 27 πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς
 28 ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραύτητος καὶ φόβου, συνείδησιν
 29 ἔχοντες ἀγαθὴν· ἵνα ἐν ᾧ καταλαλείσθε, καταισχυνθῶσιν οἱ

III. 1. τῷ λόγῳ] the word, i.e., the preaching of the word. κερδηθῶνται, an instance of a fut. subj. but only occ. in some codd. Rather read κερδηθήσονται. Cf. Beelen, Gr. Gr. p. 52. 2. ἐν φόβῳ. Here ἐν is used of the feelings which accompany and pervade their deportment. 4. ἄνθρ. Cf. 2 Cor. iv. 16. 6. πτόησιν, acc. of the cognate notion. 7. κατὰ γνῶσιν, i.e., prudently and rationally. σκεύει. Cf. 2 Cor. iv. 7; 10-12. Ps. xxxiii. 18-17.

12. ἐπὶ ποιοῦντας κακά. In the psalm follow the words: ut perdat de terrâ memoriam eorum. 14. τὸν φόβον αὐτῶν, "the evils with which they menace you" (Bp. M'E.). φόβον is the acc. of the cognate substantive, comp. Mar. iv. 41; Mat. ii. 10. αὐτῶν, gen. of author. It refers to a noun not expressed, but indicated in the foregoing, viz., τῶν κακούντων ὑμᾶς, implied in v. 18. (Beelen, Gr. Gr. p. 148). 16. ἀγιάσατε, sanctify, i.e., acknowledge

- 17 ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφὴν. Κρεῖττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πᾶσ-
 18 χειν, ἢ κακοποιούντας. Ὅτι καὶ Χριστὸν ἄπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσωγάγῃ θα-
 19 νατωθεῖς μὲν σαρκί, ζωοποιηθεῖς δὲ πνεύματι. Ἐν ᾧ καὶ
 20 τοῖς ἐν φυλακῇ πνεύμασιν πορευθεῖς ἐκήρυξεν, ἀπειθήσασιν ποτε, ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε, κατασκευαζομένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὀκτὼ
 21 ψυχαί, διεσώθησαν δι' ὕδατος. Ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώ-
 22 ζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπον, ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεὸν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ. Ὅτι ἐστὶν ἐν δεξιᾷ θεοῦ, πορευθεῖς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

ΚΕΦ. Δ. (4)

- 1 Χριστοῦ οὖν παθόντος σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπίσασθε, ὅτι ὁ παθὼν σαρκί, πέπαιται ἁμαρτίαις,
 2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις, ἀλλὰ θελήματι θεοῦ
 3 τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον. Ἀρκετὸς γὰρ ὁ παρεληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατεργάσθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις,
 4 πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις. Ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν,
 5 βλασφημοῦντες. Οἷ ἀποδώσουσι λόγον τῷ ἐτοίμῳ κρινόντι
 6 ζῶντας καὶ νεκρούς. Εἰς τοῦτο γὰρ καὶ νεκροῖς ἐηγγελίσθη,

as holy and proclaim him as such.

18. πνεύματι, probably to be understood of the soul of Christ, which, after the resurrection, became to his body the principle of a glorious and immortal life. 19. ἐν φυλ. generally interpreted of the souls of the just detained in the prison of Limbo, in particular of those who were converted amid the waters of the deluge. 21. δ...βάπτισμα, i.e., "which [scil. ὕδωρ], that is to say, its anti-type, viz., baptism, now saves you also." The deluge was the τύπος, baptism the ἀντί-τυπον, or reality corresponding to the type. ἐπερώτημα, alluding to the interrogation in baptism, in which the person to be baptized sincerely declares he possesses the necessary dispositions. 22. θεοῦ, V. add. *deglutiens mortem, ut*

vita aeterna heredes efficiamur, in which there is an allusion to Is. xxv. 8.

IV. 1. ὁ παθὼν] i.e., whoever, conformed to the likeness of Christ's passion, has suffered in his flesh—mortified his carnal concupiscence, (which is the sense to be given to *σαρκί* in this clause; in the preceding, it means the human nature of Chr.). 2. ἐπιθυμίαις, dat. normae. ξενίζονται, *think it strange*, are surprised and offended as at something new and extraordinary. 6. ἵνα κριθ. Estius interprets this difficult text in the following way: "Christ preached also to the dead (see above, iii. 19), to this end, that although they were judged in the flesh (i.e., punished in the body by being drowned in the deluge), according to men, (that is, publicly and to the

- ἵνα κριθῶσι μὲν κατὰ ἀνθρώπου σαρκί, ζῶσι δὲ κατὰ θεὸν
 7 πνεύματι. Πάντων δὲ τὸ τέλος ἡργικεν· σωφρονήσατε οὖν καὶ
 8 νήψατε εἰς προσευχάς. Πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην
 9 ἔκτενῃ ἔχοντες· ὅτι ἀγάπη καλύπτει πλήθος ἁμαρτιῶν. Φιλό-
 10 ξENOI εἰς ἀλλήλους, ἄνευ γογγυσμοῦ. Ἐκαστος καθὼς ἔλαβεν
 χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι
 11 ποικίλης χάριτος θεοῦ. Εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις
 διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξά-
 ζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς
 τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.
 12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πει-
 13 ρασμὸν ὑμῖν γινομένη, ὡς ξένου ὑμῖν συμβαίνοντος. Ἀλλὰ
 καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν, χαίρετε, ἵνα
 καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῇτε ἀγαλλιώμενοι.
 14 Εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης
 15 καὶ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται. Μὴ γάρ τις ὑμῶν
 πωσχεῖται ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἄλλοτρι-
 16 ἐπίσκοπος. Εἰ δὲ ὡς χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω
 17 δὲ τὸν θεὸν ἐν τῷ ὀνόματι τούτῳ. Ὅτι ὁ καιρὸς τοῦ ἄρξασθαι
 τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀπὸ ἡμῶν, τί
 18 τὸ τέλος τῶν ἀπειθουσῶν τῷ τοῦ θεοῦ εὐαγγελίῳ; Καὶ εἰ ὁ δί-
 19 καιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται;
 ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ, πιστῶ κτίστη
 παρατίθεσθωσαν τὰς ψυχὰς ἐν ἀγυθοποιῇ.

ΚΕΦ. Ε. (5).

- 1 **Π**ρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβυτερος καὶ
 μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀπο-

knowledge of mankind, for the punish-
 ment was manifest to all men, and dis-
 tinguished not between the elect and the
 reprobate), yet they may live blessedly
 by Christ's redemption, in the spirit,
 that is the soul, (which Chr. made
 partaker of his glory, when he announced
 his gospel to them, though their flesh was
 still suffering corruption): and this,
 in God's presence, though the world
 knows not, or believes not that they live
 with God." 8. ἑαυτοὺς, for ἀλλήλους.

12. πυρώσει] lit. "burning," the heat
 of persecution. The word is used of the
 testing of metals in the fire. 14. τὸ

τῆς δόξης, equivalent to ἡ δόξη, al. add.
 καὶ τῆς δυνάμεως, V. *quod est honoris,
 gloria et virtutis Dei*. 15. ἄλλοτρι-
 ο-ἐπίσκοπος, "one who pries into other
 people's business."—*vox à Christianis
 formata*, Wilke, *Lex. N. T.* 17. ὁ και-
 ρός, i.e., the present is the time of judg-
 ments commencing with the house of
 God.—"God's chastisements begin with
 his elect; if they do not escape affliction,
 what must be his punishments reserved
 for the wicked? There is an allusion to
Ezech. ix. 6.

V. 1. πρεσβ.] Cf. Tit. i. 5

- 2 καλίπτεσθαι δόξης κοινωνούς. Ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ
 θεοῦ, μὴ ἀναγκαστῶς, ἀλλὰ ἐκουσίως· μηδὲ αἰσχροκερδῶς, ἀλ-
 3 λὰ προθύμως. Μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ
 4 τύποι γινόμενοι τοῦ ποιμνίου. Καὶ φανερωθέντος τοῦ ἀρ-
 χιτοίμενος, κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.
 5 Ὅμοιως νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἄλλή-
 λους τὴν ταπεινοφροσύνην ἐγκομβώσασθε, ὅτι θεὸς ὑπερηφάνοις
 6 ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. Ταπεινώθητε οὖν
 ὑπὸ τὴν κραταίαν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ.
 7 Πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν, ὅτι αὐ-
 8 τῷ μέλει περὶ ὑμῶν. Νήψατε, γρηγορήσατε. Ὁ ἀντίδικος
 ὑμῶν διάβολος, ὡς λέων ὠρνόμενος, περιπατεῖ, ζητῶν καταπι-
 9 εῖν. Ὡς ἀντιστήτε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν
 10 παθημάτων τῇ ἐν τῷ κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. Ὁ δὲ
 θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δό-
 ξαν ἐν τῷ Χριστῷ, ὀλίγον παθόντας, αὐτοὺς καταρτίσει, στηριξεί,
 11 σθενώσει. Αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας. Ἀμήν.
 12 Διὰ Σιλβανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ ὡς λογίζομαι δι'
 ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀλη-
 13 θή χάριν τοῦ θεοῦ εἰς ἣν στήτε. Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι
 14 συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου. Ἀσπάσασθε ἀλλήλους ἐν
 φιλήματι ἀγάπης· εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ

2. ἐκ. V. add. κατὰ θεόν. 3. κλήρων, probably means those portions of the Christian flock assigned to each bishop respectively; lit. "lots," because lots were used in the division of a common inheritance, as Canaan, Num. xxvi. 55. τύποι γ. τ. πν. V. *forma facti gregis ex animo*. 5. ἀλλ. ἐγκομβώσασθε, lit. "bind upon one another," th. κόμβος, a knot; a kind of cloak worn by slaves was called ἐγκόμβωμα. 9. τὰ αὐτὰ τῶν παθ. for τὰ αὐτὰ παθήματα. In this constr. τὰ αὐτὰ is regarded as a subst. and as a part, coming under

παθήματα as a whole, cf. Mat. Gr. Gr. § 442. i., and Beelen, p. 146. 10. ὑμᾶς, V. ἡμᾶς. 12. διὰ Σιλβ. i.e., though, Silvanus as the bearer of it. Silvanus is most probably to be identified with Silas, the companion of St. Paul. δι' ὀλίγ. cf. Hebr. xiii. 22. 13. ἡ ἐν Βαβ. συν. V. *ecclesia quae est in Babylone coelecta—elected together with you*, i.e., "called to the same faith and hope in eternal glory" (Bp. M'E). By Babylon is meant Rome, (cf. Intro. to this ep.). Μάρκος. cf. Intro. to St. Mark.

ΠΕΤΡΟΥ

B.

ΚΕΘ. Α. (1).

- 1 **Σ**ίμων Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς
 ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ
 2 σωτήρος Ἰησοῦ Χριστοῦ. Χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν
 ἐπιγνώσει τοῦ θεοῦ, καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν.
 3 Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν
 καὶ εὐσέβειαν δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος
 4 ἡμᾶς διὰ δόξης καὶ ἀρετῆς. Δι' ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
 ἐπαγγελήματα δεδωρήται, ἵνα διὰ τούτων γένησθε θείας κοινωνοί
 φύσεως, ἀποφυγοντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς.

ΠΕΤΡΟΥ Β.—The second ep. of St. Peter belongs to the class of deutero-canonical, its authority having been at first questioned by some, on account, according to St. Jerome, of a difference in style between it and the former epistle. St. Jerome suggests, by way of explanation of this, that the Ap. may have employed for each different interpreters or amanuenses. These would render the thoughts delivered by him in Hebrew into Greek, each in his own style. Others, however, deny that any greater discrepancy is to be found between the epistles than is accounted for by the difference of their subject-matter. All the councils which have given catalogues of the Scriptures, have recognised this as canonical, (and, therefore, as authentic, because the name of St. Peter appears in the salutation); and the same testimony is afforded by the holy fathers, as St. Ath., St. Aug., Pope Innocent I., &c. From ch. iii. 1, it is evident that the second epistle is addressed to the same persons as the first, viz., principally to converts of the circumcision. The

object is to secure their perseverance in the doctrine handed down by the prophets and apostles, and to put them on their guard against false teachers, of what was afterwards the gnostic school, whose character and ways he describes with great force, in ch. ii. The probable date of the present ep. is about A.D. 66, shortly before the Apostle's martyrdom.

I. 1. *ἰσότημον*] "equally precious," in its object, because the same promises and mysteries are proposed by faith to all. *ὑμῖν*, the Apostles, *λαχοῦσιν*, the Jewish converts of the dispersion whom he addresses. *τοῦ θεοῦ ἡ. κ. σωτήρος* 'I. Xp. of our God and Saviour, Jesus Christ (Douay), the art. not being repeated before *σωτήρος*. Though Estius prefers here to distinguish, which is the view adopted in Bp. M'E.'s paraphrase, as follows: "together with the grace of justification from God the Father, its efficient cause, and from our Saviour Jesus Christ, its meritorious cause." 3. *ὥς*, with the part. in gen. abs. conveys here the notion of "being under the persuasion that, &c." (cf. Beelen, Gr. Gr. p. 547). *δεδοω.*

- 5 Καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν· ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν.
 6 Ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. Ταῦτα γὰρ ὑμῖν ὑπάρχοντα, καὶ πλεονάζοντα, οὐκ ἀργούς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν.
 9 Ὡς γὰρ μὴ πάρεστιν ταῦτα, τυφλὸς ἐστί, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν. Διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταιστέ ποτε. Οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἰσόδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Διὸ μελλήσω ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμι ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ἡμᾶς ἐν ὑπομνήσει. Εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέν μοι.
 15 Σπουδάσω δὲ καὶ ἐκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἐξοδὸν τὴν τούτων μνήμην ποιεῖσθαι. Οὐ γὰρ σεσοφισμένοις μύθοις ἔξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπτῃ γεννηθέντες τὴν 17 ἐκείνου μεγαλειότητα. Λαβὼν γὰρ παρὰ θεοῦ πατρὸς τίμην καὶ δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιαύδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης· ὁ υἱὸς μου ὁ ἀγαπητὸς μου, οὗτός ἐστιν εἰς ὃν ἐγὼ 18 εὐδόκησα. Καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ 19 ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει. Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε προσέχον-

depon. pf. pass. 5. αὐτὸ τοῦτο, "for this very reason," adverbial acc. ἐν τῇ πίστει. Here ἐν expresses the accompaniment; the sense is: "to your faith join the works of virtue, that your faith be not formless and dead; to your virtue, prudence, &c." 12. μελλήσω here expresses his intention, and answers to: "I am going to, &c.," V. *incipiam*. 15. ἔχειν, "that you may be able." ἐξοδόν, *decease*. Many would remember his precepts by his having committed them to writing. 16. ἐπόπτῃ, "eye-witnesses," especially used, in classical authors, of those initiated into the greater mysteries. μεγαλ. alluding to the transfiguration. 17. λαβὼν, is without a finite

verb on which to depend. The syntax is interrupted by the sentence φωνῆς...εὐδόκησα. After εὐδ. in V. we have *ipsum audite*. (cf. Mat. xvii. 5). 19. βεβαιότερον, "more firm," viz., of greater weight with them (because of their Jewish associations) than the apostolical attestations. Then ἡμ. would mean the light of faith, becoming gradually more certain and explicit, like the approach of day, as the morning star is rising. So Estius. Mauduit, however, interprets the προφ. λόγος of the testimony of God the Father (v. 17), contrasted with the μύθοι in v. 16; the λόγος of the light of faith; the ἡμ. of the day of eternity, and the φῶσφορος of the light

- τες ὡς λύχνη φαίνονται ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα δι-
 20 ανγίασθ, καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. Τοῦ-
 το πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς, ἰδίαι ἐπι-
 21 λύσεως οὐ γίνεταί. Οὐ γὰρ θελήματι ἀνθρώπου ἡνέχθη προ-
 φητεία ποτὲ, ἀλλὰ ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν
 ἀπὸ θεοῦ ἀνθρώποι.

ΚΕΦ. Β. (2)

- 1 Ἐγένοντο δὲ καὶ ψευδοπροφήται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν
 ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἰρέσεις ἀπω-
 2 γοντες ἑαυτοῖς ταχινῇ ἀπώλειαν. Καὶ πολλοὶ ἐξακολουθήσου-
 σιν αὐτῶν ταῖς ὑσελγείαις· δι' οὗς ἡ ὁδὸς τῆς ἀληθείας βλασφη-
 3 μηθήσεται. Καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύ-
 σονται· οἷς τὸ κρίμα ἐκπαλαί οὐκ ἄργεῖ, καὶ ἡ ἀπώλεια αὐ-
 4 τῶν οὐ νυστάζει. Εἰ γὰρ ὁ θεὸς ἁγίρων ἀμαρτησάντων οὐκ ἐ-
 φείσατο· ἀλλὰ σειροῖς ζόφου ταρταρώσας, παρέδωκεν εἰς κρί-
 5 σιν τηρομένους. Καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο· ἀλλὰ ὄγ-
 6 βων ἐπάξας. Καὶ πόλει Σοδόμων καὶ Γομόρρας τεφρώσας
 7 κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖς τεθεικώς. Καὶ δι-
 8 καίου Λῶθ καταπονύμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελ-
 γείᾳ ἀναστροφῆς ἐρρύσατο. Βλέμματι γὰρ καὶ ἀκοῇ δίκαιος
 9 ἐργοῖς ἐβασάνιζεν. Οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύε-
 10 θαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν. Μά-
 λιστα δὲ τοῖς ὀπίσω συρκὸς ἐν ἐπιθυμίᾳ μiasμοῦ πορευομένους,
 καὶ κυριότητος καταφρονούντας· τολμηταί, αὐθάδεις, δόξας οὐ

of glory. 20. *πᾶσα...γίνεται*, "no ex-
 position (cf. 1. Cor. xiv. 6) of Scripture
 is made by private interpretation."

II. 1. *ψευδοδιδάσκαλοι*] Such as the
 followers of Simon Magus, Cerinthus,
 the Nicolaitans, &c. 4. *τηρουμένων*,
al. κολαζομένους τηρεῖσθαι, V. *cruci-*
andos...reservari. 5. *ὄγδοον*, i.e., *the*
eighth person, i.e., himself with seven
 others. In classical Gr. *αὐτόν* would
 be added.

8. *ἡμ. ἐξ ἡμέρας*, *from day to day*.
 Here *ἐκ* is used of a continuous series of
 days. 9. *οἶδεν*, the apodosis to *εἰ γάρ*
 in v. 4. 10. *κυριότητος*, probably

means the universal dominion of God in
 the creation and government of the
 world. *δόξας...βλασφ.* "fear not to blas-
 pheme glories," more literally, "tremble
 not in blaspheming glories." For this
 construction, cf. Beelen, Gr. Gr. p. 369.
 For the meaning of the passage we may
 probably refer to Jude, 8, *δόξας δὲ βλασ-*
φημοῦσιν, and understand it of superior
 beings, viz., the holy angels (cf. Eph. i.
 21, Col. i. 16), respecting whom ex-
 travagant doctrines were broached by
 the gnostic heretics. The Vulg. has:
sectas non metunt introducere blasphe-
manles, and it is from obstinate opinions

- 11 τρέμουσιν βλασφημοῦντες. Ὅπου ἄγγελοι ἰσχυῖ καὶ δυνάμει
 12 μείζονες ὄντες, οὐ φέρουσιν κατ' αὐτῶν παρὰ κυρίῳ βλάσφημον
 13 κρίσιν. Οὗτοι δὲ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ, εἰς ἄλω-
 14 σιν καὶ φθοράν, ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες, ἐν τῇ φθορᾷ
 15 αὐτῶν φθαίρουνται, ἀδικοῦμενοι μισθὸν ἀδικίας, ἡδονὴν ἡγοῦ-
 16 μενοι τὴν ἐν ἡμέρᾳ τρυφῇ, σπῖλοι καὶ μῶμοι, ἐντροφῶντες
 17 ἐν ταῖς ἀγάπαις αὐτῶν, συνευχόμενοι ὑμῖν. Ὁφθαλμοὺς
 18 ἔχοντες μεστοὺς μοιχαλίδος, καὶ ἀκαταπαύστους ἁμαρτίας,
 19 δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεο-
 20 νεξίας ἔχοντες, κατάρτις τέκνα. Καταλιπόντες εὐθείαν ὁδὸν,
 21 ἐπλανήθησαν, ἐξακολούθησαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ
 22 Βεὼρ, μισθὸν ἀδικίας ἡγάγησαν. Ἐλεγεῖν δὲ ἔσχεν ἰδίας
 23 παρνομίας ὑποζύγιον ἄφρων ἐν ἀνθρώποις, φωνὴ φθεγγάμε-
 24 νον, ἐκώλυσεν τὴν τοῦ προφήτου παραφροσύνην. Οὗτοί εἰσιν πη-
 25 γαὶ ἄνδρες, καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαννόμεναι, οἷς ὁ
 26 ζῶφος τοῦ σκοτοῦς τετήρηται. Ὑπέρογκα γὰρ ματαιότητος
 27 φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς, ἀσελγείαις, τοῖς
 28 ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀνυστρεφόμενους. Ἐλευ-
 29 θερίαν αὐτοῖς ἐπαγγελλλόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῇ
 30 φθορᾷ· ᾧ γὰρ τις ἡττηται, τούτῳ δεδούλωται. Εἰ γὰρ ἀπο-
 31 φρονῶντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου
 32 καὶ σωτήρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡτ-
 33 τῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. Κρείτ-
 34 τον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἣ
 35 ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντο-
 36 λῆς. Συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· κύων ἐπι-
 37 στρέψας ἐπὶ τὸ ἴδιον ἐξέγραμα· καὶ ὅς λουσαμένη, εἰς κυλισμὸν
 38 βορβόρου

ΚΕΦ. Γ. (3).

- 1 Αὐτήν ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν
 2 αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εὐλκρινῆ διάνοιαν· Μνησ-

(δοῖται) that sects arise. 11. *δπου*, whereas. κατ' αὐτῶν, V. *adversum se* (reading it as the reflexive pronoun), the sense of which would be, as in Bp. M'E.'s paraphrase: "against the fallen members of their own order." παρὰ κυρίῳ, "before the Lord," in a dispute with him in the presence of the Lord. These words are not in V. 12. *γεγεν.* φυσ. i.e., "born naturally tending to, &c." 13. *ἀδικοῦμενοι*. The corr. reading is *κοιμούμενοι*. For *ἀγάπαις* cf. 1 Cor. xi. 20. 14. *ἁμαρτίας*, for this

gen. and also *πλεονεξίας*, below, cf. 1 Cor. ii. 18. *γεγυμν.* πλεον. "trained in avarice." 15. *Βεὼρ*, V. *Βοσὸρ*, 16. Num. xxii. 28. 18. *τοὺς ὀλίγως ... ἀναστρ.* "those who are but a little while (or imperfectly) escaping from such as converse in error," i.e., converts scarcely disengaged from pagan or Jewish connections. 22. Prov. xxvi. 11.

III. 1. *ἐν αἷς* the plur. is here referred to the two epistles, indicated by the word *δευτέραν*. 2. *τῆς τῶν... ἐντ.* "of the command of the Lord and Sa-

- θῆναι τῶν προειρημένων ρημάτων ὑπὸ τῶν ἀγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς, τοῦ κυρίου καὶ σωτῆρος.
- 3 Τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἀμπαικμονῇ ἐμπαίκεται, κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν
- 4 πορευόμενοι. Καὶ λέγοντες· ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει
- 5 ἀπ' ἀρχῆς κτίσεων. Λανθάνει γὰρ αὐτοῖς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἑκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶ
- 6 σα, τῷ τοῦ θεοῦ λόγῳ. Δι' ὧν ὁ τότε κόσμος ὕδατι κατεκλύσθη
- 7 θεὸς ἀπώλετο. Οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν, πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπω
- 8 λείας τῶν ἀσεβῶν ἀνθρώπων. Ἐν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρά κυρίῳ ὡς χίλια ἔτη, καὶ χί
- 9 λια ἔτη ὡς ἡμέρα μία. Οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται, ἀλλὰ μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλομένους τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χω
- 10 ρῆσαι. Ἦξει δὲ ἡμέρα κυρίου ὡς κλέπτης, ἐν ἣ οἱ οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσεται
- 11 καὶ γῆ, καὶ τὰ ἐν αὐτῇ ἔργα εὐρεθήσεται. Τούτων οὕτως πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ἐν ἀγίαις ἀναστρο
- 12 φαῖς καὶ εὐσεβείαις; Προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται. Καινοὺς δὲ οὐρανούς
- 13 καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.
- 14 Διὸ, ἀγαπητοί, ταῦτα προσδοκῶντες, σπουδάσατε ὑσπι
- 15 λοι καὶ ἀμείνητοι αὐτῷ εὐρεθῆναι ἐν εἰρήνῃ. Καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν, σωτηρίαν ἡγείσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθείσαν αὐτῷ σοφίαν
- 16 ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα, ἀ οἱ ἀμαθεῖς

vior [delivered by] the Apostles." Here are two genitives depending on one noun, but with a different relation to it. Comp. 2 Cor. v. 1. 4. ἀφ' ἧς, scil. ὥρας. 6. δι' ὧν, viz., the heavens and the earth. Cf. Gen. vii. 11. 9. βραδύνει τῆς ἐπαγ. delayeth not his promise; βραδυνεῖν takes the gen. after the analogy of such verbs as ὑστερεῖν, ἐλαττοῦσθαι, &c. 11. εὐρεθήσεται, Compl. κατακαήσεται. 15. He admonishes them that the long-suffering with which the Lord delays his coming has their salvation in view, because surely the delay of judgment will excite

them to salutary penance. ἔγραψεν ὑμῖν. It is a disputed question to which ep. of St. Paul he alludes. Some think that to the Romans, referring to ch. ii. 4 of that ep. Estius and others, that to the Hebrews, in which we find many exhortations to retain faith and hope in the celestial promises, (x. 35-39, xi. to the end, and at intervals in iii., iv., and vi.). And that is the only ep. of St. Paul's addressed specially to Jewish converts, (St. Peter says ὑμῖν); though that to the Rom. was, no doubt, addressed to Jewish and Gentile converts alike.

- καὶ ἀσθήρικοι στρεβλοῦσιν, ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς
 17 τὴν ἰδίαν αὐτῶν ἀπώλειαν. Ὑμεῖς οὖν, ἀγαπητοί, προηρινώσ-
 κοντες, φυλάσσεσθε, ἵνα μὴ τῇ τῶν ἀθέσμων πλάνῃ συναπαχ-
 18 θέντες, ἐκπέσητε τοῦ ἰδίου στηριγμοῦ. Αὐξάνετε δὲ ἐν χάριτι
 καὶ γνώσει τοῦ κυρίου ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. Αὐτῷ
 ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.

I O A N O U

A.

ΚΕΦ. Α. (1).

- 1 ^αὉ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἐώρακάμεν τοῖς ὀφθαλμοῖς
 ἡμῶν, ὃ ἐθευσάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν περὶ

ΙΩΑΝΟΥ Α.—The authenticity and canonicity of the first ep. of St. John were never called in question by catholic writers; its style and character bear the most striking resemblance to his Gospel. The date is uncertain, but it would seem, from the expression *τεκνία*, which is so often repeated in it, that it was written towards the close of the Apostle's protracted life, perhaps A.D. 99; and, if so, most probably at Ephesus. It is termed by St. Aug. and others of the Latin fathers, "the epistle to the Parthians." Referring to Acts, ii. 9, compared with 1 Pet. i. 1, Estius supposes it addressed principally to the Jewish converts in Parthia and the adjacent places. But it has been conjectured (cf. Hug. Int. N.T., P. II. ch. i. § 70) that the appellation may have been formed by abbreviation from a name sometimes given by the ancients to the second ep. of St. John, (*epistola ad virgines*, therefore in Greek, *πρὸς παρθένους*). In one MS. of that ep. we have the subscription: 'Ιωάννου β. πρὸς Παρθούς,' and there

are Latin codd. in which the present ep. is styled *epistola ad Parthos*. However, the matter of this epistle being of general interest to all Christians, it has been styled catholic, to whomsoever it was addressed. In this epistle St. John sets forth the truth of our Lord's incarnation, advocacy with the Father, and propitiation for our sins, by which doctrine the Ap. confounds the gnostic sects, either then rising, or which came after his time; these he calls by the general name "antichrists," (ch. ii. 18). In common, however, with the other App. who wrote catholic epistles, his general object is to refute the heretical opinion of those, of whom Simon Magus was the leader, who held the sufficiency of faith alone, without good works, for salvation. "He also, in a special manner, insists on the precept of loving the neighbour, and repeats the same frequently, and in different ways, as being the most necessary and meritorious work we could perform." (Bp. M'E.).

I. 1. ὃ ἦν] governed by ἀπαγγέλ-

- 2 τοῦ λόγου τῆς ζωῆς, καὶ ἡ ζωὴ ἐφανερώθη, καὶ ὁ ἐωράκαμεν,
καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον,
3 ἥτις ἦν πρὸς τὸν πατέρα, καὶ ἐφανερώθη ἡμῖν. Ὁ ἐωράκαμεν
καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν
ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς
4 καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ. Καὶ ταῦτα γράφομεν
ἡμεῖς, ἵνα ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.
5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ, καὶ
ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστίν, καὶ σκοτία οὐκ
6 ἐστίν ἐν αὐτῷ οὐδεμία. Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν
μετ' αὐτοῦ, καὶ ἐν τῷ σκοτεῖ περιπατῶμεν, ψευδόμεθα, καὶ οὐ
7 ποιοῦμεν τὴν ἀλήθειαν. Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς
αὐτὸς ἐστίν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ
τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθυρρίζει ἡμᾶς ἀπὸ πάσης
8 ἁμαρτίας. Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἐαυτοὶς
9 πλανῶμεν, καὶ ἡ ἀλήθεια οὐκ ἐστίν ἐν ἡμῖν. Ἐὰν ὁμολογῶμεν
τὰς ἁμαρτίας ἡμῶν, πιστὸς ἐστίν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν
10 τὰς ἁμαρτίας, καὶ καθυρίσῃ ἡμᾶς, ἀπὸ πάσης ἀδικίας. Ἐὰν
εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ
λόγος αὐτοῦ οὐκ ἐστίν ἐν ἡμῖν.

ΚΕΦ. Β. (2).

- 1 Τεκνία μου, ταῦτα γράφω ἡμῖν, ἵνα μὴ ἀμάρτητε· καὶ ἐὰν
τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χρισ-
2 τὸν δίκαιον. Καὶ ἀλλὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν·
οὐ περὶ τῶν ἡμετέρων δὲ μόνων, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσ-
3 μου. Καὶ ἐν τούτῳ γινώσκουμεν ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς

λομεν in v 3. Verse 2 is parenthetical. 2. καὶ ὁ ἔωρ. In V. with almost all codd. ὁ is here omitted. πρὸς τὸν θεόν, cf. John, i. 1. 4. ἵνα...ἡμῶν (al. ὁμῶν), V. ut gaudeatis et gaudium vestrum, &c. 10. οὐχ ἡμαρτήκαμεν. Here, probably, the perf., as expressing past actions in connection with the present time, corresponds to the phrase ἁμαρτίαν οὐκ ἔχομεν in v. 8. ψεύστην. Because, throughout Holy Scr., God condemns man of sin. ὁ λόγος, here, "his doctrine," which it would thus appear we did not believe.

II. 1. τεκν[α] the term of affection with which the Ap. addresses Christians

in general. ταῦτα probably refers to what has just been said, according to the ordinary use of this pronoun. παράκλητον. For this word cf. John, xiv. 16. Christ is called an advocate with the Father, because he offers to the Father his blood as the price of the redemption of our sins; he presents the humble confession of guilty man; and intercedes for us, (Rom. viii. 34, Hebr. vii. 25). 2. ἱλασμός. The Ap. shews that Chr. is an advocate, who presents to the Father, not another's satisfaction, but his own; is actually the propitiation for our sins. He is then "a mediator of redemption." Comp. 1 Tim. ii. 5. περὶ ὅλου τοῦ

- 4 ἐντολὰς αὐτοῦ τηρῶμεν. Ὁ λέγων, ὅτι ἐγνωνκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. Ὁς δ' ἂν τηρήῃ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώται· ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ ἔσμεν. Ὁ λέγων ἐν αὐτῷ μένει, ὁφείλει, καθὼς ἐκεῖνος περιπατήσῃ, καὶ αὐτὸς περιπατεῖν.
- 7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιάν, ἣν εἶχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιὰ ἐστίν ὁ λόγος ὃν ἠκούσατε. Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὃ ἐστὶν ἀληθὲς ἐν αὐτῷ, καὶ ἐν ὑμῖν· ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει. Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἐν τῇ σκοτίᾳ ἐστίν, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε πῶς ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ. Γράφω ὑμῖν, τεκνία, ὅτι ἀφένονται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.
- 13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. Γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρὸν. Ἐγραψα ὑμῖν, παῖδιά, ὅτι ἐγνώκατε τὸν πατέρα. Ἐγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸ ἀπ' ἀρχῆς. Ἐγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος ἐν ὑμῖν μένει, καὶ νενικήκατε τὸν πονηρὸν. Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ· εἰς τὴν ἀγαπᾶ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.
- 16 Ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς, καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν, καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν. Καὶ ὁ κόσμος πηράγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ, μένει εἰς τὸν αἰῶνα.
- 18 Παιδιά, ἐσχάτη ὥρα ἐστίν· καὶ καθὼς ἠκούσατε ὅτι ἀντίχριστος ἐρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνουσιν· ὅθεν

κόσμου, for περὶ τῶν ὁλ. τ. κ., meaning, probably, not for those of Jews only, but of Gentiles of whatever nation, ὁ. ἡ ἀγ. τ. θεοῦ, gen. of object.

7. οὐκ...καινήν, because they had had it ἀπ' ἀρχῆς, i.e., from the time when the Gospel was first preached, or received. 8. πάλιν...καινήν. Yet in another sense it was new, as our Lord had called it (John, xlii. 34), among other reasons, as peculiarly belonging to the new law, which is a law of love. 8, which thing, viz., that the commandment is new. 13-14. The terms of age here

used seem to apply to the different degrees of advancement in the spiritual life. 14. Ἐγρ...ἀρχ. [the rest, τὸν], a rep. om. in V. and Cpl. ὁ λόγ. all other codd. and V. add. τοῦ θεοῦ. 16. οὐκ ἔστιν ...ἐστίν, i.e., this triple concupiscence 'is not of the Father,' in its present corrupt state, as the *fomes peccati*, impelling us to the violation of God's holy law, but it 'is of the world,' is the effect of fallen human nature corrupted by sin, for God made man right, (Eccl. vii. 30). Bp. M'E.

18. ἀντίχρ. Cf. 2 Thess. ii. 4, where

- 19 γινώσκωμεν ὅτι ἐσχάτῃ ὥρᾳ ἐστίν. Ἐξ ἡμῶν ἐξήλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενῆκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσιν πάντες ἐξ ἡμῶν. Καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου· οἴδατε πάντες. Οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἶδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. Τίς ἐστὶν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντί-
 23 χριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. Πᾶς ὁ ἀρνούμενος τὸν υἱόν, οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱόν, καὶ τὸν πα-
 24 τέρα ἔχει. Ὑμεῖς δ' ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν ὑμῖν μείνῃ δ' ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ νύῳ καὶ τῷ
 25 πατρὶ μενέετε. Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία, ἣν αὐτοὶ ἐπηγ-
 26 γείλατο ὑμῖν, τὴν ζωὴν τὴν αἰώνιαν. Ταῦτα ἔγραψα ὑμῖν πε-
 27 ρὶ τῶν πλανώντων ὑμᾶς. Καὶ ὑμεῖς τὸ χάρισμα ὃ ἐλάβατε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν· καὶ οὐ χρεῖαν ἔχετε ἵνα τις διδάσκη ὑμᾶς, ἀλλὰ τὸ αὐτὸ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἔστιν ψεῦδος· καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ. Καὶ νῦν, τέκνιά, μένετε ἐν αὐτῷ ἵνα ἐὰν φανερωθῇ, σχῶμεν παρρησίαν, καὶ μὴ αἰσχυνοῦμεν ἀπ' αὐτοῦ, ἐν
 29 τῇ παρουσίᾳ αὐτοῦ. Ἐὰν εἰδῆτε ὅτι δίκαιος ἐστίν, γινώσκετε ὅτι πᾶς ὁ ποῶν τὴν δικαιοσύνην, ἐξ αὐτοῦ γεγεννηται.

ΚΕΦ. Γ. (3).

- 1 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ὑμῖν ὁ πατήρ, ἵνα τέκνα θεοῦ κληθῶμεν καὶ ἐσμέν. Διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω
 2 αὐτόν. Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὕτω ἐφανερώθη τί ἐσόμεθα· οἶδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα,

the characteristics of Antichrist are described. St. John, alone, uses this appellation of him. πολλοί, as Simon Magus, Cerinthus, the Ebionites, and other early heretics, who were precursors of Antichrist, because what he will attempt in general, viz., to extinguish the name and glory of Christ, they sought to do piecemeal, by impugning his divine and human nature, or the truth of his passion and death. In a general sense every heretic is Antichrist. 20. πάντες, Compl. πάντα. 22. ὁ ψεύστης, generic art. ὁ ἀρν...ὅτι οὐκ ἔστιν. After verbs of denial the negative is repeated, with οὐ,

even where the ind. with ὅτι is used instead of the inf. Cf. Jelf. Gr. Gr. § 749, 2. 25. τὴν (ζωὴν) τὴν αἰώνιαν, in app. to ἡ ἐπαγγελία, but attracted into the case of ἦν. 27. μένει, V. μενέτω. ἀλλὰ τὸ αὐτό, V. ἀλλ' ὥς τὸ αὐτοῦ. 28. μὴ αἰσχ. ἀπ' αὐτοῦ. Wilke (Lex. N.T.) takes the ἀπό here as Hebraising, and renders: "ne pudore suffusi ab eo avertamur." Though ἀπό is sometimes used to express causation by a person instead of ὑπό with the gen. Cf. Jelf, Gr. Gr. § 620, 3 c.

III. 1. ἵνα ...κληθῶμεν] Cf. Mat. iv. 8. 2. φανερωθῇ, scil. ὁ Χριστός.

- 3 ὅτι ὁψόμεθα αὐτὸν καθὼς ἐστίν. Καὶ πᾶς ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ, ἀγνίξει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστιν·
- 4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρ-
 5 τία ἐστίν ἡ ἀνομία. Καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα
 6 τὰς ἁμαρτίας ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστίν. Πᾶς ὁ
 7 ἐν αὐτῷ μένων, οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων, οὐχ ἐνώ-
 8 ρακεν αὐτὸν, οὐδὲ ἐγνωκεν αὐτόν. Τεκνία, μὴδεὶς πλανάτω
 9 ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστιν, καθὼς ἐκεῖνος
 10 δίκαιός ἐστιν. Ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν·
 11 ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει· εἰς τοῦτο ἐφανερώθη ὁ υἱ-
 12 ὢν τοῦ θεοῦ, ἵνα λύσῃ ἔργον τοῦ διαβόλου. Πᾶς ὁ γεγεννημέ-
 13 νος ἐκ τοῦ θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ
 14 μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. Ἐν
 15 τούτῳ φανερά ἐστίν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου·
 16 πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγα-
 17 πῶν τὸν ἀδελφὸν αὐτοῦ. Ὅτι αὕτη ἐστίν ἡ ἀγγελία ἣν ἡκού-
 18 σατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. Οὐ καθὼς Καῖν
 19 ἐκ τοῦ πονηροῦ ἦν, καὶ ἐσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν
 20 τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ
 ἀδελφοῦ αὐτοῦ, δίκαια.
- 13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. Ἡμεῖς
 14 οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν ὅτι ἀγα-
 15 πῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν, μένει ἐν τῇ θανάτῳ. Πᾶς ὁ
 16 μισῶν τὸν ἀδελφὸν ἐαυτοῦ, ἀνθρωποκτόνος ἐστίν· καὶ οἴδατε, ὅτι
 17 πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν. Ἐν
 18 τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν
 19 αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
 20 θεῖναι. Ὅς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελ-
 21 φὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
 22 αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ; Τεκνία, μὴ ἀγα-
 23 πῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ, ἀλλ' ἔργῳ καὶ ἀληθείᾳ. Ἐν
 24 τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αὐ-
 25 τοῦ πείσομεν τὴν καρδίαν ἡμῶν. Ὅτι ἐὰν καταγινώσκῃ ἡμῶν
 26 ἡ καρδία, ὅτι μείζων ἐστίν ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ γι-

6. πᾶς.. οὐκ ἁμαρτ. Here μένων im-
 plies being united to Chr. by sanctifying
 grace; ἁμαρτάνει must be understood of
 mortal sin. 8. ἀπ' ἀρχῆς... ἁμαρτάνει.
 "The present has sometimes the force at
 the same time also of the perf. or impf.,
 indicating both that the thing was long
 ago and still is, signifying, therefore, its
 continuation — 'peccavit et peccat.'"
 Beelen, Gr. Gr. p. 283. 9. οὐ δύν. ἄμ.

i.e., He cannot sin [mortally], and re-
 main a son of God. 12. οὐ καθὼς... ἦν,
 a brachylogia, which may be filled up:
 οὐκ [ἐκ τοῦ πονηροῦ ὄντες] καθὼς κ. τ.
 λ. 17. τὸν βίον, V. substantiam, "the
 means of life." Cf. Thuc. i. 5. τὸν
 πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο.
 19. πείσομεν, constr. with ἐν τούτῳ,
 "by this shall we persuade," or tran-
 quillize, "our heart." 20. ὅτι μείζων,

- 21 νῶσκει πάντα. Ἀγαπητοί, ἐὰν ἡ καρδιά μὴ καταγινώσκη,
 22 παρρησίαν ἔχομεν πρὸς τὸν θεόν. Καὶ ὁ ἄν αὐτῶμεν, λαμβάνομεν ἀπ' αὐτοῦ ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεσ-
 23 τὰ ἐνώπιον αὐτοῦ ποιοῦμεν. Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεῦσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ
 24 ἀγαπῶμεν ἀλλήλους, καθὼς ἐδωκεν ἐντολὴν ἡμῖν. Καὶ ὁ τηρῶν τὰς ἐντολάς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἐδωκεν.

ΚΕΦ. Δ. (4).

- 1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν· ὅτι πολλοὶ ψευδοπροφῆται
 2 ἐξεληλύθασιν εἰς τὸν κόσμον. Ἐν τούτῳ γινώσχετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐλη-
 3 λυθῆναι, ἐκ τοῦ θεοῦ ἐστίν. Καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν, ἐκ τοῦ θεοῦ οὐκ ἐστίν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντι-
 4 χριστοῦ, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῇ κόσμῳ ἐστιν ἡδῆ. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικηκατε αὐ-
 5 τοὺς· ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν, ἢ ὁ ἐν τῷ κόσμῳ. Αὐτοὶ ἐκ τοῦ κόσμου εἰσιν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν, καὶ ὁ κόσ-
 6 μος αὐτῶν ἀκούει. Ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν· ὃ γινώσκων τὸν θεόν, ἀκούει ἡμῶν· ὃς οὐκ ἐστίν ἐκ τοῦ θεοῦ, οὐκ ἀκούει ἡμῶν· ἐκ τοιούτου γινώσκουμεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.
 7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν· καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ θεοῦ γεγέννηται, καὶ γινώσκει

V. om. *ἔτι*. In the text, *γινώσκουμεν* should probably be understood before this clause.

IV. 1. *πνεύματι*] here implies either a revelation or doctrine professing to come from the Spirit of God; or the man himself who produces such revelation or doctrine. *δοκιμάζετε*. The Ap. does not here attribute to the faithful individually the power of judging on controverted questions of faith, but gives them two rules (vv. 2 and 6) upon which they may and ought reasonably to test *new* doctrines, which people may put before them. 2. The rule here propounded strictly applies only to the heretics of that age, who denied the incarnation. A similar test in our own

day would be transubstantiation, or the primacy of the Roman Pontiff. Yet the Apostle's rule "applies in a certain sense to all times, for all heretics err in something connected with either the Divinity or Humanity of Jesus Christ." Bp. M'E. 3. *ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν*. V. *qui solvit Jesum* [ancient codices quoted by Socrates (Hist. Eccl. vii. 32) read: *ὃ λύει τὸν Ἰησοῦν*]. To "dissolve" Jesus is to deny either his divine or his human nature, or the distinction between them, or the unity of his person; to put forth any error regarding his Humanity or Divinity. 3. *τὸ τοῦ ἀντιχριστοῦ*, scil. *πνεῦμα*. The V. renders: *hic est antichristus*. 4. *αὐτούς*, viz., the precursors of Antichrist, and in them Antichrist

- 8 τὸν θεόν. Ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν θεόν· ὅτι ὁ θεὸς ἀγάπη ἐστίν.
 9 Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ.
 10 Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.
 11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.
 12 Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν.
 13 Ἐν τούτῳ γινώσκουμεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου.
 14 Ὅς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς Χριστὸς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ θεῷ.
 15 Καὶ ἡμεῖς ἐγνωκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν· ὁ θεὸς ἀγάπη ἐστίν· καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.
 16 Ἐν τούτῳ τετελειώται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως· ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.
 17 Φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλὰ ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον· ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελειώται ἐν τῇ ἀγάπῃ.
 18 Ἡμεῖς ἀγαπῶμεν ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.
 19 Ἐάν τις εἴπῃ ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεόν ὃν οὐχ ἑώρακεν, οὐ δύναται ἀγαπᾶν.
 20 Καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεόν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

ΚΕΦ. Ε. (5).

- 1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεννητὸς καὶ πᾶς ὁ ἀγαπῶν τὸν γεννησαντα, ἀγαπᾷ τὸν γεννηθέντα ἐξ αὐτοῦ.
 2 Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεόν ἀγαπῶμεν, καὶ τὰς ἐντολάς αὐτοῦ

himself, (the V. has the sing. *eum*).
 10. αὐτὸς... ἡμᾶς, V. *ipse prior dilexit nos*. ἱλασμὸν, to be a propitiation, acc. of predicate. So, σωτήρα in v. 14.
 17. ἡ ἀγάπη, V. add. τοῦ θεοῦ, probably to be taken as the objective gen., "the charity by which we love God."
 ἵνα introduces the effect of this charity (cf. iii. 21), and ἐν τούτῳ connects itself

with ὅτι. The sense is, that the perfection of our love to God (which results in a feeling of confidence with regard to the day of judgment), consists in our resembling God in the world, who does good to all, enemies as well as friends.
 18. φόβος. This excludes *servile*, but not *filial* fear. 19. ἀγαπῶμεν, scil. τὸν θεόν, which the V. reading supplies.

3 ποιῶμεν. Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς
4 αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν. "Οτι
5 πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ, νικᾷ τὸν κόσμον· καὶ αὕτη ἐστὶν ἡ
6 νίκη ἡ νικῆσασα τὸν κόσμον, ἡ πίστις ἡμῶν. Τίς ἐστιν δὲ ὁ νι-
κῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ.
7 Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χρισ-
τός· οὐκ ἐν τῷ ὕδατι μόνω, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵ-
ματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν
8 ἡ ἀλήθεια. "Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῷ οὐρανῷ,
ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἐν
8 εἰσι. Καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, τὸ πνεῦμα,

V. 8. ἡ ἀγ. τοῦ θεοῦ] See above, iv. 17. Bp. M'E. paraphrases: "the surest test we can have that we love God is, the observance of his commandments." βαρ. οὐκ εἰσίν, are not heavy, i.e., to the just, and in proportion to the charity with which they love God. 4. ὅτι, introduces the proof of this.

6. δι' ὕδατος...ἐν αἵμ.] Both διὰ and ἐν are used of the instruments through and in which one operates. Here is meant the water of baptism, and blood of the passion; μόνω alludes to St. John Baptist. τὸ πνεῦμα (2d). The V. reading is Χριστός. 7, 8. ἐν τῷ οὐρανῷ.... ἐν τῇ γῇ. To give even an outline of the controversy on this celebrated passage would be obviously here impossible. We can only state a few leading facts. It does not occur in the Vatican codex, and only two or three Greek codices of late date have been ascertained to contain it, though others containing it have been inferred or reported to exist. For some interesting particulars of the latter kind, cf. Card. Wiseman's *Essays*, I. p. 67-69. But it is found in the great majority of the Latin codices, and, among them, in a very ancient codex (referred to in this place by Card. Mai), belonging to the monastery of La Cava, between Naples and Salerno. This is of the seventh century at latest. It is quoted also in the Santa Croce MS. of the *Speculum* (of the sixth or seventh cen.), a collection of texts which there are strong grounds for thinking St. Augustine's. It may be traced in, or is quoted by

Tertullian, St. Cyprian, and other Latin fathers. A very strong argument for its authenticity is furnished by the fact that it was quoted in a confession of faith presented to Hunneric, the Arian king of the Vandals, by 400 African bishops, in 484. The witnesses for it are chiefly African, and the probability is that it existed in the African recension of the old Latin Vulgate (which most convincing arguments shew to have originated in Africa, and as early as the second century), whilst it had been dropped in the Italian recension of the same. This would account for its non-appearance in the ordinary works of St. Aug., who clearly used the Italian, having become used to it at Milan, (the case of the *Speculum* is an exception; it was written for the unlearned, accustomed to the other); and in other Latin fathers, not African. This argument has been stated, with great originality and learning, by Cardinal Wiseman, in two letters on the subject of this text (*Essays*, vol. 1). He says, "the result is that Africa was the birth-place of the Vulg., and, consequently, the African recension represents its oldest type, and is far superior in authority to the Italian. Thus it gives us the assurance that in the primary translation the verse existed; and that if the Italian fathers had it not, it was from its having been lost in their recension. We are thus led to conclude that the MSS. used in making this version possessed the verse; and these were necessarily MSS. of far greater antiquity than any we can now inspect."

- 9 καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν. Εἰ
τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θε-
οῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι με-
10 μαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ
θεοῦ, ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ,
ψεύστην πεποιήκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν
11 ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. Καὶ αὕτη ἐστὶν
ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν· καὶ αὕτη ἡ
12 ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. Ὁ ἔχων τὸν υἱόν, ἔχει τὴν ζωὴν· ὁ μὴ
ἔχων τὸν υἱὸν τοῦ θεοῦ, τὴν ζωὴν οὐκ ἔχει.
13 Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς
14 πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. Καὶ αὕτη ἐστὶν ἡ παρ-
ρησία ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέ-
15 λημα αὐτοῦ, ἀκούει ἡμῶν. Καὶ ἂν οἶδαμεν ὅτι ἀκούει ἡμῶν
ὁ ἂν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν
16 ἀπ' αὐτοῦ. Ἐάν τις ἴδῃ τὸν ἀελεφόν αὐτοῦ ἀμαρτάνοντι ἀμαρ-

(p. 66). Its early disappearance from Greek codices is generally supposed, by writers in defence of our text, to have been caused by the homoeoteleuton, or similarity of termination, (vv. 7 and 8 beginning in the same manner) which often leads copyists to omit intervening words. Card. Mai, in his preface (not referring, however, to this place) calls the tendency alluded to, *morbus aeternus typothetarum*.

The above arguments are stated by way of furnishing a general answer to difficulties commonly urged, but such difficulties, even were the solution less satisfactory, must always, to us be sufficiently disposed of by the authority of the Council of Trent, which has sanctioned, as sacred and canonical, the entire books of Sacred Scripture, with all their parts, as they were wont to be read in the Catholic Church, and are found in the old Vulgate Latin edition: (Sess. iv. Decr. de Canonicis Scripturis) which is the case with the passage before us. ἐν τῷ οὐρανῷ, that is, there are three divine witnesses to the truth stated in the preceding v., that Jesus is the Messiah, promised by the Father, true God and true man. These witnesses are the persons of the ever-blessed Trinity. For their testimony see, e.g., (1) Mat. i. 21, iii. 17, xvii. 5, John,

xii. 28, (2) John, v. 17, 36. viii. 14, 25, x. 25; our Lord's miracles and his answer to the adjuration of the High Priest; (3) the testimony of the Holy Ghost at our Lord's baptism; that on the day of Pentecost; and in the various gifts he bestows on the faithful. οἱ τοι οἱ τρ. ἓν εἰσίν, declares the numerical unity of the Divine nature. ἐν τῇ γῇ, i.e., there are three earthly and created witnesses to the same truths testified to by the divine. τὸ πνεῦμα, here (verse 8) means the created soul of Christ, which he breathed forth on the cross, thus witnessing he was true man. τὸ ὕδωρ means the water which flowed from his side; τὸ αἷμα the blood shed in his passion, which proved in the same way that he was true man; and all three agree also in proving him true God, both by the manner of his death, and because he laid down his life by his own will, as by his own will he resumed it again. οἱ τρεῖς...εἰσίν, i.e., "conspire together and concur in one and the same testimony." (Bp. M'E.] V. *hi tres unum sunt*. 9. τοῦ θεοῦ (2d.) V. add. *quod majus est*. 10. μαρτυρίαν, (1st) V. add. τοῦ θεοῦ, ib. θεῷ V. υἱῷ. 15. ἂν οἶδαμεν, al. ἐάν. This constr. of ἔν or ἐάν with the ind. was probably a colloquial idiom. Cf. Beelen, Gr. Gr. p. 325. 16. The distinction between venial and mortal

- τίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τ. ἵς
 ἀμαρτάνουσι μὴ πρὸς θάνατον· ἔστιν ἀμαρτία πρὸς θάνατον·
 17 οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ. Πᾶσα ἀδικία ἀμαρτία ἐσ-
 18 τίν· καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον. Οἶδαμεν ὅτι πᾶς ὁ
 γεγεννημένος ἐκ τοῦ θεοῦ, οὐχ ἀμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ
 τοῦ θεοῦ, τηρεῖ αὐτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.
 19 Οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ
 20 κεῖται. Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν
 διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμέν ἐν τῷ ἀλη-
 θινῷ, ἐν τῷ νύφ' αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθι-
 21 νὸς θεὸς καὶ ζωὴ αἰώνιος. Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ τῶν
 εἰδώλων.

sin is not here referred to. The *sin unto death* here spoken of may be interpreted of a mortal sin of some peculiar enormity or aggravation, the remission of which would imply unusual favour with God, on the part of those who obtain it by their prayers, and which consequently could not be prayed for, by ordinary persons, with the same confidence they would have in other cases. The Ap. is not to be understood to forbid prayer for such; he only refrains from holding out sure hopes of always being heard in such a case. So Bp. M'E. Some refer it to apostasy; some to mortal sin obstinately persevered in. δώσει, scil. ὁ θεός, understood from what precedes. τοῖς ἀμαρτ. plural, in apposition to the sing. αὐτῷ, there being a transition from some one individual to the whole class. 17. οὐ πρ. θάν., V. om. the neg. which comes to the same thing here, because the statement, "there is a sin

unto death, implies the existence of "a sin not unto death." 18. ὁ γεννηθεὶς ἐκ τ. θ. The V. has: *generatio Dei*, which means "the sanctifying grace whereby he was born of God." (Bp. M'E.). 19. ἐν τῷ πον., i.e., under the power of the devil. 20. τὸν ἀληθ., V. add. θεόν. ἐν τῷ... Ἰησ. Χρ. V. *in vero Filio ejus*. οὗτος... αἰώνιος. This clause is to be referred, not to the more remote τοῦ θεοῦ, i.e., God the Father, but to Ἰησοῦ Χρ. immediately preceding; for (1) the demonstrative οὗτος regularly refers to the noun immediately preceding; (2) the term *ζωὴ αἰώνιος* is never applied in Scripture to God the Father, but only to Jesus Christ, and by St. John only, and in this ep. only; (3) if ὁ ἀλ. θεός were referred to God the Father, the verse would be tautological, as he had already called God the Father τὸν ἀληθινόν (Beelen, Gr. Gr., p. 152).

ΙΩΑΝΝΟΥ

B.

- 1 **Ο** πρεσβύτερος ἐκλεκτῇ κυρίᾳ, καὶ τοῖς τέκνοις αὐτῆς, οὓς
 2 ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάν-
 3 τες οἱ ἐγνωκότες τὴν ἀλήθειαν. Διὰ τὴν ἀλήθειαν τὴν μένου-
 4 σαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. Ἔσται μεθ'
 5 ἡμῶν χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρὸς, καὶ παρὰ Ἰη-
 6 σοῦ Χριστοῦ τοῦ υἱοῦ πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.
 7 Ἐχάρην λίαν ὅτι εὗρηκα ἐκ τῶν τέκνων σου περιπατοῦν-
 8 τας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ πατρὸς. Καὶ
 9 νῦν ἐρωτῶ δε, κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ
 10 ἣν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. Καὶ αὕτη ἐσ-
 11 τιν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη
 12 ἡ ἐντολὴ ἐστίν, καθὼς ἡκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ πε-

ΙΩΑΝΝΟΥ B.—The second and third epp. of St. John belong to the class of deutero-canonical, not having been at first universally received. They were also ascribed by many in early times to another John, called the Presbyter, a disciple also of our Lord, and whose sepulchre was shown at Ephesus. This John was mentioned by Papias, a writer of almost apostolic times. Their authenticity, however, as the writings of the Apostle, is witnessed by St. Irenæus, St. Clement of Alexandria, St. Ath., St. Aug., St. Jer., &c., and they are recognized as canonical and authentic by the councils of Carthage (3d), Laodicea, and Trent. The second ep. is addressed ἐκλεκτῇ κυρίᾳ, and to her children. It is disputed whether a proper name is intended: "the Lady Electa," or "the elect Cyria," or whether it should be rendered, "the elect lady" (Cf. Rom. xvi. 13, *Ῥοῖφον τὸν ἐκλεκτόν*). Some also, as Mauduit, have contended that

not any person, but a particular church is meant, which St. John desired to encourage, but this is a very strained constr. The absence of the article causes a difficulty in different ways to any of these renderings. Wilke (Lex. N. T.) takes it as Cyria; the V. has *Electa dominæ*, where *electa* may either be a proper name or an appellative. The Douay appears to take as the former: *the lady Elect*. The epistle contains a strong exhortation to avoid heresies and those who disseminate them, referring particularly to the denial of the incarnation. The date of these epistles is uncertain, but probably towards the close of St. John's life, A.D. 99.

1. *ὁ πρεσβύτερος*] V. *senior*. The term may here be understood as indicating his office of bishop. Compare Tit. i. 5. 2. *ἔσται*. scil. ἡ ἀλήθεια, a change of construction from the preceding member of the sentence. 3. *ἡμῶν*, V. *ὑμῶν*.

- 7 ριπατῆτε. Ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ
 8 μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν
 9 ὁ πλάνος καὶ ὁ ἀντίχριστος. Βλέπετε ἑαυτοὺς, ἵνα μὴ ἀπολέ-
 10 σσητε ἀ εἰργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολάβητε. Πᾶς
 11 ὁ προάγων, καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ
 12 ἔχει. Εἰ τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ
 13 φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέ-
 14 γετε. Ὁ λέγων γὰρ αὐτῷ χαίρειν, κοινωνεῖ τοῖς ἔργοις αὐτοῦ
 15 τοῖς πονηροῖς.
 16 Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ ἐβουλήθην διὰ χάρτου καὶ
 17 μέλανος· ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς, καὶ στόμα πρὸς
 18 στόμα λαλῆσαι, ἵνα ἡ χαρὰ ὑμῶν πεπληρωμένη ᾖ. Ἀσπάζε-
 19 ται· σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

ΙΩΑΝΟΥ

Γ.

- 1 Ὁ πρεσβύτερος Γαῖῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀλη-
 2 θεΐᾳ. Ἀγαπητὲ, περὶ πάντων εὐχομαι σε εὐδοῦσθαι καὶ ὑγι-

7. οἱ μὴ ὁμολ.] Thus the heretic Cerinthus taught that Jesus was merely a man, but that the supreme λόγος descended on him at his baptism, and quitted him at his passion; the Docetæ, on the other hand, that all that was corporeal in him existed only in appearance, that he only apparently suffered, &c. ἐρχόμενον, the participle is here used like an epithet, without indicating time. Cf. Beelen, Gr. Gr. p. 375. 9. ὁ προάγων, "he who goes before." The V. has the apparently opposite, *qui recedit*; but the idea is of passing into heresy, and so departing from the church. Another reading is ὁ παραβαίνων. 10. οὐ φέρει. We should

expect μή, but in the N. T. οὐ is thus used after εἰ in a conditional sentence, where the emphasis is on the neg. particle itself. Cf. Beelen, Gr. Gr. p. 494.

ΙΩΑΝΟΥ Γ.—This third epistle of St. John is addressed to Gaius (the Greek form of Caius), whom the Apostle praises for his adherence to the faith, and for charitable offices shown towards Christians. The name was too common to justify any conjecture as to whether he is the same with the Caius of Corinth. (Rom. xvi. 28, and 1. Cor. i. 14), or of Derbe, (Acts, xx. 4).

2. περὶ πάντων] As περὶ is used to express superiority (Hom. i. 287, περὶ πάντων ἔμμεναι ἄλλων), some would

3. αἰνεῖν, καθὼς εὐδοσοῦταί σου ἡ ψυχὴ. Ἐχάρην γὰρ λίαν ἐρχομένων, ἀδελφῶν, καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ
 4 ἐν ἀληθείᾳ περιπατεῖς. Μειζοτέραν τούτων οὐκ ἔχων χάριν,
 5 ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφούς καὶ τοῦτο ξένους. Οἱ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας· οὗτοι
 7 καλῶς ποιήσεις προπέμψας ἀξίως τοῦ θεοῦ. Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν, μηδὲν λαμβάνοντες ἀπὸ τῶν ἔθνικων. Ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.
 9 Ἐγραψάς τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπιδέχεται ἡμᾶς. Διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις, οὔτε αὐτὸς ἐπιδέχεται τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει. Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν· ὃ ἀγαθοποιῶν, ἐκ τοῦ θεοῦ ἐστίν· ὃ κακοποιῶν, οὐχ ἐώρακεν τὸν θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ὑμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι ἡ μαρτυρία ἡμῶν ἀληθὴς ἐστίν. Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοὶ γράφειν. Ἐλπίζω δὲ εὐθέως ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι· ἀσπάζονται σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

refer this passage to the same usage: "above all things." Rather, as Beelen, Gr. Gr. p. 403, "as regards all things," "in every matter." 4. *μειζοτέραν* for *μείζονα*. So *χειρότερος* for *χείρων*. Hom. II. xv. 513. *τούτων*, sometimes *ταῦτα* is thus used for the singular, where only one thing is referred to. 6. *προπέμψας*, i.e., by escorting them out of danger, and giving them supplies for their journey. 7. Comp. 1 Cor. ix. 12.

9. *ἔγραψας*] In this codex only. The V. reading is *ἔγραψα ἂν, scripsissem forsitan*. The Ap., in saying this, seems to explain why he had desired Caius, a private person, to entertain those whom he recommended to his hospitality. ὁ *φιλοπρωτεύων*, *who loveth to have the pre-eminence*. The word does not occ. in classical writers.

Ι Ο Υ Δ Α .

- 1 **Ι**ούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν
θεῷ πατρὶ ἡγαπημένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς.
- 2 Ἐλεον ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη. Ἀγαπητοί,
- 3 πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν σω-
τηρίας, ἀνάγκην ἔσχον γράψαι ὑμῖν, παρακυλῶν ἐπαγωνίζεσθαι
- 4 τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. Παρεισέδυσαν γάρ
τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα,
ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσελγείαν,
καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνού-

ΙΟΥΔΑ.—**St. Jude**, otherwise called **Thaddæus** or **Lebbæus**, was one of the sons of **Alphæus** (otherwise called **Cleophas**), who are styled "the brethren of our Lord," and brother of **St. James the Less**, the first bishop of **Jerusalem**. (Compare **Mat. x. 8**, **xii. 46**, **xiii. 55**, **Mar. xv. 40**, **Gal. i. 19**). After preaching in **Judæa**, **Samaria**, **Idumæa**, **Syria**, and **Mesopotamia**, **St. Jude** is said to have been martyred in **Persia**. Doubts as to the canonicity of this ep. existed in early times, because of its citation of the prophecy of **Enoch**, and allusion to the contest of the devil with **Michael** the archangel about the body of **Moses**, neither of which occur in the ancient Scriptures, (vv. 15, 9, where see notes). However, it is quoted as inspired Scripture by various ancient writers, as **St. Clem. Alex.**, **Tertullian**, **Origen**, and **St. Jerome** himself. Since the fourth century it has been universally received both by **Greeks** and **Latins**; is included among the canonical books by all the holy fathers who have since furnished a catalogue of them, and by the councils of **Laodicea**, **Carthage 3d.**, **Florence**, and **Trent**. There exists the most striking similarity, and in many places, identity of expression, between this epistle and the 2d. ch. and beginning of the 3d. ch.

of the 2nd. ep. of **St. Peter**. Some have inferred from this that **St. Peter** borrowed from **St. Jude**, arguing principally on amplifications traced in the former, as compared with the simpler phraseology of **St. Jude**. So **Hug. Intr. N. T. Pt. II. ch. iii. § 176**. The common opinion, however, that **St. Jude** borrowed from **St. Peter** has some foundation in the passage where **St. Jude** speaks of the words spoken before by the Apostles, (v. 17) compared with **2. Pet. iii. 8**. The argument of both epp. is the same, being directed against the errors in faith and morals displayed by the heretics from among whom the **Gnostic** sects arose. The date of the ep. is uncertain. On the first of the above-mentioned views, it would be previous to **A.D. 66**, but if derived from that of **St. Peter**, this epistle must date subsequently to **A.D. 68**.

8. ἡμῶν] **V. ὁμῶν**. 4. πάλαι προγεγρ. written of long ago, the punishments of the wicked in the **O. T.**, presently referred to, having been figures of the punishments prepared for heretics and all despisers of the Gospel, as well in this life, consisting in obduracy and insensibility (vv. 10-13), as in eternal damnation in the next. χάριτα fo. χάριν, this form is used sometimes by

- 5 **μενοι.** Ὑπομῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ὑμᾶς ἅπαξ πάν-
 6 **μη** πιστευσάντας ἀπώλεσεν. Ἀγγέλους τε τοὺς μὴ τηρήσαντας
 τὴν ἐαυτῶν ἀρχήν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον, εἰς
 κρίσιν μεγάλης ἡμέρας, δεσμοῖς αἰδίοις ὑπὸ ζόφου τετήρηκεν.
 7 Ὡς Σόδομα καὶ Γομορρά, καὶ αἱ περὶ αὐτὰς πόλεις τὸν ὁμοί-
 8 **ον** τρόπον τοῦτον, ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκῶς
 9 **ἐτέρας,** πρόκεινται δεῖγμα πυρὸς αἰωνίου, δίκην ὑπέχου-
 10 **σαι.** Ὁμοίως μὲν τοι καὶ οὗτοι ἐνυπνιαζόμενοι, σάρκα μὲν μι-
 11 **αίνουσιν,** κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ βλασφημοῦσιν. Ὁ τε
 Μειχαὴλ ὁ ἀρχάγγελος τότε τῷ διαβόλῳ διακρινόμενος διελέγε-
 12 **το** περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν
 βλασφημίας, ἀλλὰ εἶπεν· ἐπιτιμῆσαι σοι κύριος. Οὗτοι δὲ ὅσα
 13 **βλασφημίας,** ἀλλὰ εἶπεν· ἐπιτιμῆσαι σοι κύριος. Οὗτοι δὲ ὅσα
 14 **ὄν** οὐκ οἶδουσιν βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα
 15 **ζῶα,** ἐπίστανται, ἐν τοῦτοις φθείρονται. Οὐαὶ αὐτοῖς· ὅτι τῇ
 16 **ὁδῷ** τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ
 17 **ἐξεχύθησαν,** καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλονται.
 18 **Οὗτοί** εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμε-
 19 **νοι** ἀφρόβως ἐαυτοὺς ποιμαίνοντες· νεφέλαι ἄνδρες, ὑπὸ ἀνέμων
 20 **παραφερόμενοι,** δένδρα φθινοπωρινὰ, ἄκαρπα, δις ἀποθανόντα,

the poets, and occ. also in Herodotus. τὸν μόνον...καὶ κύριον, according to some, both parts of this sentence are to be referred to Christ, because in the parallel passage, 2 Pet. ii. 1, Christ alone is spoken of. Estius, however, interprets the first part of God the Father, whose supreme dominion was impugned by the fables of the Simonians and other heretics of that class (Comp. Col. ii. 8); and the second, of the Son, as man, the reality of whose birth, passion, and resurrection they denied. 5. Ἰησοῦς, i.e., Jesus, as is plain from the context, not Josue. τὸ δεύτερον, "in the next place." 6. ἀρχήν, V. *principatum*, i.e., "the original justice and excellence in which they were created." (Bp. M'E.). ἀπολιπ. i.e., by sinning they deserted the celestial habitation, as it were, an honorable station in which they were placed, because their sins rendered them incapable of retaining their original honor, either of nature or abode. 7. τὸν ὁμ. τρ. adverbial acc. 8. ἐνυπνιαζόμενοι, om. in V. Estius, after St. Clem. Alex. interprets this of the denied imaginations of these heretics;

others of their idle, fantastic speculations. κυριότητα, i.e., the universal dominion of God, by which God instituted and governs the world, δόξας, V. *majestatem*, [δόξας]. The passage is probably to be referred to the holy angels. If the plural reading be followed, they would be so called because of the glory of the beatitude they enjoy. Comp. 2 Pet. ii. 10. 9. What is here said of Michael the archangel is said by some to be taken from an apocryphal work called *ἀνάβασις Μωσέως*, or, perhaps, more probably from tradition, as St. Paul mentions the names of the Egyptian magicians, (2 Tim. iii. 8). If the former, the case would be like St. Paul's alleging testimonies from pagan authors, thus giving the authority of inspiration to what he quoted as true. 10. ὅσα.. φθείρονται, i.e., they are corrupted by their natural instincts, which they blindly followed. 11. Βαλ. Num. xxii.-xxiv. xxxi. 16. Κορὲ, Num. xvi.

12. ἀγάπ.] 1 Cor. xi. 20. ὁμῶν, V. αὐτῶν. φθινοπωρινὰ, "of the late autumn," withered, and destitute of leaves

- 13 ἐκρίζωθέντα. Κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἐν-
 τῶν αἰσχύνας· ἀστέρες πλάνητες, οἷς ζόφος σκότους εἰς αἰῶνα
 14 τετήρηται. Προεφήτευσεν δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδάμ
 Ἐνώχ, λέγων· ἰδοὺ, ἦλθεν κύριος ἐν ἀγίαις μυριάσιν αὐτοῦ.
 15 Ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐλέγξαι πάντας τοὺς ἀσε-
 βεῖς περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ
 16 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ
 ἀσεβεῖς. Οὗτοί εἰσιν γογγυσταί, μεμφίμοιροι, κατὰ τὰς ἐπι-
 θυμίας αὐτῶν πορευόμενοι· καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
 17 θανμάζοντες πρόσωπα, ὠφελείας χάριν.
 18 Ὑμεῖς δέ, ἀγαπητοί, μνησθήτε τῶν ῥημάτων τῶν προειρη-
 μένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [Οἱ]
 19 ἔλεγον ὑμῖν, ἐπ' ἐσχάτου χρόνου ἐσονται ἐμπαίικται, κατὰ τὰς
 20 ἀνθυμίας ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. Οὗτοί εἰσιν οἱ
 21 ἀποδιωριζόντες, ψυχικοί, πνεῦμα μὴ ἔχοντες. Ὑμεῖς δέ, ἀγα-
 22 πητοί, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν
 23 πνεύματι ἀγίῳ προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσω-
 24 μεν· προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
 εἰς ζωὴν αἰώνιον. Καὶ οὗς μὲν ἐλεᾶτε διακρινομένους, σώζε-
 τε, ἐκ πυρὸς ἀρπάζοντες. Οὗς δὲ ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ
 τὸν ἀπὸ τῆς σαρκὸς ἐπιλωμένον χιτῶνα. Τῷ δὲ δυναμένῳ φυ-

or fruit. 14. προεφήτευσεν. The *prima manus* has ἐπροφήτευσεν. But the other reading is here followed by Mai, with all other codd. in this place. If, as some think, St. Jude here quotes from an apocryphal book, any difficulty founded on that is solved by the answer already given in v. 9. The Divine Spirit enabled him to distinguish between the true and the false in any such work he might use. ἦλθεν, the past tense used for the future, in the spirit of prophecy, anticipating the event as already arrived. ἐν ἀγ. μυρ. "surrounded by," &c. 16. θανμ. πρόσωπα, "regarding persons with admiration," more literally, admiring the external appearance of people, and so fawning upon them. Cf. Mat. xxii. 16, Luke, xx. 21. 18. τῶν ἀσεβ. depending on ἐπιθυμίας. The V. has *in impietatis*. 19. ψυχικοί, V. *animales*, "who live an animal life," live according to the ψυχή, or mere life of the senses. πνεῦμα μὴ ἔχ. i.e., destitute of the spirit of God. 21. τηρήσωμεν, V. τηρήσατε. 22, 23. καὶ οὗς...φόβῳ. The Alexan-

drine codex, &c., with V. has: καὶ οὗς μὲν ἐλέγχετε διακρινομένους· οὗς δὲ σώζετε ἐκ πυρὸς ἀρπάζοντες· οὗς δὲ (ἐλεᾶτε) ἐλεεῖτε ἐν φόβῳ. The passage refers to the conduct which the Ap. advises to be pursued with regard to brethren who may be led astray by the heretics whom he condemns. The V. renders the first clause *hos...arguite judicatos*, the sense of which would be: convict—make an exposure of the fallacies of persons who are condemned, self-condemned, as heresiarchs and those who obstinately persevere in their heresies must be. Estius interprets the reading διακρινομένοι "disputando," referring to v. 9, and Rom. xiv. 1 and 23. Compare Acts, xi. 2-4. Others are to be alarmed by the threat of the divine judgment, and so rescued from peril. Remark the peculiar form here used for ἐλεῶ. μισοῦντες, i.e., hating the errors and immoralities of these men as one would shrink from a garment infected with the plague. 24. ἐν ἀγαλ. Here, in V. follows: *in adventu Domini nostri Jesu Christi*.

λάξαι ὑμᾶς ἀπταίστους, καὶ στήσαι κατ' ἐνώπιον τῆς δόξης αὐ-
 25 τοῦ ἀμύμονος ἐν ἀγαλλιάσει, μόνῳ θεῷ σωτῇρι ἡμῶν διὰ Ἰη-
 σοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μετὰ πάντων τῶν κρᾶτος καὶ ἔξου-
 σία, πρὸ παντὸς τοῦ αἵωνος, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας.
 Ἀμήν.

ΑΠΟΚΑΛΥΨΙΣ.

ΚΕΦ. Α. (1).

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ θεός, δεῖξαι
 τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· καὶ ἐσήμηνεν ἀπο-

ΑΠΟΚΑΛΥΨΙΣ.—In earlier times the authenticity of the Apocalypse appears to have been unquestioned, except by heretical sects like the Alogi, who, in the 2nd century, ventured to ascribe it to the heretic, Cerinthus. But in the following century some discussion as to its authorship existed among Catholics, the point being as yet undefined. It is probably a mistake to suppose that Caius, a Roman priest in that century, adopted the above extravagant notion, (Cf. Hug. Intr. N. T. Pt. II. ch. iii. § 184); but Dionysius of Alexandria wished to assign the Apocalypse to John the Presbyter, already mentioned. The book does not appear in the catalogues of the council of Laodicea, St. Cyril of Jerusalem, and St. Gregory Nazianzen. It is, however, admitted by a long list of the most important witnesses; as Papias, Melito, bishop of Sardis (one of the seven churches addressed by St. John), Irenæus, Justin Martyr, Clement of Alex., Eusebius, Tertullian, Jerome, &c., &c.: was recognized as canonical and authentic by the third council of Carthage, and by Pope Innocent I., and, since the fifth century, has never been doubted of in the Catholic Church. The Apocalypse was written in the island of

Patmos, during the exile of St. John, which took place, according to the generally received opinion, in Domitian's reign, though some assign it to that of Claudius or Nero. The allusions to Jerusalem, and to its temple and altar, favour the last-mentioned opinion. The date usually given agreeably to the first, is about A.D. 96. A diversity of style is remarked between the Apocalypse and the Gospel of St. John, but not such as need surprise us, when we reflect on the great diversity of the subject-matter of the two works; to which it may be added that an induction of a variety of passages shews a general similarity notwithstanding. The interpretation of the Apocalypse, so far as regards the mysterious prophecies, of which the bulk of it is composed, and the extent to which these prophecies have or have not as yet been fulfilled, is matter beyond the limits of this commentary. We quote, however, the following observation from Janssen's *Hermeneutica Sacra*, § 495. "The subject-matter of the Apocalypse must be carefully distinguished from the oriental symbols with which John, like Ezechiel and Daniel, expresses his revelations. Five principal events, however, relating to the religion of Christ,

- 2 στείλας διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ. Ὁς
 ἐμαρτύρησεν τὸν λόγον τοῦ θεοῦ, καὶ τὴν μαρτυρίαν Ἰησοῦ Χρι-
 3 στοῦ, ὅσα ἶδεν. Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τὸν
 λόγον τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα·
 4 ὁ γὰρ καιρὸς ἐγγύς. Ἰωάννης ταῖς ἐπτά ἐκκλησίαις ταῖς ἐν τῇ
 Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρ-
 χόμενος· καὶ ἀπὸ τῶν ἐπτά πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐ-
 5 τοῦ. Καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότο-
 κος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλείων τῆς γῆς· τῷ ἀγαπῶντι
 6 αὐτοῦ. Καὶ ποιήσουσι ἡμῶς βασιλείον, ἱερεῖς τῷ θεῷ καὶ πα-
 τρὶ αὐτοῦ· αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰ-
 7 ὶνων· ἀμήν. Ἰού· ἐρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν
 πᾶς ὀφθαλμὸς, καὶ οἴτινες αὐτὸν ἐξεκέντησαν· καὶ κόψονται ἐπ’
 8 αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς· ναὶ, ἀμήν. Ἐγὼ εἰμι τὸ ἄλφα
 καὶ τὸ Ὠ, λέγει κύριος ὁ θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,
 9 παντοκράτωρ. Ἐγὼ Ἰωάννης ὁ ἀδελφὸς ὑμῶν, καὶ συγκοινωνὸς
 ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Χριστῷ Ἰησοῦ, ἐγενό-
 10 μην ἐν τῇ νύκτι τῇ καλουμένῃ Πάτμῳ, διὰ τὸν λόγον τοῦ θεοῦ,
 καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ. Ἐγενόμην ἐν πνεύματι ἐν
 τῇ κυριακῇ ἡμέρᾳ· καὶ ἤκουσα φωνὴν ὀπίσω μεγάλην ὡς σύλ-
 11 λητος. Λέγουσιν· ὁ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον
 ταῖς ἐπτά ἐκκλησίαις, εἰς Ἐφεσον, καὶ εἰς Σμύρναν, καὶ εἰς
 Πέργαμον, καὶ εἰς Θυάτηραν, καὶ εἰς Σάρδεϊς, καὶ εἰς Φι-
 12 λιδέλφειαν, καὶ εἰς Λαοδίκειαν. Καὶ ἐκεῖ ἐπέστρεψα βλέπειν
 τὴν φωνὴν ἣτιν ἐλάλει μετ’ ἐμοῦ· καὶ ἐπιστρέψας ἵδον ἐπὶ λυχ-

appear to be predicted in the Apocalypse.

1. The abrogation of the Jewish worship, and the subversion of their state; 2. The ruin and destruction of the Roman imperial Paganism; 3. The victory of the religion of Christ over Judaism and Paganism, and the glory of the Christian religion after the victory gained over those two foes; 4. The last judgment; and 5. The felicity of true Christians in heaven."

The inscription of this book followed by the Complutensian edition is: Ἀποκάλυψις τοῦ ἁγίου ἀποστόλου καὶ εὐαγγελιστοῦ Ἰωάννου τοῦ θεολόγου. The V. has: *Apocalypsis beati Joannis Apostoli*.

1. 4. ἀπὸ θεοῦ κ. τ. λ.] V. *ab eo qui est*, &c. The words ὁ ὢν...ἐρχόμενος are treated as if they made up a proper

name, indeclinable. 5. ὁ μάρτυς. The gen. would grammatically follow in apposition to Ἰησοῦ Χρ. Similar anomalies are frequent in the Apocalypse, and may be accounted for in general by the fervid style of the composition. 6. βασιλείον. The V. reading is βασιλείαν, acc. of the pred., "constituted us a kingdom." 7. κόψονται, usually constr. with the acc. simply. 8. V. reading add. *αρχὴ καὶ τέλος* after Ὠ. 9. Πάτμω, one of the Sporades, in the S.E. of the Ægean, S. of Samos, still called *Patmo*. 10. τῇ κυριακῇ ἡμ. The only place in the N. T. where it is so designated. Cf. Acts, xx. 7, τῇ μιᾷ τῶν σαββάτων, and 1 Cor. xvi. 2, κατὰ μίαν σαββάτων. 11. Θυάτηραν, so in codex, Compl. Θυάτειρα, V. *Thyatiræ*. 12. βλέπει. τ. φ. *to see the voice*, i.e. to

- 13 νίας χρυσᾶς. Καὶ ἐν μέσῳ τῶν ἐπτά λυχνίων ὅμοιον υἱῷ ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς
 14 ζώνην χρυσήν. Ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ καὶ ὡς ἔριον λευκόν, ὡς χιών· καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλόξ πυρός. Καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν καμίνῳ πε-
 15 πυρωμένοι· καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν. Καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ τὴν δεξιὰ ἀστέρας ἐπτά· καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαίη δίστομος ὀξεῖα ἐκπορευομένη· καὶ ἡ ὄψις αὐτοῦ ὡς
 17 ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Καὶ ὅτε ἶδον αὐτὸν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε τὴν δεξιάν αὐτοῦ ἐπ’ ἐμέ, λέγων· μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος καὶ ὁ ζῶν. Καὶ ἐγενόμην νεκρός, καὶ ἶδον ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν· καὶ ἔχω τὰς κλείδας τοῦ θανάτου καὶ τοῦ
 19 ἄδου. Γράψον οὖν ἃ ἶδες, καὶ ἃ εἰσὶν, καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα. Τὸ μυστήριον τῶν ἐπτά ἀστέρων ὧν ἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἐπτά λυχνίας τὰς χρυσᾶς· οἱ ἐπτά ἀστέρες, ἄγγελοι τῶν ἐπτά ἐκκλησιῶν εἰσὶν· καὶ αἱ λυχνίαι αἱ ἐπτά, ἐπτά ἐκκλησίαι εἰσὶν.

ΚΕΦ. Β. (2).

- 1 Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· τὰδε λέγει ὁ κρατῶν τοὺς ἐπτά ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέ-
 2 σῳ τῶν ἐπτά λυχνίων τῶν χρυσῶν. Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου, καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακοῦς· καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι,
 3 καὶ οὐκ εἰσὶν· καὶ εὗρες αὐτοὺς ψευδεῖς. Καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἐκοπίσας. Ἄλλ’
 5 ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφήκας. Μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποιήσον· εἰ δὲ μὴ, ἔρχομαί σοι ταχὺ, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανόησῃς. Ἀλλὰ τοῦτο
 7 ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν, ἃ ἐγὼ μισῶ. Ὁ ἔχων οὖς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν τῷ

see from whom the voice came. 13. ποδήρη...ζώνην. The tunic and girdle were among the vestments of the Jewish priests. Cf. Exod. xxviii. 4. 15. χαλκολιβάνῳ, *fine brass*, (V. *aurichalco*). Some take it to mean frankincense of a deep color, opposed to ἄργυρολιβανόν. 19. ἃ εἰσὶν, καὶ ἃ μέλλει. Remark the neut. plur. constr. with the sing. and

plur. in the same sentence. 20. τὸ μυστήριον. Beelen (Gr. Gr. p. 236) takes this as the object of the preceding verb, γράψον.

II. 6. ΝΙΚΟΛ.] The Nicolaitans appear, from St. Irenæus and St. Clem. of Alex., to have been a sect of the Gnostic stamp. They held the lawfulness of sins of impurity, and falsely claimed as their

- 8 παραδείσω τοῦ θεοῦ μου. Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλη-
 9 σίας γράψον· τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νε-
 10 κρὸς, καὶ ἔζησεν. Οἶδα σου τὰ ἔργα καὶ τὴν θλίψιν καὶ τὴν
 11 πτωχείαν· ἀλλὰ πλούσιος εἶ· καὶ τὴν βλασφημίαν ἐκ τῶν λε-
 12 γόντων ἰουδαίουσιν εἶναι ἑαυτοῦς, καὶ οὐκ εἰσίν, ἀλλὰ συναγωγὴ
 13 τοῦ σατανᾶ. Μὴ φοβοῦ ἃ μέλλει παθεῖν· ἰδοὺ δὴ μέλλει βα-
 14 λεῖν ὁ διάβολος ἐξ ὑμῶν εἰς φυλακὴν, ἵνα πειρασθῇτε· καὶ ἔξε-
 15 τε θλίψιν ἡμέρας δέκα· γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι
 16 τὸν στέφανον τῆς ζωῆς. Ὁ ἔχων οὗς, ἀκουσάτω τί τὸ πνεῦμα
 17 λέγει ταῖς ἐκκλησίαις· ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ
 18 δευτέρου.
 19 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· τάδε
 20 λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξείαν. Οἶδα τὰ
 21 ἔργα σου, καὶ ποὺ κατοικεῖς, ὅπου ὁ θρόνος τοῦ σατανᾶ· καὶ
 22 κρατεῖς τὸ ὄνομα μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου, ἐν ταῖς
 23 ἡμέραις αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστὸς, ὃς ἀπεκτάνθη παρ'
 24 ὑμῖν, ὅπου ὁ σατανᾶς κατοικεῖ. Ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα,
 25 ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδαξε Βα-
 26 λὰκ βυλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, καὶ φαγεῖν εἰ-
 27 δωλόθοντα, καὶ πορνεῦσαι. Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν
 28 διδαχὴν Νικολαϊτῶν ὁμοίως. Μετανοήσον οὖν· εἰ δὲ μὴ, ἔρχο-
 29 μαί σοι ταχὺ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ
 30 στόματός μου. Ὁ ἔχων οὗς, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
 31 ἐκκλησίαις· τῷ νικῶντι δώσω αὐτῷ τὸ μάννα τοῦ κεκρυμμένου,
 32 καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινόν
 33 γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων. Καὶ τῷ ἀγγέ-
 34 λῳ τῆς ἐν Θυατήρῃ ἐκκλησίας γράψον· τάδε λέγει ὁ υἱὸς τοῦ θεοῦ,
 35 ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες
 36 αὐτοῦ ὅμοιοι χαλκολιβάνῳ. Οἶδα σου τὰ ἔργα, καὶ τὴν ἀγά-
 37 πην, καὶ τὴν πίστιν, καὶ τὴν διακονίαν, καὶ τὴν ὑπομονὴν σου,
 38 καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν πρώτων. Ἀλλὰ ἔχω
 39 κατὰ σοῦ, ὅτι ἀφείς τὴν γυναῖκα σου Ἰεζάβελ, ἣ λέγει αὐτῇ

founder the deacon Nicolas, (Acts, vi. 5). 11. ἐκ τοῦ θαν. The use of this Hebraising constr. with prepositions, where, in classical Greek, a simple case would be used, is frequent in the Apocalypse. as elsewhere in the N. T.

12. Pergamus was a city of Phrygia on the Caicus, celebrated for its temple of Æsculapius, its great library, and its manufacture of parchment, thence called "charta Pergamena." 14. Βαλαάμ. This name in Hebrew signifies νικῶν τὸν λαόν, so that it appears connected

with that of the Nicolaitans. Cf. Alzog. Hist. Univ. de l'église. t. I. § 59. 17. αὐτῷ, the personal pronoun, though not required, is added for perspicuity. ψῆφον, the allusion is probably to tickets given to the victors in the games, and inscribed, as it appears, not with the name of the receiver, but of the object which he was to receive. 18. Thyatira, a city in the north of Lydia. It was the city of the purple-seller, Lydia, mentioned in Acts, xvi. 14. 20. ἀφείς. V. ἀφείς, permittit.

προφήτην, καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους, πορνεύ-
 21 σαι καὶ φαγεῖν εἰδωλόθυτα. Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετα-
 22 νοήσῃ καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. Ἴδού,
 23 βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς
 24 θλίψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς. Καὶ
 25 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, καὶ γμώσονται πᾶσαι αἱ ἐκ-
 26 κλησίαι ὅτι ἐγὼ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίαι· καὶ δώσω
 27 ὑμῖν ἐκάστω κατὰ τὰ ἔργα αὐτοῦ. Ὑμῖν δὲ λέγω τοῖς λοιποῖς
 28 τοῖς ἐν Θουτήραις, ὅσοι οὐκ ἔχουσιν τὴν διδαχὴν ταύτην, οἵ-
 29 τινες οὐκ ἔγνωσαν τὰ βαθεῖα τοῦ σατανᾶ, ὡς λέγουσιν· οὐ βυ-
 30 λῶ ἐφ' ὑμᾶς ἄλλο βάρος. Πλὴν ὁ ἔχετε, κρατήσατε ἄχρις οὗ
 31 ἂν ἴξω. Καὶ ὁ νικῶν, καὶ ὁ τηρῶν ἕχρι τέλους τὰ ἔργα μου,
 32 δώσω αὐτῷ ἔξουσίαν ἐπὶ τῶν ἐθνῶν. Καὶ ποιμανεῖ αὐτοὺς ῥάβ-
 33 δω σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ συντριβήσεται, ὡς κᾶρῳ
 34 εἴληφα παρὰ τοῦ πατρὸς μου. Καὶ δώσω αὐτῷ τὸν ἀστέρα
 35 τὸν πρωϊνόν. Ὁ ἔχων οὖν ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
 36 ἐκκλησίαις.

ΚΕΦ. Γ. (3).

1 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σάρδεσιν ἐκκλησίας γράψον· τάδε λέ-
 2 γει ὁ ἔχων τὰ ἐπὶ πνεύματα τοῦ θεοῦ, καὶ τοὺς ἐπὶ ἀστέ-
 3 ρας· οἶδα σου τὰ ἔργα, ὅτι ὄνομα ἔχεις καὶ ζῆς, καὶ νεκρὸς εἶ.
 4 Γίνου γρηγορῶν, καὶ στήριξον τὰ λοιπὰ ἃ ἤμελλες ἀποβάλλειν
 5 οὐ γὰρ εὗρηκάν σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου.
 6 Μνημόνευε οὖν πῶς εἴληφας, καὶ μετανόησον· ἐὰν οὖν μὴ γρηγο-
 7 ρήσῃς, ἴξω ἐπὶ σέ ὡς κλέπτῃς, καὶ οὐ μὴ γνώσῃ ποίαν ὥραν ἴξω
 8 ἐπὶ σέ. Ἀλλ' ὀλίγα ἔχεις ὀνόματα ἐν Σάρδεσιν, ἃ οὐκ ἐμόλυ-
 9 ναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς,
 10 ὅτι ἄξιοι εἰσίν. Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευ-
 11 κοῖς· καὶ οὐ μὴ ἐξαλειψῶ τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς
 12 ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρὸς μου,
 13 καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. Ὁ ἔχων οὖν, ἀκουσάτω τί τὸ
 14 πνεῦμα λέγει ταῖς ἐκκλησίαις. Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλα-
 15 δελφείᾳ ἐκκλησίας γράψον· τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ
 16 ἔχων τὴν κλεῖν τοῦ Δαβὶδ· ὁ ἀνοίγων, καὶ οὐδεὶς κλείσει αὐ-

22. αὐτῆς (2d). V. αὐτῶν. 26. ὁ νικῶν, nom. absol. by way of emphasis, as the leading subject of the whole sentence.

III. 2. γίνου...σθήριζον] Observe the contrast between the pres. and aor. imper. ἤμελλ. ἀποβ. V. ἤμελλον ἀποβαλεῖν. 8. εἴλ. V. add. καὶ ἴκουςας. 4. ὀνόματα. Cf. Acts, i. 15. Persons

being meant, we have the plural verb, and also the masc. ἄξιοι, a constructio ad sensum. 7. Philadelphia, a city in the east of Lydia, on the N.W. side of Mount Tmolus. It was founded by Attalus Philadelphus, of Pergamus. κλεῖν, Attic for κλείδα. εἰ μὴ ὁ ἀνοίγων, om. in V. καὶ κλ. wanting in co-

- 8 τὴν, εἰ μὴ ὁ ἀνοίγων· “καὶ κλείει” καὶ οὐδεὶς ἀνοίξει. Οἶδαι σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεωγμένην, ἣν οὐδεὶς δύναται κλείσαι αὐτήν· ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάν μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. Ἰδοὺ, δίδωμι ἐκ τῆς συναγωγῆς τοῦ σατανᾶ τῶν λεγόντων ἑαυτοὺς ἰουδαῖους εἶναι, καὶ οὐκ εἰσίν, ἀλλὰ ψεύδονται· ἰδοὺ, ποιήσω αὐτοῖς ἵνα ἤξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γινώσιν ὅτι ἡγάπησά σε. Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, καὶ γὰρ σε τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. Ἐρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἐκ· καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου τῆς καινῆς Ἱερουσαλὴμ, ἣ καταβαίνει ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ ὄνομα τὸ καινόν.
- 13 Ὁ ἔχων οὗτος, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
- 14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· τάδε λέγει ὁ ἀμὴν, ὁ μύρτις ὁ πιστὸς καὶ ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ. Οἶδα σου τὰ ἔργα, ὅτι οὕτε ψυχρὸς εἶ, οὔτε ζεστός· ὀφελον ψυχρὸς εἶης ἢ ζεστός. Οὕτως, ὅτι χλωρὸς εἶ, καὶ οὕτε ζεστός οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου. Ὅτι λέγεις· πλούσιός εἰμι, καὶ πεπλούτηκα, καὶ οὐδενὸς χρεῖαν ἔχω· καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος, καὶ ὁ ἐλεεινός, καὶ πτωχός, καὶ τυφλός, καὶ γυμνός. Συμβουλεύω σοι ἀγοράσαι χρυσίον παρ’ ἐμοῦ πεπυρωμένον ἐκ πυρᾶς, ἵνα πλουτήσῃς· καὶ ἱμάτια λευκά, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχὺν τῆς γυμνότητός σου· καὶ κολύριον ἵνα ἐγχαρίσῃ τοὺς ὀφθαλμοὺς σου, ἵνα βλέπῃς. Ἐγὼ ὅσους ἐάν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον. Ἰδοὺ, ἔστηκα ἐπὶ τὴν θύραν, καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτόν, καὶ δεῖπνήσω μετ’ αὐτοῦ, καὶ αὐτὸς μετ’ ἐμοῦ. Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ’ ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς καὶ γὰρ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ πα-

dex (Mai). 8. ἦν...αὐτήν. Here the personal pronoun is redundant after the rel., a Hebraizing constr. Cf. Mar. vii. 24. 9. δίδωμι is connected with ἵνα ἤξωσι, and repeated in another form in the ἰδοὺ ποιήσω. τῶν λεγόντων is in apposition to τῆς συναγωγῆς, and the constr. with ἐκ is used as often for the simple case. 12. ὁ νικῶν, cf. ii. 26. τὸ ὄνομα (1st) Compl. add. τοῦ Θεοῦ μου, καί.

14. Laodicea was in the S.W. of Phrygia, on the Lycus, and not far from Colossæ. Cf. Introd. to Col. 17. ὁ ταλαίπωρος, “the wretched one,” by excellence. 18. κολύριον, eye-salve, a kind of unguent so called from the round cakes (κολλύρα is the name of a roll of coarse bread) into which it was formed. Cf. Hor. 1 Sat. v. 30, 31, “oculus ego nigra meis collyria lippis illinera.”

22 πρὸς μου ἐν τῷ θρόνῳ αὐτοῦ. Ὁ ἔχων οὗτος, ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

ΚΕΦ. Δ. (4).

1 Μετὰ ταῦτα ἶδον, καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων· ἀνάβα ὧδε, καὶ δεῖξω σοι ἃ δεῖ γενέσθαι μετὰ
2 ταῦτα. Εὐθέως ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ, θρόνος ἐκείτο ἐν
3 τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος. Καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι, καὶ σμαράγδῳ, καὶ σαρδίῳ· καὶ
4 ἱρις κύκλωθεν τοῦ θρόνου ὁμοίως ὄρμασι σμαραγδίνων. Κύκλωθεν τοῦ θρόνου θρόνοι εἰκοσιτέσσαρες· καὶ ἐπὶ τοὺς θρόνους εἰκοσιτέσσαρες
5 πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ
6 ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς. Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἄστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες
7 πυρὸς καίόμεναι ἐνώπιον τοῦ θρόνου αὐτοῦ, αἷ εἰσιν ἑπτὰ πνεύ-
8 ματα τοῦ θεοῦ. Καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη, ὁμοία κρυστάλλῳ· καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρό-
9 νου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἐνπροσθεν καὶ ὀπισθεν. Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον
10 μύσχῳ, καὶ τὸ τρίτον ζῶον ἔχον πρόσωπον ἀνθρώπου, καὶ τὸ
11 τέταρτον ὅμοιον ἀετὶ πετομένῳ. Καὶ τέσσαρα ζῶα, ἐν καθ' ἐν ἔχον ἀνά πτερώγων ἕξ κύκλωθεν· καὶ ἔξωθεν καὶ ἔσωθεν γέμονσιν ὀφθαλμῶν, καὶ ἀνάπνυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς, λέγοντες· ἅγιος ἅγιος ἅγιος, ἅγιος ἅγιος ἅγιος, ἅγιος ἅγιος ἅγιος, κύριος ὁ θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμε-
12 νος. Καὶ ὅτ' ἂν δώσωσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας
13 τῶν αἰώνων. Πεσοῦνται οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθήμενου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφάνους αὐτῶν ἐνώπιον τοῦ
14 θρόνου, λέγοντες. Ἄξιος εἶ, ὁ κύριος καὶ θεὸς ἡμῶν ὁ ἅγιος, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν· ὅτι σὺ ἐκτίσας πάντα, καὶ διὰ τὸ θέλημά σου ἦσαν, καὶ ἐκτίσθησαν.

IV. 1. λέγων] masc. though the constr. would require the fem. 2-5. "In the Apocalypse we sometimes find after εἶδον καὶ ἰδοὺ a nom. and acc. joined, as in xiv. 14; in a single instance (the present) these two cases are joined after

ἰδοὺ without εἶδον preceding." (Beelen, Gr. Gr. p. 523). In v. 4. there is the acc. πρεσβυτέρους as if εἶδον had preceded. 8. ἀνά. Cf. Mat. xx. 9. ἅγιος. In the V. reading this is only repeated three times.

ΚΕΦ. Ε. (5).

- 1 **Κ**αὶ ἴδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ ἔξωθεν, κατεσφραγισμένον σφραγίσιν ἑπτὰ. Καὶ ἴδον ἄγγελον ἰσχυρὸν, κηρύσσοντα ἐν φωνῇ μεγάλῃ· τίς ἄξιος ἐστὶν ἀνοίξαι τὸ βιβλίον, καὶ λύσαι τὰς σφραγίδας αὐτοῦ; Καὶ οὐδεὶς ἠδύνατο ἐν τῷ οὐρανῷ ἢ ἔνω, οὐτε ἐπὶ τῆς γῆς, οὐτε ὑποκάτω τῆς γῆς, ἀνοίξαι τὸ βιβλίον, οὐτε βλέπειν αὐτό. Καὶ ἐγὼ ἔκλαιον πολὺ, ὅτι οὐδεὶς ἄξιος εὗρεθῇ ἀνοίξαι τὸ βιβλίον, οὐτε βλέπειν αὐτό. Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι· μὴ κλαίει· ἰδοὺ, ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ρίζα Δαβὶδ, ὁ ἀνοίγων καὶ τὸ βιβλίον, καὶ τὰς ἑπτὰ σφραγίδας αὐτοῦ. Καὶ ἴδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν πρεσβυτέρων, ἄρνιον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ, καὶ ὀφθαλμοὺς ἑπτὰ, ἃ εἰσὶν τὰ ἑπτὰ πνεύματα τοῦ θεοῦ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν. Καὶ ἦλθεν τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. Καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσον ἐνώπιον τοῦ ἁρνίου, ἔχοντες ἑκαστος κιθάραν, καὶ φιάλας χρυσᾶς γεμούσας θυμαμάτων, ἃ εἰσὶν αἱ προσευχαὶ τῶν ἁγίων. Καὶ ᾄδουσιν ᾠδὴν καινὴν, λέγοντες· ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοίξαι τὰς σφραγίδας αὐτοῦ· ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ θεῷ ἡμᾶς ἐν τῷ αἱματί σου ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. Καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ τῆς γῆς. Καὶ ἴδον, καὶ ἤκουσα φωνὴν ἁγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων, καὶ χιλιάδες χιλιάδων. Λέγοντες φωνῇ μεγάλῃ ἄξιόν ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν τὴν δυνάμιν καὶ τὸν πλοῦτον καὶ σοφίαν καὶ ἰσχύιν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. Καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ, καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἃ ἐστίν, καὶ τὰ ἐν αὐτοῖς πάντα, καὶ πάντας ἤκουσα λέγοντας· τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων ἄμην. Καὶ τὰ τέσσαρα ζῶα λέγοντα τὸ ἄμην· καὶ οἱ πρεσβύτεροι ἔπεσον καὶ προσεκύνησαν.

V. 1. ἔσωθεν κ. ἔξ.] It was unusual to write on both sides of the papyrus or parchment. Cf. Juv. i. 5. "Summi plenā jam margine libri scriptus et in tergo necdum finitus Orestes." Compare Luke, iv. 17. 6. ἄ. Here the rel. is

attracted into the gender of the predicate of the relative sentence. 8. ἔλαβεν. The V. has *aperuisset*. 12. τὸν πλοῦτον. V. *divinitatem*. 14. προσεκύνησαν. Many codd. with V. add ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων.

ΚΕΦ. ٤: (6).

- 1 Καὶ ἴδον ὅτι ἤνοιξεν τὸ ἄρνιον μίαν ἐκ τῶν ἐπὶ τὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος, ὡς φωνὴ βρον-
 2 τῆς· ἔρχου καὶ ἴδε. Καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νι-
 3 κῶν, καὶ ἵνα νικήσῃ. Καὶ ὅτε ἤνοιξεν τὴν δευτέραν σφραγίδα, ἡ-
 4 ἤκουσα τοῦ δευτέρου ζώου λέγοντος· ἔρχου. Καὶ ἐξῆλθεν ἄλ-
 5 λος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη· αὐτῷ λα-
 6 βεῖν τὴν εἰρήνην ἐκ τῆς γῆς, ἵνα ἀλλήλους σφάξωσιν· καὶ ἐδόθη
 7 αὐτῷ μάχαιρα μεγάλη. Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν τρί-
 8 την, ἤκουσα τοῦ τρίτου ζώου λέγοντος· ἔρχου καὶ ἴδε· καὶ ἰδοὺ
 9 ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων ζυγὸν ἐν τῇ χει-
 10 ρὶ αὐτοῦ. Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων ζώων λέ-
 11 γουσάν· χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοῖνικες κριθῆς δη-
 12 ναρίου· καὶ τὸ ἐλαιον καὶ τὸν οἶνον μὴ ἀδικήσης. Καὶ ὅτε ἤνοι-
 13 ξε τὴν σφραγίδα τὴν τετάρτην, ἤκουσα τοῦ τετάρτου ζώου λέ-
 14 γοντος· ἔρχου καὶ ἴδε. Καὶ ἰδοὺ ἵππος χλωρός, καὶ ὁ καθή-
 15 μενος ἐπάνω αὐτοῦ, ὄνομα αὐτῷ ὁ θάνατος· καὶ ὁ ᾄδης ἠκολού-
 16 θει αὐτῷ· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς,
 17 ἀποκτείνειν ἐν ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν
 18 θηρίων τῆς γῆς.
- 9 Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγίδα, ἴδον ὑποκάτω τοῦ
 10 θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ θεοῦ,
 11 καὶ διὰ τὴν μαρτυρίαν τοῦ ἁρνίου ἣν εἶχον. Καὶ ἐκραξαν φω-
 12 νὴν μεγάλην, λέγοντες· ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀλη-
 13 θινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων
 14 ἐπὶ τῆς γῆς; Καὶ ἐδόθη αὐτοῖς στολὴ λευκὴ, καὶ ἐρύχθη αὐτοῖς,
 15 ἵνα ἀναπαύσωνται ἔτι ἔτι χρόνον, ἕως πληρώσωσιν οἱ σύνδουλοι
 16 αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, καὶ οἱ μέλλοντες ἀποκτείνεσθαι ὡς
 17 καὶ αὐτοί. Καὶ ἴδον ὅτε ἤνοιξεν τὴν σφραγίδα τὴν ἕκτην, καὶ
 18 σεισμός μέγας ἐγένετο, καὶ ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος
 19 τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα. Καὶ οἱ ἀστέρες
 20 τοῦ οὐρανοῦ ἔπεσον εἰς τὴν γῆν, ὡς συκὴ βάλλει τοὺς ὀλύνθους

VI. 1. μίαν] for πρώτην, a Hebrais-
 tic idiom; and ἑνός for πρώτου, as
 appears from v. 8. The construction of
 ὡς φωνή after the gen. λέγοντος is
 anomalous. 6. χοῖνιξ, a measure for
 things dry, equal to about one quart.
 The allowance to slaves (4 or 5 modii
per mensum) did not much exceed this
per diem; hence the price would indicate

a great scarcity. A chœnix of barley
 groats was the daily allowance to the
 slaves on the island of Sphacteria,
 (Thuc. iv. 16). A soldier's pay under
 Domitian was 300 denarii per ann.
 10. ὁ δεσπ. nom. with art. for vocative.
 11. ἔτι ἔτι χρόνον, remark this singular
 repetition. The usual reading is ἔτι
 χρόνον μικρόν, V. *adhuc tempus modi-*

14 αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη. Καὶ ὁ οὐρανὸν ἀπεχωρί-
 15 σθη ὡς βιβλίον ἐλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν
 16 τοίων αὐτῶν ἐκινήθησαν. Καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ με-
 17 γιστᾶνες καὶ οἱ χιλιάρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροί,
 καὶ πᾶς δούλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
 καὶ εἰς τὰς πέτρας τῶν ὀρέων. Καὶ λέγουσι τοῖς ὄρεσι καὶ
 ταῖς πέτραις· πέσετε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσ-
 ὤπου τοῦ καθημένου ἐπὶ τῷ θρόνῳ, καὶ ἀπὸ τῆς ὀργῆς τοῦ ἁρ-
 νίου. Ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς
 δύναται σταθῆναι;

ΚΕΦ. Ζ. (7).

1 Καὶ μετὰ τοῦτο ἶδον τέσσαρας ἄγγελους ἐστῶτας ἐπὶ τὰς τέσ-
 2 σσaras γωνίας τῆς γῆς “κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς
 3 γῆς” ἵνα μὴ πνέῃ ἄνεμος ἐπὶ τῆς γῆς, μήτε ἐπὶ τῆς θαλάσ-
 4 σης, μήτε ἐπὶ τὸ δένδρον. Καὶ ἶδον ἄλλον ἄγγελον ἀναβαί-
 5 νοντα ἀπὸ ἀνατολῆς ἡλίου, ἔχοντα σφραγίδα θεοῦ ζῶντος· καὶ
 6 ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἄγγελοις, οἷς ἐδόθη αὐτοῖς
 7 ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν. Λέγων· μὴ ἀδικήσητε τὴν
 8 γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσω-
 9 μεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ
 10 ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν καὶ τεσσαράκοντα
 11 τέσσαρες χιλιάδες ἐσφραγισμένων ἐκ πάσης φυλῆς υἱῶν Ἰσραὴλ. Ἐκ
 12 φυλῆς Ἰούδα, δώδεκα χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν,
 13 δώδεκα χιλιάδες· ἐκ φυλῆς Γὰδ, δώδεκα χιλιάδες. Ἐκ φυλῆς
 14 Ἀσὴρ, δώδεκα χιλιάδες· ἐκ φυλῆς Νεφθαλίμ, δώδεκα χιλιάδες· ἐκ
 15 φυλῆς Μανασσῆ, δώδεκα χιλιάδες. Ἐκ φυλῆς Συμεὼν, δώδεκα
 16 χιλιάδες· ἐκ φυλῆς Λευὶ, δώδεκα χιλιάδες· ἐκ φυλῆς Ἰσαχάρ,
 17 δώδεκα χιλιάδες. Ἐκ φυλῆς Ζαβουλὼν, δώδεκα χιλιάδες· ἐκ
 18 φυλῆς Ἰωσήφ, δώδεκα χιλιάδες· ἐκ φυλῆς Βενιαμὴν, δώδεκα χι-
 19 λιᾶδες ἐσφραγισμένοι. Μετὰ ταῦτα ἶδον, καὶ ἰδοὺ ὄχλος πολὺς,
 20 ὃν ἀριθμῆσαι οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ
 21 λαῶν καὶ γλωσσῶν, ἐστῶτας ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ
 22 ἁρνίου, περιβεβλημένους στολὰς λευκάς, καὶ φοίνικας ἐν ταῖς
 23 χερσὶν αὐτῶν. Καὶ κρᾶζουσι φωνῇ μεγάλῃ, λέγοντες· ἡ σωτη-
 24 ρία τῷ θεῷ ἡμῶν τῷ καθήμενῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἁρνίῳ.
 25 Καὶ πάντες οἱ ἄγγελοι εἰστήκεσαν κύκλῳ τοῦ θρόνου καὶ τῶν

cum. πληρώσωσιν. Compl. πληρω-
 θῶσι καὶ. 14. ἀπεχωρίσθη, departed,
 from the view, like a scroll when folded.
 Cf. Luke, iv. 17. 15. μεγιστᾶνες. Cf.
 Mar. vi. 21.

VII. 1. κρατοῦντας...γῆς] These
 words are supplied in the margin. Mai.
 2. αὐτοῖς, redundant after the rel. Cf.
 Mar. vii. 24. 9. ἶδον.. ἐστῶτας. For
 the anomalous structure here cf. ch. iv.

- πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσον ἐνώπιον τοῦ θρόνου αὐτοῦ ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ.
- 12 Λέγοντες· ἀμήν· ἡ ἐύλογος καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν, εἰς
- 13 τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. Καὶ ἀπεκρίθη εἰς ἐκ τῶν πρεσβυτέρων, λέγων μοι· οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς
- 14 λευκάς, τίνες εἰσὶ, καὶ πόθεν ἤλθον; Καὶ εἶπον αὐτῷ κυρία μου, σὺ οἶδας· καὶ εἶπεν μοι· οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκα-
- 15 ναν ἐν τῷ αἵματι τοῦ ἀρνίου. Διὰ τοῦτο εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ
- 16 αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τῷ θρόνῳ, σκηνώσει ἐπ' αὐτούς. Οὐ πεινᾶσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδ' οὐ μὴ πέσῃ ἐπ' αὐτούς
- 17 ὁ ἥλιος οὐδὲ πᾶν καῦμα. Ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμαίνει αὐτούς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγᾶς ὑδάτων, καὶ ἔξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

ΚΕΦ. Η. (8).

- 1 Καὶ ὅτε ἤνοιξε τὴν σφραγίδα τὴν ἐβδόμην ἐγένετο σιγὴ ἐν τῇ οὐρανῷ ὡς ἡμίωριον. Καὶ ἶδον τοῖς ἐπτά αγγέλους, οἱ ἐνώπιον
- 2 τοῦ θεοῦ ἑστῆκασιν· καὶ ἐδόθησαν αὐτοῖς ἐπτά σάλπιγγες. Καὶ ἄλλος ἄγγελος ἦλθεν, καὶ ἐστάθη ἐπὶ τοῦ θυσιαστηρίου, ἔχων
- 3 λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων, ἐπὶ τὸ θυσιαστήριον τὸ
- 4 χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. Καὶ ἀνέβη ὁ καπνὸς τῶν θυμιμάτων ταῖς προσευχαῖς τῶν ἁγίων, ἐκ χειρὸς τοῦ ἀγγέλου, ἐνώ-
- 5 πιον τοῦ θεοῦ. Καὶ εἰληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγένεμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβυλεν εἰς τὴν γῆν· καὶ ἐγένοντο βρονταὶ καὶ φωναὶ καὶ ἄστραυται καὶ σεισμός.
- 6 Καὶ οἱ ἐπτά ἄγγελοι οἱ ἔχοντες τὰς ἐπτά σάλπιγγας, ἠτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσιν. Καὶ ὁ πρῶτος ἐσάλπισεν, καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, “καὶ τὸ τρίτον τῶν δέν-
- 7 δρων κατεκάη” καὶ πᾶς χόρτος χλωρὸς κατεκάη. Καὶ ὁ δεῦτερος ἄγγελος ἐσάλπισεν, καὶ ὡς ὄρος μέγα καίομενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης, αἷμα.
- 9 Καὶ ἀπέθανον τὸ τρίτον τῶν κτισμάτων ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς· καὶ τὸ τρίτον τῶν πλοίων διεφθάρη. Καὶ ὁ τρίτος

2-5. 15. σκηνώσει ἐπ' αὐτούς, “will lit. “frankincense,” the thing contained pitch tent over them,” so as to afford for that which contains it. ταῖς προσ-

them shelter. Comp. Ps. xxvi. 5.

VIII. 8. λιβανωτῶν] V. *thuribulum*, and so in the next verse. 7. καὶ τὸ τρίτον

- ἀγγελος ἐσάλπισεν, καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ
- 11 ἐπὶ τὰς πηγὰς τῶν ὑδάτων. Καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος· καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθη-
- 12 σαν. Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν, καὶ ἐπλήρηγ τὸ τρίτον τοῦ ἡλίου, καὶ τὸ τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων· ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ τὸ τρίτον αὐτῆς μὴ
- 13 φανῇ· ἡ ἡμέρα καὶ ἡ νύξ ὁμοίως. Καὶ ἴδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετωμένου ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ· οὐαὶ οὐαὶ οὐαὶ τοῖς κατοικοῦντας ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

ΚΕΦ. Θ. (9).

- 1 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν, καὶ ἴδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεῖς τοῦ
- 2 φρέατος τῆς ἀβύσσου. “Καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου.” καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου καιομένης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
- 3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς. Καὶ ἐρῶν αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον· εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχου-
- 4 σι τὴν σφραγίδα τοῦ θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ’ ἵνα βιβανθῶσιν μῆνας πέντε· καὶ ὁ βιβανισμὸς αὐτῶν ὡς βιβανισμὸς σκορπίου, ὅτ’
- 5 ἂν παίσῃ ἄνθρωπον. Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὕρῃουσιν αὐτόν· καὶ ἐπιθυ-
- 6 μῇσουσιν ἀποθανεῖν, καὶ φεῦξεται ἀπ’ αὐτῶν ὁ θάνατος. Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἱτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι χρυσοί, καὶ τὰ
- 7 πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων. Καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν. Καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς· καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων, ἵππων πολλῶν τρεχόντων εἰς πόλεμον.
- 8 Καὶ ἔχουσιν οὐράς ὁμοίας σκορπίοις, καὶ κέντρα· καὶ ἐν ταῖς οὐραῖς αὐτῶν ἐξουσίαν ἔχουσι τοῦ ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε.
- 9 Ἐχουσαι βασιλεία ἐπ’ αὐτῶν, ἄγγελον τῆς ἀβύσσου· ὄνομα αὐ-

(2d)...κατεκδη. These words are supplied in the margin (Mai). 11. ἐγεν. eis, a Hebraism. Cf. Mat. xix. 5: xxi. 42. 13. ἐνός, used here for the indef. pronoun, τινος. Cf. Mat. viii. 19.

IX. 2. καὶ...ἀβύσσου] These words are wanting in the codex (Mai). 6. οὐ μὴ εὕρ. Cf. Mat. xvi. 22. 11. ἀπολλύων, V. add. latine habens nomen Exterminans.

- τῶν ἑβραϊστὶ ἀβσαδδὼν, ἐν δὲ τῇ ἑλληνικῇ ὄνομα ἔχει ἀπολλύων.
 12 Ἡ οὐαί ἡ μία ἀπῆλθεν, ἰδὸν ἔρχονται ἐπὶ δύο οὐαί.
 13 Καὶ μετὰ ταῦτα ὁ ἕκτος ἄγγελος ἐσάλπισεν, καὶ ἤκουσα
 14 φωνὴν μίαν ἐκ τῶν τεσσάρων κεράτων τοῦ θυσιαστηρίου τοῦ χρυ-
 15 σοῦ τοῦ ἐνώπιον τοῦ θεοῦ. Λέγουσαν τῷ ἔκτῳ ἀγγέλῳ· ὁ ἔχων
 16 τὴν σάλπιγγα, λῦσον τοὺς τέσσαρας ἄγγέλους τοὺς δεδεδεμένους
 17 ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. Καὶ ἐλύθησαν οἱ τέσ-
 18 σαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ εἰς τὴν ἡμέραν
 19 καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων.
 20 Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων τοῦ ἱππικοῦ, μυριάδες μυριά-
 21 δων ἤκουσα τὸν ἀριθμὸν αὐτῶν. Καὶ οὕτως ἶδον τοὺς ἱππικοὺς
 22 ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ' αὐτῶν ἔχοντας θώρακας
 23 πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων
 24 ὡς κεφαλαὶ λεόντων, καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται
 25 πῦρ καὶ καπνὸς καὶ θεῖον. Ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπε-
 26 κτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἀπὸ τοῦ πυρὸς καὶ τοῦ κα-
 27 πνοῦ καὶ τοῦ θεῖου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν. Ἡ
 28 γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι αὐτῶν ἐστίν, καὶ ἐν ταῖς
 29 οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφειν, ἔχουσαι κεφα-
 30 λὰς· καὶ ἐν αἰταῖς ἀδικοῦσιν. Καὶ οἱ λοιποὶ τῶν ἀνθρώπων οὐ
 31 οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐδὲ μετενόησαν
 32 ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσι τὰ δαιμό-
 33 νια, καὶ τὰ εἰδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ
 34 τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὐτε βλέπουν δύναται, οὐτε ἀκούειν,
 35 οὐτε περιπατεῖν. Καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὐτε
 36 ἐκ τῶν φαρμακειῶν αὐτῶν, οὐτὲ ἐκ τῆς πορνείας αὐτῶν, οὐτε ἐκ τῶν
 37 κλεμμάτων αὐτῶν.

ΚΕΦ. Ι. (10).

- 1 Καὶ ἶδον ἄγγελον ἰσχυρὸν ἀταβαίνοντα ἐκ τοῦ οὐρανοῦ, πε-
 2 ριβεβλημένον νεφέλῃ· καὶ ἡ ἴρις ἐπὶ τῆς κεφαλῆς αὐτοῦ· καὶ τὸ
 3 πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι πυ-
 4 ρός. Καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλίον ἀνεργημένον· καὶ ἔθη-
 5 κεν τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυ-
 6 μον ἐπὶ τῆς γῆς. Καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μν-
 7 κάται· καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἐαυτῶν

12. ἡ οὐαί. The interjection οὐαί is here taken as an indeclinable noun. The ordinary rule would accordingly make it neuter, but it is put in the fem. as equivalent to ἡ θλίψις, or the like—a constr. ad sensum. 14. ὁ ἔχων,

V. δς εἶχε. 16. μυρ. μυριάδων. V. *vicies milibus dena milia* [adding δύο]. 18. ἀπὸ τ. τρ. πληγῶν. Either ὑπὸ with the gen. or the instrumental dative would be the regular constr. here.

- 4 φωνά. Καὶ ὅτε ἐλάλησαν αἱ ἐπὶ τὰ βρονταί, ἔμελλον γράφειν·
καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λεγούσαν· σφράγισον ἃ ἐλάλη-
5 σαν αἱ ἐπὶ τὰ βρονταί, καὶ μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος ὃν
ἶδον ἐστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἤρεν τὴν χεῖρα
6 αὐτοῦ τὴν δεξιάν εἰς τὸν οὐρανόν. Καὶ ὥμοσε τῷ ζῶντι εἰς τοὺς
αἰῶνας τῶν αἰώνων, ὃς ἐκτίσεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ
τὴν γῆν καὶ τὰ ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι
7 χρόνος οὐκ ἔτι ἔσται. Ἄλλ' ἐν ταῖς ἡμέραις τῆς φωνῆς τοῦ ἐβ-
δόμου ἀγγέλου, ὅτ' ἂν μέλλῃ σιληῖται, καὶ τελεσθῇ τὸ μυ-
στήριον τοῦ θεοῦ, ὡς εὐηγγελίσεν τοὺς δούλους αὐτοῦ τοὺς προ-
8 φήτας. Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν
μετ' ἐμοῦ, καὶ λέγουσαν· ὕπαγε, λάβε τὸ βιβλιδάριον τὸ ἀνεψυ-
μένον ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἐστῶτος ἐπὶ τῆς θαλάσσης καὶ
9 ἐπὶ τῆς γῆς. Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον, λέγων αὐτῷ δοῦ-
ναι μοι τὸ βιβλιδάριον· καὶ λέγει μοι· λάβε καὶ κατέφαγε αὐτό·
καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται
10 γλυκὺ ὡς μέλι. Καὶ ἔλαβον τὸ βιβλίον ἐκ τῆς χειρὸς τοῦ ἀγ-
γέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου γλυκὺ ὡς
11 μέλι· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου. Καὶ λέ-
γουςί μοι· δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἐπὶ ἔθνεσι καὶ
γλώσσαις καὶ βασιλεῦσι πολλοῖς.

ΚΕΦ. ΙΑ. (11).

- 1 Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ· καὶ ἰσθίκει ὁ ἄγγελος,
λέγων· ἔγειραι, καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυ-
2 σιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ. Καὶ τὴν αὐλὴν τὴν
ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς
3 ἔθνεσιν· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα καὶ
4 χιλίας δικιοσίας ἐξήκοντα, περιβεβλημένοι σάκκους. Οὗτοί εἰ-

X. 6. τῷ [ἄντι] V. *per viventem*. Compl. ἐν τῷ [ἄντι]. Cf. Mat. v. 34. 7. τελεσθῇ. V. *consummabitur*. The Alex. and many other codd. have *ἐτε-λέσθη*, where the aor. has not strictly the force of the future, but a future event is declared by a tense of past time, as is wont with the prophets (Beelen, Gr. Gr. p. 296).

XI. 1. ἰσθίκει ὁ ἄγγ.] So in codex, al. *εἰσθίκει*, om. in V. λέγων may then be explained as a constr. ad sensum, ἐδόθη μοι κάλαμος being equivalent to

ἔδωκέ μοι κάλαμον. 2. τὴν αὐλὴν. "This temple [that of Herod] had three courts; the exterior court was called the court of the Gentiles; within that was the court of the Israelites, separated by a wall from the court of the Gentiles. The innermost court, which immediately surrounded the holy house, was the court of the priests; in it was placed the altar of burnt-offerings" (Abp. Dixon's Gen. Introd. to the S. Scriptures, II. p. 98). ἔκβαλε, *cast out*, i.e., do not measure it, but throw it out of your reckoning.

- σιν αἱ δύο ελαίαι, καὶ αἱ δύο λυχνίαι, αἱ ἐνώπιον κυρίου τῆς
 5 γῆς ἐστῶσαι. Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπο-
 ρεῦνται ἐκ τοῦ στόματος αὐτῶν, καὶ κατεσθίει τοὺς ἐχθροὺς αὐ-
 τῶν· καὶ εἴ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ αὐτὸν ἀποκταν-
 6 θῆναι. Οὗτοι ἔχουσι τὸν οὐρανὸν ἐξουσίαν κλεῖσαι, ἵνα μὴ ὑετὸς
 βρέχῃ τὰς ἡμέρας τῆς προφητείας αὐτῶν· καὶ ἐξουσίαν ἔχουσιν
 ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν
 7 ὁσάκις ἐὰν θελήσωσιν πάσῃ πληγῇ. Καὶ ὅτ' ἂν τελέσωσιν τὴν
 μαρτυρίαν αὐτῶν, τὸ θηρίου τὸ ἀνυβαίνον ἐκ τῆς ἀβύσσου ποιή-
 σει μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτοὺς, καὶ ἀποκτενεῖ αὐ-
 8 τοὺς. Καὶ τὸ πτώμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς
 μεγάλης, ἣτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου
 9 καὶ ὁ κύριος αὐτῶν ἐστεινωθή. Καὶ βλέψουσιν ἐκ τῶν λαῶν καὶ
 τῶν φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτώμα αὐτῶν ἡμέρας τρεῖς
 ἡμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφήσουσι τεθῆναι εἰς μνήμα.
 10 Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαροῦσιν ἐπ' αὐτοῖς, καὶ εὐφραν-
 θήσονται, καὶ δῶρα δώσουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται
 ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
 11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἡμισυ, πνεῦμα ζωῆς ἐκ τοῦ
 θεοῦ εἰσῆλθεν εἰς αὐτοὺς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
 12 καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς θεωροῦντας αὐτοὺς. Καὶ ἤκου-
 σα φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ, λέγουσαν αὐτοῖς· ἀνάβητε ὧδε·
 καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ· καὶ ἐθεώρησαν αὐτοὺς
 13 οἱ ἐχθροὶ αὐτῶν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐγένετο σεισμὸς μέγας,
 καὶ τὸ τρίτον τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ
 ὀνόματα ἀνθρώπων χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο,
 14 καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. Ἡ οὐαὶ ἡ δευτέρα ἀπήλ-
 15 θεν, ἡ οὐαὶ ἡ τρίτη ἰδοὺ ἔρχεται ταχύ. Καὶ ὁ ἑβδομος ἄγγελ-
 ος ἐσάλπισεν, καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέ-
 γουσαι· ἐγένετο ἡ βασιλεία τοῦ κόσμου, τοῦ κυρίου ἡμῶν, καὶ
 τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
 16 Καὶ οἱ εἰκοστέσσαρες πρεσβύτεροι ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, οἱ
 κάθηται ἐπὶ τοὺς θρόνους αὐτῶν, ἔπεσον ἐπὶ τὰ πρόσωπα αὐτῶν,
 17 καὶ προσεκύνησαν τῷ θεῷ. Λέγοντες· εὐχαριστοῦμεν σε κύριε ὁ
 θεὸς ὁ παντοκράτωρ, ὁ ὢν, καὶ ὁ ᾧ, ὅτι εἴληψας τὴν δύναμίν
 18 σου τὴν μεγάλην, καὶ ἐβασίλευσας. Καὶ τὰ ἔθνη ὠργίσθησαν,
 καὶ ἦλθεν ἡ ὀργή σου καὶ ὁ καιρὸς τῶν νεκρῶν, κριθῆναι, καὶ δοῖ-
 ναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις, καὶ τοῖς ἁγίοις,
 καὶ τοῖς φοβουμένοις τὸ ὄνομά σου, τοῖς μικροῖς καὶ τοῖς μεγά-

9. ἐκ τῶν λαῶν, equivalent here to the simple nom. λαοί. The idiom may be compared to the French elliptical constr. of *du, de la, des*. 12. ἤκουσα, V. ἤκου-

σαν. 13. τρίτον, only in this codex. V. δέκατον. 15. τοῦ κυρίου, gen. of possessor, constr. with ἐγένετο. V. *factum est... Domini*.

- 19 λοις· καὶ διαφθεῖραι τοὺς διαφθεύοντις τὴν γῆν. Καὶ ἡνοίχθη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης κυρίου ἐν τῷ νυῷ αὐτοῦ· καὶ ἐγένοντο ἄστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ χάλαζα μεγάλη.

ΚΕΦ. ΙΒ. (12).

- 1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τον ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων δώδεκα. Καὶ ἐν γαστρὶ ἔχουσα ἐκραζεν, ὠδίνουσα καὶ βασανιζομένη τεκεῖν. Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ δράκων πύρρως μέγας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα. Καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν· καὶ ὁ δράκων ἔστηκεν ἐνώπιον τῆς γυναίκος τῆς μελλούσης τεκεῖν, ἵνα, ὅτ' ἂν τέκη, τὸ τέκνον αὐτῆς καταφάγῃ. Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἠρπάχθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. Καὶ ἡ γυνὴ ἔφηνεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ὑπὸ τοῦ θεοῦ, ἵνα ἐκεῖ ἐκτρέφωσιν αὐτήν, ἡμέρας χιλίας διακοσίας ἰξήκοντα. Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ πολεμήσαι μετὰ τοῦ δράκοντος, καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ. Καὶ οὐκ ἴσχυον, οὐδὲ τόπος εὗρεθῇ αὐτῶν ἔτι ἐν τῷ οὐρανῷ. Καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος διάβολος, καὶ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν. Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ, λέγουσαν· ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ· ὅτι ἐβλήθη ὁ κατηγοροὺς τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νυκτός. Καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου, καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τῇ γῇ καὶ τῇ θαλάσῃ· ὅτι κατέβη ὁ

XII. 6. ἐκεῖ Ple-nastic after *θπου*. 7. πολεμήσαι, V. *præliabantur*, ἐπολέμησαν. The reading in the text is extremely anomalous. It appears a kind of elliptical explanation of the preceding clause, as if *ἤρξαντο*, or some such verb, were implied in it. The Alex. and other codd. have τοῦ πολεμήσαι, on which

constr. in this place, Beelen remarks: "nemo, quod sciam, adhuc probabiliter explicavit" (Gr. Gr. p. 359). 9. *σατανᾶς*, Cr. Mat. iv. 10. *οἰκουμένην*, here signifies the whole world, cf. Luke, ii. 1. 11. *ἄχρι θαν.* "up to death," i.e., so as to face not only other sufferings, but death itself.

- διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν, εἰδὼς, ὅτι ὀλίγον και-
 13 ρὸν ἔχει. Καὶ ὅτε ἶδεν ὁ δράκων, ὅτι ἐβλήθη εἰς τὴν γῆν,
 14 ἐδίωξε τὴν γυναῖκα ἣτις ἔτεκε τὸν ἄρρενα. Καὶ ἐδόθησαν τῇ γυ-
 ναικί δύο πτέρυγες τοῦ αἵτου τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν
 15 ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπως τρέφεται ἐκεῖ καιρὸν καὶ καιροῖς
 16 καὶ ἡμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως. Καὶ ἔβαλεν ὁ ὄφις
 16 ἵνα αὐτὴν ποταμοφόρητον ποιήσῃ. Καὶ ἐβοήθησεν ἡ γῆ τῇ γυ-
 ναικί, καὶ ἥνοιξεν ἡ γῆ τὸ στόμα αὐτῆς, καὶ κατέπιεν τὸν πο-
 17 ταμὸν, ὃν ἐνέβαλεν ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ. Καὶ ὤρ-
 ρισθη ὁ δράκων ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον
 μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς
 τοῦ θεοῦ, καὶ ἔχόντων τὴν μαρτυρίαν Ἰησοῦ.

ΚΕΦ. ΙΓ. (13).

- 1 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης. Καὶ ἶδον ἐκ τῆς
 θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα, καὶ κεφαλὰς ἐπτά, καὶ
 2 αὐτοῦ ὀνόματα βλασφημίας. Καὶ τὸ θηρίον δ' ἶδον, ἦν ὅμοιον
 παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
 3 ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ,
 καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην. Καὶ μίαν τῶν
 κεφαλῶν αὐτοῦ ὡσεὶ ἐσφαγμένην εἰς θάνατον, καὶ ἡ πληγὴ τοῦ
 4 θανάτου αὐτοῦ ἐθεραπεύθη· καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω
 τοῦ θηρίου. Καὶ προσεκύνησαν τῷ δράκοντι, τῷ δεδωκότι τὴν
 5 ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ, λέγοντες· τίς
 ὅμοιος τῷ θηρίῳ; καὶ τίς δυνατὸς πολεμῆσαι μετ' αὐτοῦ; Καὶ
 6 ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίαν· καὶ ἐδόθη αὐτῷ
 ἐξουσίαν πόλεμον ποιῆσαι μῆνας τεσσαράκοντα δύο. Καὶ ἥνοιξε τὸ
 στόμα αὐτοῦ εἰς βλασφημίαν πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα
 αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνούν-
 7 τας. Καὶ ἐδόθη αὐτῷ ποιῆσαι πόλεμον μετὰ τῶν ἁγίων, καὶ
 νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσίαν ἐπὶ πᾶσαν φυλὴν καὶ
 8 λαὸν καὶ γλῶσσαν καὶ ἔθνος. Καὶ προσκυνήσουσιν αὐτὸν πάν-
 τες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὔτε γέγραπται τὸ ὄνομα
 9 ἐπὶ τῷ βιβλίῳ τῆς ζωῆς τοῦ ἁγίου τοῦ ἐσφαγμένου, ἀπὸ κατα-
 βολῆς κόσμου. Εἴ τις ἔχει οὗς, ἀκουσάτω. Εἴ τις εἰς αἰχμη-

XIII. 1. καλ...θαλάσσης] (1st) This clause in V. (which reads ἐστάθη), forms the last verse of the preceding chapter. 2. καὶ τ. θρ. αὐτ. om. in V. 3. ἡ πληγὴ τ. θαν. αὐτ. his death's

wound, i.e., "his mortal wound." This constr. in which the subst. expressing a quality, is put in the gen. for the adj. is Hebraizing (cf. Beelen, Gr. Gr. p. 241). 8. προσκυνήσουσιν αὐτόν, with

- 10 λωσίαν ὑπάγῃ, εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὥδε ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἀγίων.
- 11 Καὶ ἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέ-
 12 ρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων. Καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας ἵνα προσκυνήσωσι τὸ θηρίον
- 13 τὸ πρῶτον, οὗ ἐθεράπευθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. Καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνει
- 14 ἐπὶ τὴν γῆν, ἐνώπιον τῶν ἀνθρώπων. Καὶ πλανᾷ τοὺς κατοικοῦν-
 15 τας ἐπὶ τῆς γῆς “διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου” λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς· ποιῆσαι εἰκόνα
- 16 τῷ θηρίῳ ὃ εἶχεν πληγὴν, καὶ ἔζησεν ἀπὸ τῆς μαχαίρας. Καὶ ἐδόθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ, ὅσοι ἐὰν μὴ προσκυνήσωσιν τῇ
- 17 εἰκόνι τοῦ θηρίου, ἀποκτανθῶσιν. Καὶ ποιεῖ πάντα, τοῖς μικροῖς καὶ τοῖς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χαράγματα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων αὐτῶν.
- 18 Καὶ ἵνα μὴ τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὡδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν, ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, καὶ ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντι ἑξ.

ΚΕΦ. ΙΔ. (14).

- 1 Καὶ ἶδον, καὶ ἰδοὺ τὸ ἄρνιον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ’ αὐτοῦ ἀριθμὸς ἑκατὸν τεσσαρικοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων
- 2 αὐτῶν. Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ ἡ φωνὴ ἦν ἤκουσα, ὡς καθαρωδῶν
- 3 καθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. Καὶ ᾄδουσιν ᾠδὴν καινὴν ἐνώ-
 4 πιον τοῦ θρόνου καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυ-
 5 τέρων· καὶ οὐδὲ εἷς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ ἑκατὸν τεσσα-
 6 ρικοντατέσσαρες χιλιάδες, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς. Οὗτοί εἰσιν,

the acc. the more classical usage. In v. 4, we had the later usage with the dative. 10. εἴ τις... ὑπάγῃ. V. *Qui in captivitate duxerit, in captivitate vadet*, which is nearly represented by the reading of cdd. 33, 35: εἴ τις (eis 35), αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει, 14. διὰ... γῆς. These words are supplied

in the margin (Mai). καὶ ἔζησεν... μαχ. The V. reading is τῆς μαχαίρας, καὶ ἔζησε. The constr. with ἀπὸ in the text depends on the notion of removal involved in ἔζησε, as implying recovery. 16. χαράγματα, a mark of subjection. Cf. Gal. vi. 17.

- οὐ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ
 5 ἀκολουθοῦντες τῷ ἄρνιϊ ὅπου ἐὰν ὑπάγῃ. Οὗτοι ὑπὸ Ἰησοῦ ἡγοράσ-
 θησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἄρνιϊ· καὶ οὐχ εὐ-
 6 ρεθὴ ἐν τῷ στόματι αὐτῶν ψεύδος· ἅμωμοι γάρ εἰσιν. Καὶ ἴδον
 ἄγγελον πετώμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγελίον αἰ-
 7 ὰνιον, εὐαγγελίσαι τοὺς καθημένους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν
 ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ λαόν. Λέγων ἐν φωνῇ με-
 8 γάλῃ· φοβήθητε τὸν κύριον καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ
 ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε αὐτὸν τὸν ποιήσαντα
 9 τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς ὑδάτων. Καὶ
 ἄλλος δεύτερος ἄγγελος ἠκολούθησεν, λέγων· ἔπεσεν Βαβυλῶν
 ἡ μεγάλη· ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας ταύτης πεπό-
 10 τικε πάντα τὰ ἔθνη. Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
 αὐτοῖς, λέγων ἐν φωνῇ μεγάλῃ· εἴ τις προσκυνεῖ τὸ θηρίον καὶ
 τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐ-
 11 τοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ. Καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
 θυμοῦ τοῦ θεοῦ, τοῦ κεκρασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς
 12 ὀργῆς αὐτοῦ, καὶ βιβαντισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν
 13 ἀγίων ἀγγέλων καὶ ἐνώπιον τοῦ ἄρνιου. Καὶ ὁ καπνὸς τοῦ βα-
 σανισμοῦ αὐτῶν εἰς αἰῶνας αἰῶνων ἀναβιβάνει· καὶ οὐκ ἔχουσιν
 ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν
 14 εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος
 αὐτοῦ. Ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς
 15 τοῦ θεοῦ, καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐ-
 ρανοῦ, λεγούσης· γράψον· μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀπο-
 16 θνήσκοντες, ἀπάρτι λέγει ναὶ τὸ πνεῦμα, ἵνα ἀναπαύσωνται ἐκ τῶν
 κόπων αὐτῶν, τὰ δὲ ἔργα αὐτῶν ἀκολουθῇ μετ' αὐτῶν.
 17 Καὶ ἴδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθ-
 ἡμενον ὅμοιον υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέ-
 18 φανον χρυσοῦν, καὶ ἐν τῇ χειρὶ αὐτοῦ δρέπανον ὀξύ. Καὶ ἄλλος
 ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημέ-
 19 νῳ ἐπὶ τῆς νεφέλης· πέμψον τὸ δρέπανόν σου, καὶ θέρισον· ὅτι
 ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. Καὶ
 20 ἔβαλεν ὁ καθημέμενος ἐπὶ τῇ νεφέλῃ τὸ δρέπανον αὐτοῦ ἐπὶ τὴν
 γῆν, καὶ ἐθερίσθη ἡ γῆ. Καὶ ἄλλος ἄγγελος ἦλθεν ἐκ τοῦ
 21 ναοῦ τοῦ ἐν τῷ οὐρανῷ, ἔχων καὶ αὐτὸς δρέπανον ὀξύ. Καὶ
 ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ
 τοῦ πυρός. καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον
 τὸ ὀξύ, λέγων· πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύνησον
 τοὺς βότρυνας τῆς ἀμπέλου τῆς γῆς· ὅτι ἤκμασεν ἡ σταφυλὴ τῆς

XIV. 5. The V. reading here om.
 ὑπὸ Ἰησοῦ, and after εἰσιν adds ἐνώπιον
 τοῦ θρόνου τοῦ θεοῦ. 10. κεκρασμέ-

νον, a late form; the pf. pass. of ke-
 ράννυμι, in earlier writers is κέκραμαι.
 12. οἱ τηροῦντες, cf. i. 5. 14. ἔχων,

- 19 γῆς. Καὶ ἔβαλεν ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν
20 τοῦ θυμοῦ τοῦ θεοῦ τὴν μεγάλην. Καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ σταδίων χιλίων ἑξακοσίων.

ΚΕΦ. ΙΕ. (15).

- 1 Καὶ ἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους ἑπτὰ, ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτε-
2 λέσθη ὁ θυμὸς τοῦ θεοῦ. Καὶ ἶδον ὡς θάλασσαν ὑαλίνην με-
μιγμένην πικρῇ καὶ τοὺς νικῶντας ἐκ τῆς εἰκόνος καὶ ἐκ τοῦ θη-
ρίου αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας
3 ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας τὰς κιθάρας τοῦ θεοῦ.
4 Καὶ ᾄδουσιν τὴν ψῆδὴν Μωϋσέως δούλου τοῦ θεοῦ, καὶ τὴν ψῆδὴν
τοῦ ἀρνίου, λέγοντες· μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύ-
ριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,
5 ὁ βασιλεὺς τῶν ἐθνῶν. Τίς οὐ μὴ φοβηθῇ, κύριε, καὶ δοξάσῃ
τὸ ὄνομά σου; ὅτι μόνος ἅγιος ὅτι πάντες ἤξουσιν καὶ προσκυνή-
6 σουσιν ἐνώπιόν σου· ὅτι τὰ δικαιώματά σου ἐφανερώθησαν. Καὶ
μετὰ ταῦτα ἶδον, καὶ ἡνοίγη ὁ νυὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν
7 τῷ οὐρανῷ. Καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς
οἷ ἦσαν ἐνδευμένοι λινοῦν καθαρὸν λαμπρὸν, καὶ περιεζωσμένοι
8 περὶ τὰ στήθη ζῶνας χρυσαῖς. Καὶ ἐν ἐκ τῶν τεσσάρων ζῶων ἔδω-
κεν τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσαῖς, γεμούσας τοῦ θυμοῦ
9 τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἐγεμίσθη ὁ νυὸς
ἐκ τοῦ καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐ-
τοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσι αἱ
ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

ΚΕΦ. ΙϚ. (16).

- 1 Καὶ ἤκουσα μεγάλης φωνῆς λεγούσης τοῖς ἑπτὰ ἀγγέλοις· ὑπά-
γετε καὶ ἐκχεύετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.
2 Καὶ ἀπήλθεν ὁ πρῶτος, καὶ ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν
γῶν· καὶ ἐγένετο ἔλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους
τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνούντας

cf. iv. 2-5. 20. ἐξῆλθεν...ἀπὸ, ex-
presses the distance over which it flowed,
in our idiom, "so many miles off." The
V. expresses it "per stadia."

XV. 2. τοὺς νικ. ἐκ τῆς εἰκ.] V.

qui vicerunt...imaginem. The ἐκ is used
in this constr. as expressing the source
out of which the victory is drawn.

3. ἐθνῶν, V. αἰώνων. 4. Here οὐ μὴ is
used in an interrogative sentence.

- 3 τῇ εἰκόνι αὐτοῦ. Καὶ ὁ δεῦτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν, καὶ ἐγένετο αἷμα ὡς νεκροῦ καὶ πᾶσα
 4 ψυχὴ ζῶσα ἀπέθανεν ἐν τῇ θαλάσῃ. Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς τῶν ὑδάτων
 5 καὶ ἐγένετο αἷμα. Καὶ ἤκουσα τοῦ ἁγγέλου τῶν ὑδάτων λέγοντος· δίκαιος εἶ ὁ ὢν, καὶ ὅς ἦν, ὅσιος, ὅτι ταῦτα ἐκρινας. Ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς ἔδωκας
 7 πιεῖν· ἄξιοί εἰσιν. Καὶ ἤκουσα ἐκ τοῦ θυσιαστηρίου λέγοντος· ναὶ κύριε ὁ θεὸς ὁ παντοκράτωρ, ἀληθινὰ καὶ δίκαιαι αἱ κρίσεις σου. Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον
 9 καὶ ἐδόθη αὐτῷ καυματίσαι ἐν πυρὶ τοὺς ἀνθρώπους. Καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καύμα μέγα, καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος ἐξουσίαν ἐπὶ τὰς πληγὰς
 10 γὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δοῦσαν. Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτισμένη· καὶ ἔμασσωντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. Καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἐλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
 12 Καὶ ὁ ἕκτος ἐξέχεεν αὐτοῦ τὴν φιάλην ἐπὶ τὸν ποταμὸν τὸν μέγαν Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἐτοιμασθῇ
 13 ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου. Καὶ ἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα ἀκάθαρτα τρία, ὡς
 14 βάτραχοι. Εἰσὶν γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα ἃ ἐκπορεύονται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ θεοῦ
 15 τοῦ παντοκράτορος. Ἴδου, ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν, καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ,
 16 καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ. Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον ἐβραϊστὶ Μαγγελδών. Καὶ ὁ ἔβδομος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξηλθεν φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· γέγονεν.
 18 Καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ σεισμὸς μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλεκού-
 19 τος σεισμὸς οὕτω μέγας. Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία

XVI. 9. δοῦναι αὐτῷ δοῦσαν] V. ut darent illi gloriam, expegetical infin. 11. μετενόησαν ἐκ. For a similar constr. with ἀπό, comp. Acts, viii. 22. 16. Μαγγελδών, Compl. Ἀρμαγεδών. The word is variously written in codd. Maggedo (Armagedon) was a place belonging to the half-tribe of Ma-

nasses, in the territory of the tribe of Issachar, on the western border of the great plain of Esdraelon. It was famous for the defeat of Sisara by Barac (Jud. v. 19), and of Josias by Pharaoh Nechao (4 Kings, xxiii. 29). Comp. Jos. xvii. 11.

19. ἐμνήσθη, here used in a pas-

- μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ
 20 θυμοῦ τῆς ὀργῆς αὐτοῦ. Καὶ πᾶσα νῆσος ἔφυνγεν, καὶ ὄρη οὐχ
 21 εὐρέθησαν. Καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεόν ἐκ τῆς πληγῆς τῆς χαλάξης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ σφοδρά.

ΚΕΦ. ΙΖ. (17).

- 1 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἔχόντων τὰς ἑπτὰ φιάλας, καὶ ἔδωκεν μετ' ἐμοῦ, λέγων· δεῦρο, δεῖξω σοι τὸ κρῖμα τῆς πόρνῃς τῆς μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων
 2 τῶν πολλῶν. Μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐ-
 3 τῆς. Καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν πνεύματι· καὶ ἶδον γυναι-
 4 κα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνόματα βλασφημίας, ἔχον
 4 κεφαλὰς ἑπτὰ καὶ κέρατα δέκα. Καὶ ἡ γυνὴ ἡ περιβεβλημένη πορ-
 5 φυροῦν καὶ κόκκινον, κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαρμαίρειται, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς, γέ-
 5 μον βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς πορνείας τῆς γῆς. Καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον· μυστήριον· Βαβυλὼν ἡ
 6 μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. Καὶ ἶδον τὴν γυναῖκα μεθύουσαν τοῦ αἵματος τῶν ἁγίων, ἐκ τοῦ
 6 αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαῦ-
 7 μα μέγα. Καὶ εἶπέν μοι ὁ ἄγγελος· διὰ τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βασιλεύοντος
 8 αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα. Θηρίον ὃ ἶδες, ἦν, καὶ οὐκ ἔστιν· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν· καὶ θανατώσονται οἱ κατοικοῦντες τὴν
 8 γῆν, ὧν οὐ γέγραπται τὸ ὄνομα ἐπὶ τοῦ βιβλίου τῆς ζωῆς ἀπὸ καταβολῆς κόσμου βλέπόντων ὃ τι ἦν τὸ θηρίον, καὶ οὐκ ἔστιν.
 9 Καὶ παρέσται ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαὶ, ἑπτὰ
 10 ὄρη εἰσὶν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. Καὶ βασιλεῖς εἰσὶν ἑπτὰ· οἱ πέντε ἔπεσαν, ὁ εἷς ἔστην, ὁ ἄλλος οὐπω ἦλθεν· καὶ ὁ ὅτι ἂν
 11 ἔλθῃ, ὀλίγον δεῖ αὐτὸν μένειν. Καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστιν, καὶ αὐτὸς ὁ γδοος ἐστίν, καὶ ἐκ τῶν ἑπτὰ ἐστίν· καὶ εἰς

sive signif. 21. ταλαντιαία. The Attic talent equalled about 60lbs.

XVII. 8. γέμ. ὀνόματα] Compl. ὀνομάτων, which is the usual construction as in the next verse. 8, 9. βλέπόντων...νοῦς. Here βλέπόντων is attr. into

the gen. by ὃν. The Compl. reads: βλέποντες τὸ θηρίον, ὃ, τι ἦν, καὶ οὐκ ἔστι, καὶ πάρεσται. *Ὡς δ νοῦς. V. om. καὶ πάρεσται, and proceeds: Εἰς hic est sensus, &c. ἐπ' αὐτῶν, redundant. 11. αὐτός, masc. by a kind of

- 12 ἀπώλειαν ὑπάγει. Καὶ τὰ δέκα κέρατα ἃ ἶδες, δέκα βασιλεῖς εἰ-
 13 σιν, οἵτινες βασιλείαν οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιλεῖς
 14 μίαν ὥρην λαμβάνουσι μετὰ τοῦ θηρίου. Οὗτοι μίαν ἔχουσι γνώ-
 15 μην, καὶ τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδώσιν.
 16 Οὗτοι μετὰ τοῦ ἄρνιου πολεμήσουσιν, καὶ τὸ ἄρνιον νικήσει αὐ-
 17 τοὺς, ὅτι κύριος κυρίων ἐστὶν καὶ βασιλεὺς βασιλέων· καὶ οἱ μετ'
 18 αὐτοῦ, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. Καὶ λέγει μοι, τὰ
 19 ὕδατα ἃ ἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν, καὶ
 20 ἔθνη καὶ γλῶσσαι. Καὶ τὰ δέκα κέρατα ἃ ἶδες ἐπὶ τὸ θηρίον
 21 οὗτοι μισήσουσι τὴν πόρνην, καὶ ἡρμημωμένην ποιήσουσιν αὐτήν, καὶ
 22 γυμνὴν ποιήσουσιν αὐτήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ
 23 αὐτήν κατακαύσουσι πυρί. Ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας
 24 αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι γνώμην μίαν, καὶ
 25 δοῦναι τὴν βασιλείαν αὐτοῦ τῷ θηρίῳ ἄχρι τελεσθῶσιν οἱ λόγοι
 26 τοῦ θεοῦ. Καὶ ἡ γυνὴ ἣν ἶδες, ἐστὶν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
 27 βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

ΚΕΦ. ΙΗ. (18).

- 1 Μετὰ ταῦτα ἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρα-
 2 νοῦ, ἔχοντα ἐξουσίαν μεγάλην· καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης
 3 αὐτοῦ. Καὶ ἔκραξεν ἰσχυρᾶ φωνῇ, λέγων· ἔπεσον ἡ Βαβυλὼν ἡ
 4 μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων, καὶ φυλακὴ παν-
 5 τὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρ-
 6 του καὶ μεμνημένου. Ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
 7 αὐτῆς πεπώκασιν πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ'
 8 αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
 9 οὐρανοῦ, λέγουσαν· ἔξελθε ἐξ αὐτῆς ὁ λαὸς μου, ἵνα μὴ συγ-
 10 κοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα
 11 μὴ λαβητε. Ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ
 12 οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς τὰ ἁδικήματα αὐτῆς. Ἀπόδο-
 13 τε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκε, καὶ διπλώσατε διπλᾶ αὐτῇ
 14 καὶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ αὐτῆς ᾧ ἐκέρασεν, κέ-
 15 ράσατε αὐτῇ διπλοῦν. Ὅσα ἐδόξασεν αὐτήν καὶ ἐστρηνίασεν,
 16 τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐ-

attr. into the gender of the pred., in which βασιλεὺς is implied. 17. καὶ ποιήσαι γν. μ. καὶ, om. in V.

XVIII. 8. στρήνους] This word, connected with the Latin *strenguis*, means originally "excessive strength," with the idea of the insolence of strength, hence

"luxury," [V. *deliciarum*]. ἐπλού-
 τήσαν, because they supplied its mate-
 15. ἐκολλήθησαν, were joined,
 16. lit. glued together, and therefore by their
 number piled high. V. *pervenerunt*.
 17. καθιῶ. Att. fut. of καθίζω.

- τῆς λέγει· ὅτι καθιῶ βασίλισσα, καὶ χήρα οὐκ εἰμι, καὶ πέν-
 8 θος οὐ μὴ ἴδω. Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐ-
 τῆς, θανάτου πένθος καὶ λιμοῦ· καὶ ἐν πυρὶ κατακαυθήσεται,
 9 ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ κρίνας αὐτήν. Καὶ κλαύσουσιν καὶ
 κόψονται ἐπ' αὐτήν οἱ βασιλεῖς τῆς γῆς, οἱ μετ' αὐτῆς πορνεύ-
 σαντες καὶ στερηνιάσαντες, ὅτ' ἂν βλέπωσι τὸν καπνὸν τῆς πυ-
 10 ρώσεως αὐτῆς. Ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βα-
 σανισμοῦ αὐτῆς, λέγοντες· οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ
 πόλις ἡ ἰσχυρά, ὅτι μᾶ ὥρα ἦλθεν ἡ κρίσις σου.
 11 Καὶ οἱ ἔμποροι τῆς γῆς κλαύσουσιν καὶ πενθήσουσιν ἐπ'
 12 αὐτοὺς, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκ ἔτι. Γόμον
 χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου, καὶ μαργαρίτου, καὶ βυσ-
 σίνου, καὶ πορφυροῦ, καὶ σηρικῶ, καὶ κοκκίνου· καὶ πᾶν ξύλον
 θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου
 13 τιμιωτάτου, καὶ χαλκοῦ, καὶ σιδήρου, καὶ μαρμάρου. Καὶ κιν-
 ναμῶμον, καὶ θυμιάματος, καὶ μύρον, καὶ λίβανον, καὶ ἔλαιον,
 καὶ σεμίδαλιν, καὶ σῖτον, καὶ πρόβατα, καὶ κτήνη, καὶ ἵπ-
 14 πων, καὶ ρεδῶν, καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων. Καὶ ἡ
 ὁπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου ἀπῆλθεν ἀπὸ σου, καὶ πάν-
 15 τα τὰ λαμπρά καὶ τὰ λαμπρά ἀπώλετο ἀπὸ σου, καὶ οὐκ ἔτι
 αὐτὰ οὐ μὴ εὔρη. Οἱ ἔμποροι τούτων οἱ πλουτήσαντες ἀπ' αὐ-
 τῆς, ἀπὸ μακρόθεν στήσονται, διὰ τὸν φόβον τοῦ βασανισμοῦ
 16 αὐτῆς, καὶ κλαίοντες καὶ πενθοῦντες λέγουσιν. Οὐαὶ, ἡ πόλις
 ἡ μεγάλη, ἡ περιβεβλημένη βύσσον καὶ πορφυροῦν καὶ κόκκινον,
 καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ καὶ μαργαρίταις· ὅτι μᾶ
 17 ὥρα ἡρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης, καὶ
 πᾶς ὁ ἐπὶ τὸν τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασ-
 18 σαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν. Καὶ ἔκραζον βλέ-
 ποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες· τίς ὁμοία τῇ
 19 πόλει τῇ μεγάλῃ; Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν,
 καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, καὶ λέγοντες· οὐαὶ οὐαὶ,
 ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα
 ἐν τῇ θαλάσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μᾶ ὥρα ἡρημώθη.
 20 Εὐφραίνου ἐπ' αὐτὴν οὐρανέ, καὶ οἱ ἄγιοι καὶ οἱ ἀπόστολοι καὶ

12. *θύϊνον*, an African wood of sweet smell, it is uncertain of what kind; cedar and citron are named. *ξύλου*, V. *λίθου*. 13. *σεμίδαλιν*, the finest wheaten flour. *ρεδῶν*, V. *rhedarum*, the word *rheda* means a travelling carriage, *chariot*. According to Quintilian it is of Gallic origin. Cf. Cæsar, B. G. I. 51. *σωμά- των*, V. *mancipiorum*. *ψυχὰς*, referring perhaps to those doomed to the arena.

14. *ὁπώρα*, lit. autumn, and thence its fruits, V. *poma*. 17. *ἐπὶ τ. τόπον*, V. in *lacum*, where Scholz conjectures, in *locum*. τὴν θαλ. ἐργάζονται. Cf. the Latin phrase *exercere mare*, Justin, xliii. 3. 20. *ἐκρίνε...αὐτῆς*, *hath judged your judgment on her*, i.e., has exacted vengeance from her for your unjust condemnation. *ὕμων*, gen. of object.

- 21 οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς. Καὶ ἦρεν εἰς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν, λέγων· οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ
 22 μεγάλη πόλις, καὶ οὐ μὴ εὐρεθῇ ἐτι ἐν αὐτῇ. Καὶ φωνὴ κithαρῶδων καὶ μουσικῶν καὶ αὐλητῶν, καὶ σαλπιστῶν, οὐ μὴ ἀκουσθῇ ἐν σοὶ ἐτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὐρεθῇ ἐν
 23 σοὶ ἐτι. Καὶ φωνὴ μύλου οὐ μὴ εὐρεθῇ ἐν σοὶ ἐτι· φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἐτι· καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἐτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς.
 24 ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη. Καὶ ἐν αὐτῇ αἱμαὶ προφητῶν καὶ ἀγίων εὐρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

ΚΕΦ. ΙΘ. (19).

- 1 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ, λεγόντων· ἀλληλουῖα· ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ
 2 δόξα τοῦ θεοῦ ἡμῶν. Ὅτι ἀληθινὰ καὶ δίκαια αἱ κρίσεις αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην, ἣτις διέφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα τῶν δούλων αὐ-
 3 τοῦ ἐκ χειρὸς αὐτῆς. Καὶ δεύτερον εἶρηκεν ἀλληλουῖα· καὶ ὁ κα-
 4 πνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἔπασαν οἱ εικοσιτέσσαρες πρεσβύτεροι καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν
 5 τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ, λέγοντες· ἀμήν· ἀλληλουῖα. Καὶ φωνὴ ἀπὸ τοῦ οὐρανοῦ ἐξῆλθεν, λέγουσα· αἰνεῖτε τῷ θεῷ ἡμῶν πάν-
 6 τες οἱ δούλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν οἱ μικροὶ καὶ οἱ μεγάλοι. Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λέγοντας· ἀλ-
 7 ληλουῖα· ὅτι ἔβασίλευσεν κύριος ὁ θεὸς ἡμῶν, ὁ παντοκράτωρ. Χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ· ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.
 8 Καὶ ἐδόθη αὐτῇ, ἵνα περιβάλλεται βύσσινον λαμπρὸν καὶ κα-
 9 θαρόν· τὸ γὰρ βύσσινον, τὰ δικαιώματα τῶν ἀγίων ἐστίν. Καὶ λέγει μοι· γράψον· μικάριοι οἱ εἰς τὸν δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι· καὶ λέγει μοι· οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ εἰσίν.
 10 Καὶ ἔπασον ἐνώπιον τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτόν· καὶ λέγει μοι· ὅρα μὴ· σύνδουλόσ σου εἰμί, καὶ τῶν ἀδελφῶν σου τῶν ἔχοντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον· ἡ γὰρ μαρ-

XIX. 1. ἀλληλ.] "Praise ye the constr. is with the acc. In classical Lord." 3. εἶρηκεν, V, εἴρηκαν. 5. τῷ prose αἰνέω is rare, ἐπαινέω being used θεῷ, dat. of direction. The regular instead. 10. ὅρα μὴ, sub. ποιήσης.

11 τυρίῳ Ἰησοῦ ἐστίν, τὸ πνεῦμα τῆς προφητείας. Καὶ ἶδον τὸν οὐρανὸν ἀνεωγμένον, καὶ ἰδοὺ ἵπποι λευκοί, καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος πιστὸς καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρί-
 12 νει καὶ πολεμεῖ. Οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλόξ πυρός, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὀνόματα γεγραμ-
 13 μένα, καὶ ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός. Καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ κέκληται τὸ ὄνο-
 14 μα αὐτοῦ· ὁ λόγος τοῦ θεοῦ. Καὶ τὰ στρατεύματα ἐν τῷ οὐρα-
 νῷ ἠκολούθει αὐτῷ ἐπὶ ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευ-
 15 κὸν καθαρόν. Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία δίστομος ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη, καὶ αὐτοὶ ποιμανεῖ
 αὐτοὺς ἐν ῥάβδῳ σιδηρῇ· καὶ αὐτοὶ πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ
 16 θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ παντοκράτορος. Καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον· βασιλεὺς
 17 βασιλέων καὶ κύριος κυρίων. Καὶ ἶδον ἄγγελον ἐστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραζεν ἐν φωνῇ μεγάλῃ, λέγων πᾶσι τοῖς ὀρνέοις
 τοῖς πετομένοις ἐν μεσουρανήματι· δεῦτε, συνάχθητε εἰς τὸ δέει-
 18 νον τοῦ μέγα τοῦ θεοῦ. Ἵνα φάγητε σάρκας βασιλέων καὶ σάρ-
 κας χιλιάρχων καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ
 τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων καὶ
 19 δούλων, μικρῶν τε καὶ μεγάλων. Καὶ ἶδον τὸ θηρίον καὶ τοὺς βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα, ποι-
 ῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ
 20 τοῦ στρατεύματος αὐτοῦ. Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης ὃ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσ-
 κυνοῦντας τὸ χάραγμα αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν
 21 λίμνην τοῦ πυρός τὴν καιομένην ἐν θεῷ. Καὶ οἱ λοιποὶ ἀπεκ-
 τάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

ΚΕΦ. Κ. (20).

1 Καὶ ἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
 2 Καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστιν διά-
 βολος καὶ ὁ σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, καὶ ἔδησεν
 3 αὐτὸν χεῖλια ἑτῇ. Καὶ ἔβαλεν αὐτὸν εἰς τὴν ἀβύσσον, καὶ ἔκλει-
 σεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανᾷ ἔτι τὰ ἔθνη, ἄχρι
 4 τῆς τελεσθῆ τὰ χεῖλια ἑτῇ· μετὰ ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρό-
 νον. Καὶ ἶδον θρόνους· καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρίμα ἐδόθη

XX. 1. κλεῖν] Cf. iii. 7. 2. ὁ πλανῶν... ὅλην., om. in V. as also in the

αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν
 Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἷτινες οὐ προσεκύνησαν
 τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ
 τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἐβασί-
 5 λευσαν μετὰ τοῦ Χριστοῦ τὰ χίλια ἔτη. Καὶ οἱ λοιποὶ τῶν ἀν-
 θρώπων οὐκ ἔζησαν ἄχρι τελεσθῆ τὰ χίλια ἔτη· αὕτη ἡ ἀνάστασις
 6 ἡ πρώτη. Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει
 τῇ πρώτῃ· ἐπὶ τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν,
 ἀλλ' ἐσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι
 7 μετ' αὐτοῦ τὰ χίλια ἔτη. Καὶ μετὰ τὰ χίλια ἔτη, λυθῆσεται ὁ
 8 σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ. Καὶ ἐξελεύσεται πλανῆσαι τὰ
 ἔθνη τὰ ἐν ταῖς τέσσαρσιν ἡωνίαις τῆς γῆς, τὸν Γῶγ καὶ τὸν
 Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὦν ὁ ἀριθμὸς αὐτῶν
 9 ὡς ἡ ἄμμος τῆς θαλάσσης. Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς
 γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων, καὶ τὴν πόλιν
 τὴν ἡγαπημένην, καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
 10 καὶ κατέφαγεν αὐτοὺς. Καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς, ἐβ-
 λήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον
 καὶ ὁ ψευδοπροφήτης· καὶ βασανισθῇσονται ἡμέρας καὶ νυκτὸς εἰς
 11 τοὺς αἰῶνας τῶν αἰώνων. Καὶ ἴδον θρόνον μέγαν λευκόν, καὶ
 τὸν καθήμενον ἐπ' αὐτόν, οὗ ἀπὸ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ
 12 οὐρανός, καὶ τόπος οὐχ εὗρέθη αὐτοῖς. Καὶ ἴδον τοὺς νεκροὺς,
 τοὺς μικροὺς καὶ τοὺς μεγάλους, ἐστῶτας ἐνώπιον τοῦ θρόνου, καὶ
 βιβλία ἠνοιχθησαν· καὶ ἄλλο βιβλίον ἠνεψύθη, ὃ ἐστὶν τῆς ζωῆς·
 καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κα-
 13 τὰ τὰ ἔργα αὐτῶν. Καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν
 αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾄδης ἔδωκεν τοὺς νεκροὺς τοὺς ἐν
 14 αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτοῦ. Καὶ ὁ
 θάνατος καὶ ὁ ᾄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· οὗτος
 15 ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός. Καὶ εἴ τις οὐχ
 εὗρέθη ἐν τῇ βιβλίῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην
 τοῦ πυρός.

ΚΕΦ. ΚΑ. (21).

1 **Κ**αὶ ἴδον οὐρανὸν καινὸν καὶ γῆν καινὴν· ὁ γὰρ πρῶτος οὐρα-
 2 νὸς καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἐτι. Καὶ
 τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινὴν, ἴδον καταβαίνουσαν

Alexandrine and other codd. 7. Γῶγ καὶ Μαγῶγ. Cf. Ezek. xxxix. 1, 2, where Gog is described as a prince coming from the North: Magog was a son of Japheth (Gen. x. 2). His descendants

are identified by Josephus (Antiq. Jud. I. vii.) with the Scythians, that is, with the northern tribes whom the Greeks called by that general name.

XXI. 2. καὶ] V. add. ἐγὼ Ἰωάννης.

- ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμη-
 3 μένην τῷ ἀνδρὶ αὐτῆς. Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐ-
 ρανοῦ, λεγούσης· ἰδοὺ, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ
 4 σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτοὶ
 ὁ θεὸς μετ' αὐτῶν ἔσται. Καὶ ἐξαλείψει ἀπ' αὐτῶν πᾶν δά-
 κρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι,
 5 οὔτε πένθος οὔτε κρυσταλλὴ οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶ-
 τα ἀπῆλθεν. Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ· ἰδοὺ, πάν-
 τα καινὰ ποιῶ· καὶ λέγει· γράψον· ὅτι οὗτοι οἱ λόγοι πιστοὶ
 6 καὶ ἀληθινοὶ τοῦ θεοῦ εἰσιν. Καὶ εἶπεν μοι· γέγονα ἐγὼ τὸ
 ἄλφα καὶ τὸ Ὠ, καὶ ἡ ἀρχὴ καὶ τὸ τέλος· ἐγὼ τῷ διψῶντι
 7 δώσω αὐτῷ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν. Ὁ νικῶν
 δώσω αὐτῷ ταῦτα, καὶ ἔσομαι αὐτῷ θεός, καὶ αὐτὸς ἔσται μοι
 8 υἱός. Τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἀμαρτωλοῖς, καὶ ἐβ-
 δελυγμένοις καὶ φονεῦσι, καὶ πόρνοις καὶ φαρμακοῖς, καὶ εἰδωλολά-
 τραις καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ
 9 πυρὶ καὶ θείῳ, ὃ ἔστιν ὁ θάνατος ὁ δεύτερος.
 Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιά-
 10 λας γεμούσας ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἔλαλησεν μετ' ἐμοῦ,
 λέγων· δεῦρο, δεῖξω σοι τὴν γυναικὰ τὴν νύμφην τοῦ ἀρνίου.
 11 Καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ
 ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ
 12 τοῦ οὐρανοῦ ἐκ τοῦ θεοῦ. Ἐχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ φω-
 στήρ αὐτῆς ὅμοιος λίθῳ τιμωτάτῳ, ὡς λίθῳ ἰάσπιδι κρυστα-
 13 λίζοντι. Ἐχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα πυλῶνας
 δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγε-
 14 γραμμένα, ἃ ἔστιν ὀνόματα τῶν δώδεκα φυλῶν υἱῶν Ἰσραὴλ. Ἀπὸ
 ἀνατολῶν, πυλῶνες τρεῖς· καὶ ἀπὸ βορρᾶ, πυλῶνες τρεῖς· καὶ ἀπὸ
 15 νότου, πυλῶνες τρεῖς· καὶ ἀπὸ δυσμῶν, πυλῶνες τρεῖς. Καὶ τὸ τεῖχος
 τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
 16 δώδεκα ἀποστολῶν τοῦ ἀρνίου. Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν μέτρον
 κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐ-
 17 τῆς. Καὶ ἡ πόλις τετράγωνός κεῖται, καὶ τὸ μήκος αὐτῆς ὅσον
 τὸ πλάτος· καὶ ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίους δώδεκα
 χιλιάδων· τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
 Καὶ τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαράκοντα τεσσάρων πηχῶν, μέτρον

8. ἔσται, V. add. αὐτῶν θεός. 6. γέ-
 γονα ἐγὼ, V. γέγονε. ἐγὼ εἰμι. 7. ὁ
 νικῶν...ταῦτα, V. ὁ νικῶν κληρονομήσει
 ταῦτα. 11. ὁ φωστήρ αὐτῆς, V. *lumen*
ejus. Elsewhere (Phil. ii. 15) the word
 means "a luminary." Thus in Gen. i.
 16 (LXX.), of the sun and moon. τὸν
 φωστήρα τὸν μέγαν...τὸν φωστήρα

τὸν ἐλάσσων. Comp. verse 28. 15. κά-
 λαμον, a reed, here used as a measur-
 ing-rod. Comp. ch. xi. 1. The name
 is applied to a definite measure of length,
 estimated at 6½ cubits (so Smith's
 Dict. Antiq.). Compare, however,
 Ezek. xl. 5. 17. μέτρον, adverbial acc.,
 as other words of measure are used,

- 18 ἀνθρώπου, ὃ ἐστὶν ἀγγέλου. Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς,
 19 ἵσπιν· καὶ ἡ πόλις χρυσίον καθαρὸν, ὅμοιον ὑάλῳ καθαρῷ. Οἱ
 θεμέλιαι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμὴν κεκοσμημένοι·
 ὁ θεμέλιος ὁ πρῶτος, ἵσπιν· ὁ δεύτερος, σάπφειρος· ὁ τρίτος,
 20 χαλκηδών· ὁ τέταρτος, σμάραγδος. Ὁ πέμπτος, σαρδόνυξ· ὁ ἕκ-
 τος, σάρδιον· ὁ ἑβδομος, χρυσόλιθος· ὁ ὄγδοος, βηρύλλιος· ὁ ἕνα-
 τος, τοπάζιον· ὁ δέκατος, χρυσόπρασος· ὁ ἐνδέκατος, ὑάκινθος·
 21 ὁ δωδέκατος, ἀμέθυστος. Καὶ οἱ δώδεκα πυλώνες, δώδεκα μαργα-
 ρίται· ἀνὰ εἰς ἑκάστος τῶν πυλώνων ἦν ὡς ἐξ ἑνὸς μαργαρίτου· καὶ
 ἡ πλατεία τῆς πόλεως, χρυσίον καθαρὸν ὡς ὕαλος διαυγής.
 22 Καὶ ναὸν οὐκ ἴδον ἐν αὐτῇ· ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ
 23 ναὸς αὐτῆς ἐστίν, καὶ τὸ ἄρνιον. Καὶ ἡ πόλις οὐ χρεῖαν ἔχει
 τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν· αὕτη γὰρ ἡ δόξα τοῦ
 24 θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον. Καὶ πε-
 ριπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς
 25 γῆς φέρουσιν αὐτῷ δόξαν καὶ τιμὴν τῶν ἐθνῶν εἰς αὐτήν. Καὶ
 οἱ πυλώνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας· νύξ γὰρ οὐκ ἐστὶ
 26 ἐκεῖ. Καὶ οἴσουσι τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν
 27 ἵνα εἰσελθῶσιν. Καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτήν πᾶν κοινὸν καὶ
 ποιοῦν βδέλυγμα καὶ ψεῦδος· εἰ μὴ οἱ ἡγεγραμμένοι ἐν τῷ βιβλίῳ τῆς
 ζωῆς τοῦ ἁρνίου.

ΚΕΦ. KB. (22).

- 1 Καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς, λαμπρὸν ὡς κρύστα-
 2 λον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ, καὶ τοῦ ἁρνίου. Ἐν
 μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐκεῖ-
 3 θεν, ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα ἀποδοῦν
 ἐκάστω τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θερα-
 4 λατρεύουσιν αὐτῷ. Καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνο-
 5 μα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. Καὶ νύξ οὐκ ἐστὶ καὶ οἱ
 6 χρεῖα λύχνου καὶ φωτὸς ὅτι κύριος ὁ θεὸς φωτισεῖ αὐτούς· καὶ
 βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ λέγει μοι· οὐ-
 τοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ κύριος ὁ θεὸς τῶν πνευ-

εῦρος, ὕψος, μέγεθος, &c. Here μέτρον ἀνθρ. means the measure of the stature of a full-grown man. Comp. Eph. iv. 13. 21. ἀνὰ εἰς ἕκ. τ. πυλ., every several gate. The negligence as to declension in this and similar instances belongs to later Greek (Beelen, Gr. Gr. pp. 427 and 26). The ἀνὰ may how-

ever be taken as adverbial, "severally" (Ibid. p. 258). Comp. Rom. xii. 5. 27. κοινόν. Cf. Mar. vii. 2; Acts, x. 14. εἰ μὴ, but, οὐδὲν being implied in the preceding clause.

XXII. 2. αὐτῆς] scil. τῆς πόλεως. 3. κατάθεμα, al. κατανάθεμα. Comp. Mat. xxvi. 74, and Acts, xxiii. 14.

μάτων τῶν προφητῶν ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
7 δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει. Καὶ ἰδοὺ, ἔρχομαι τα-
8 χύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
9 τούτου. Καὶ ἰδὼν Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε
10 ἤκουσα καὶ ὅτε ἶδον, ἔπεσον προσκυνῆσαι ἐμπροσθεν τῶν ποδῶν
11 τοῦ ἀγγέλου τοῦ δεικνύντός μοι ταῦτα. Καὶ λέγει μοι· ὅρα μὴ
12 σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ
13 τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύ-
14 νησον. Καὶ λέγει μοι· μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας
15 τοῦ βιβλίου τούτου· ὁ καιρὸς γὰρ ἔγγυς ἐστίν. Ὁ ἀδικῶν, ἀδι-
16 κησάτω ἔτι· καὶ ὁ ῥυπαρὸς, ῥυπαρευθήτω ἔτι· καὶ ὁ δίκαιος, δι-
17 καιοσύνην ποιησάτω ἔτι· καὶ ὁ ἅγιος, ἁγιασθήτω ἔτι. Ἰδοὺ, ἔρ-
18 χομαι ταχύ· καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς
19 τὸ ἔργον ἔσται αὐτοῦ. Ἐγὼ εἰμι τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ
20 ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος. Μακάριοι οἱ ποιοῦντες τὰς
21 ἐντολάς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς,
22 καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. Ἐξω οἱ κύνες καὶ
23 οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι,
24 καὶ πᾶς ποιῶν καὶ φιλῶν ψεῦδος. Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγ-
25 γελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰ-
26 μι ἡ ῥίζα καὶ τὸ γένος Δαβὶδ, ὁ ἀστὴρ ὁ λευκός· ὁ πρῶτος καὶ
27 ὁ ἔσχατος, ὁ ἀρχὴ καὶ τὸ τέλος. Βλίσσοντες τὰς ἐντολάς αὐτοῦ,
28 ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ τὸ ξύλον τῆς ζωῆς, καὶ
29 εἰσέλθωσιν εἰς τὴν πόλιν. Ἐξω οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρ-
30 νοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι, καὶ πᾶς ὁ φιλῶν καὶ
31 ποιῶν ψεῦδος. Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγε-
32 λόν μου μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς ἐκκλησίαις· ἐγὼ εἰ-
33 μι ἡ ῥίζα καὶ τὸ γένος Δαβὶδ, ὁ ἀστὴρ ὁ λευκός.

14. οἱ ποιοῦντες τὰς ἐντολάς αὐτοῦ, V. the fut. ind.; remark that the conj. εἰς-
reads οἱ πλύνοντες τὰς στολὰς αὐτῶν, ἔλθωσιν immediately follows. Cf.
adding: in sanguine agni. ἵνα ἔσται, Beelen, Gr. Gr. p. 814. 21. τῷ ἁγίῳ,
an ex. of the final particle ἵνα foll. by V. ὑμῶν.

APPENDIX I.

ON THE CHARACTERISTICS OF NEW TESTAMENT GREEK. (1).

1. THE basis of New Testament Greek, and of that of the Septuagint, is that later Greek which from the time of Alexander the Great became the ordinary language of common life, both in Greece itself, and in the countries of Asia and Africa subject to the Macedonian dominion. The Greek prose writers from the same period adopted a style which, though founded on Attic, yet gradually admitted many changes from the popular language. This dialect of literature is called *ἡ κοινὴ* or *ἐλληνικὴ διάλεκτος*. But it was not from books that the Jewish writers in Egypt and Palestine, such as the apostles, in general learned the Greek they used, but from the above-mentioned spoken and popular language which had formed itself. The peculiarities of this later Greek may be reduced under two heads, *Lexical*, referring to single words, and *Grammatical*, to the flexions of words and the structure of sentences. Of these: (2)

2. *Lexical Peculiarities* are: *a.* Words borrowed from all the Greek dialects, *e.g.*, from *Ionian*: γογγύω, ῥήσσω, πρηνής, σκορπίζω. From *Doric*: πιδίω (Att. πιέζω), κλισίανος (Att. κρίβανος). From *Attic*: ὕαλος, φιδίλη, ἀλήθως, πρύμνα, ἴλεως. Grammarians regard as *Macedonic* παρεμβολή (Acts, xxi. 34), and ῥύμη (Acts, ix. 10); as *Cyrenaic*, βουνός (Luke, xxiii. 30); as *Syracusan*, the imperative εἰπάτω (Acts, xxviii. 26).

β. New meanings attached to words belonging to older Greek, *e.g.*, παρακαλεῖν, *to entreat*, παιδεύειν, *to chastise*—

τεῖν, *to give thanks*, ἀνακλίνειν, ἀνατίπτειν, ἀνακείσθαι, *to recline at table*, ἀποκριθῆναι, *to answer*, ἀποτάσσεσθαι, *to bid farewell to*, *to renounce*, δαίμων, δαιμόνιον,* *an evil spirit*, διαπονέσθαι,* *to be troubled*, ξύλον, *a (living) tree*, χρηματίζειν, *to be called*, κεφαλῆς, *a volume*, ψωμίζειν and χορτάζειν, *to feed men*, ὀψάνιον, *military pay*, ὀψάριον, *fish*, σχολή, *school*, &c. A causative signification is given to neuter verbs, as μαθητεύειν (Mat. xxviii. 19), θριαμβεύειν (2 Cor. ii. 14).

γ. Words and forms used seldom in older Greek, in poetry only, or in the more exalted style of prose, were now extremely common, even in prose, *e.g.*, αὐθεντεῖν, (with gen.) *to have authority over*, μεσονύκτιον, ἀλάλητος, θεοστυγής, ἔσθησις, ἀλέκτωρ, βρέχειν, *to rain*.

δ. Many words received a rather different, generally more lengthened, form in this later Greek (3), *e.g.*, μετοικεσία (μετοίκησις, μετοικία), ἀνθήμα (ἀνθήμα), γενέσια (γενέθλια), ἑκκαλαί (πάλαι), ἐχθές (χθές), ἐξάπινα (ἐξαπίνης), ψεύσμα (ψεύδος), ὀπτασία (ὄψις), μισθοδοσία, (μισθοδοσία), βασιλίσσα (Βασιλεία), δεκατοῦν (δεκατέβειν), ἀροτριᾶν (ἀροῦν), βιβλαρίδιον* (βιβλίδιον, βιβλιδάριον), νίκης (νίκη), &c. Verbs in *ω* pure are used instead of the forms in *μ*, as ὀμνῶ for ὀμνυμι. So, too, ξυρῶν for ξυρέω, σαροῦν for σάειν, χολᾶν for χολοῦσθαι. Active verbs instead of mid. and dep.; thus φυνάσσω for φυνάσσομαι. Diminutives, designating members of the human body, as ὤριον, used as the regular name. Many sub-

(1) Abridged from Professor Beelen's *Grammatica Græcitas Novi Testamenti* (Louvain, 1857), a work founded on that of Winer.

(2) Words not found in profane authors, and therefore probably used only in popular speech, are marked with an asterisk.

(3) The older Greek forms are enclosed in brackets.

stantives used in a different gender, and partly with a change of termination.

e. Completely new words, generally formed by a union of two words into one, e.g., ἀλλοτριοεπίσκοπος, ἀνθρωπάρεσκος, ἀγεναλόγητος, αἱματεκχυσία, δικαιοκρισία, αἰχμαλωτίζειν (for αἰχμάλωτον ποιεῖν), ἀλεκτοροφωνία, ἔξουθενεῖν, προσφάγιον, σπίλος, ἀγριέλαιος, ἀγνότης,* ἀγίοτης,* ἐπενδύτης, &c. Substantives ending in -μα very frequent, κατόδλυμα, ἀνταπόδομα, κατόρθωμα, &c. Substantive compounds with συν, as συμμαθητής, συμπολίτης. Adjectives ending in -ινος, as ὀρθρινός, πρωινός, &c. Verbs ending in ω, ιζω, as ἀνακαινώω, ἐξουθενώ,* δειγματίζω,* θεατρίζω. And adverbs, as πάντοτε (διαπαντός, ἐκάστοτε), παιδιόθεν (ἐκ παιδίου), καθώς, πανοικί.

Into this later Greek, barbarous, that is to say, foreign words also entered, as might be expected from the wide dispersion of the Greeks among various nations after Alexander's conquests. Hence Persian and Egyptian words occur here and there in it. The Roman dominion introduced Latinisms. Some specimens of these different classes of words found in the N.T. are subjoined.

a. PERSIAN.—ἀγγαρεύειν, to compel; γάζα, treasure, whence γαζοφυλάκιον, a treasury; μάγος, a wise man, μαγεύειν, to exercise magical arts, μαγείαι, magical practices, παράδεισος, paradise.

β. EGYPTIAN.—βαλον (John, xii. 13), a palm-branch; ὀθόνιον (?) (John, xix. 40), a linen cloth; σινδών (Mat. xxvii. 59), a wrapper of fine linen.

γ. LATIN.—ἀσσάριον, θνάριον, κεντυρίων, κήνσος, κοδράντης, κολωνία, κουστῶδια, λεγεών, λέντιον, μάκελλον, and several others. Latinizing phrases are, συμβούλιον λαβεῖν (Mat. xxvii. 1), consilium capere; τὸ ἱκανὸν ποιεῖν τῷ ὄχλῳ (Mar. xv. 15), satis facere populo, ἐργασίαν δοῦναι (Luke, xii. 58), operam dare; ἔχε με παρητημένον (Luke, xiv. 18), habe me excusatum; λαμβάνειν τὸ ἱκανόν (Acts, xvii. 9), satisfactionem accipere.

The Grammatical peculiarities of later Greek consist chiefly in flexions of nouns and verbs, either new, or as to certain words, unusual, or not found in Attic

writers. The use of the dual is rare. As to syntax, we find verbs construed with a different case than before; and conjunctions used with the indic. which formerly were used only with the opt. or conj. The use of the opt. in the *oratio obliqua* is gradually disappearing. But this head is more fully explained further on.

3. Hebrew-Aramaic colouring of N. T. Greek.—The N. T. abounds in Hebraizing and Aramaizing words and expressions, and sometimes also exhibits a syntactical structure derived from these languages. Hebraisms and Aramaisms are therefore partly lexical, partly grammatical. The first class consists partly in new words and phrases, partly in new significations attached to old words. Examples are:—

a. δεκαδύο (Acts, xix. 7) [in most codd.], ἐγκλίνα (John, x. 22), ἐγκαταλείπειν (Heb. ix. 18), πρόσωπον λαμβάνειν (Luke, xx. 21), ζητεῖν τὴν ψυχὴν τινος (Mat. ii. 20), ποιεῖν ἔλεος (χάρις) μετὰ τινος (Luke, x. 37), πᾶσα σὰρξ (Mat. xxiv. 22), γεέσθαι θανάτου (Mat. xvi. 28); and some Rabbinisms or formulæ used by the teachers of the law, as σὰρξ καὶ αἷμα (Mat. xvi. 17) for "man;" ἔρχεσθαι εἰς κόσμον (John i. 9), for "to be born."

β. ἄνεμος, used of a quarter of the heavens (Mat. xxiv. 81); ἀποκρίνεσθαι, used of beginning to speak (Acts, iii. 12); δυνάμεις, miracles (Acts, viii. 13); ἐξομολογεῖσθαι, of praising God (Mat. xi. 25); πορεύεσθαι, of the manner of conducting one's life (Acts, ix. 30). [Under this head are not to be reckoned strictly Hebrew or Aramaic words, written in Greek letters, such as ἀββᾶ, ἀμήν, μαρὰν ἀθά, πάσχα, ρακά, &c.]. Words and phrases occur which, although isolated parallels may be found for them in the classics, are still to be reckoned as properly Hebraisms and Aramaisms, because it is most unlikely the sacred writers borrowed them from the classics, and because the corresponding phrases in Hebrew and Aramaic occur very frequently; e.g., σπέρμα for "offspring," ἀνάγκη "distress," εἰς ἀπάντησιν "to meet," πέματα τῆς γῆς, "the ends of the earth;" χεῖλος, used of the sea-shore.

The Greek of the N. T. is much purer than that of the LXX. (as might be ex-

pected from its being original, the latter a translation, closely following the Hebrew), St. Luke's much more than St. Matthew's, and St. Paul's superior to that of all the rest, except St. Luke's.

4. Grammatical character of N. T. Greek.

—This agrees in general with the features described as belonging to the later Greek, and is exhibited chiefly in the flexion of nouns and verbs. The syntactical structure is occasionally Hebraistic, but in general, St. Luke, St. Paul, and the other sacred writers, observe grammatical exactness; we observe in them even those idioms which are peculiar to Greek, such as attraction, and a subtle perception of the distinction between the uses of the negative particles *οὐ* and *μή*.

In the flexion of nouns and verbs, later Greek has forms peculiar to the various dialects, and some quite new. Examples of the first are:

a. ATTIC Flexions:—*τιθέασι* (for *τιθεῖσι*), *ἡβουλῆσθην*, *ἤμειλλε* (with double augm. for *ἐβουλήσθην*, *ἐμείλλε*, *βούλει* (*βούλη*), *ᾔψει* (*ᾔψη*)). b. DORIC:—*ἦτω* (*ἔστω*), *ἀφώνεται* (*ἀφείνται*). c. IONIC:—*γῆρει* (*γῆρα*), *σπεῖρης*, gen. (for *σπέρας*), *εἰπα* (1 aor.).

Of the second class, examples are:

Dat. *νοῖ*, Imper. *κάθου* (for *καθήσο*), *ἐγνώκαν* (for *ἐγνώκασι*). Impf. and 2 aor. *ἐδολιοῦσαν*, *κατέλιποσαν*, *ἐφυγον*, for *ἐδολιοῦν*, *κατέλιπον*, *ἐφυγον* [This last peculiarity, viz. the use of 2 aor. forms with 1 aor. termination, often occurs in the Vatican codex, e.g., *ἦλθατε*, *ἐπέβαλαν*, *έλαβαν*, *ἐξείλατο*, &c. The same codex has *κατασκηνοῖν* for *κατασκηνοῦν*, and, with many others, inserts *μ* before *ψ* and *φ* in forms derived from *λαμβάνω*, as *λήμψαθε*, *παρὰλημψθήσεται*, *ἀντιλήμψεις*. For other peculiarities, see Preface]. To this head especially belong many tenses, formed analogically, but for which older Greek would use others, as *ἡμάρτησα* for *ἡμαρτον*, *αὐξέω* for *αὐξάνω*, *ἤξα* for *ἤκω*, *φάγομαι* for *ἐδομαι*, &c. Again, there are

not a few substantives used in later Greek in a different gender from that found in the older.

As to syntactical structure, the later Greek is less peculiar, but the peculiarities which it has consist chiefly in a sort of negligent use of the moods after particles. Thus in the N. T. *ὅταν* occurs with the impf. ind., *εἰ* with the conj., *ἵνα* with the pres. ind.; verbs like *γεύεσθαι* are constr. with an acc.; *προσκυνεῖν* and *προσφωνεῖν* with the dat. of the person; the genitive inf. (*τοῦ ποιεῖν*) is used beyond its due limits; the conj. is used for the opt. in the *oratio obliqua* after verbs of past time. The opt. is rare in the N. T.; in modern Greek it has disappeared. A negligence in declension is also noticeable in later Greek. e.g., in such phrases as *εἰς καθ' εἰς*, *ἀνὰ εἰς*, *εἰς παρ' εἰς*. The dual gradually gets out of use, and the plur. is used instead.

The infrequency of Hebraisms, as regards syntax, in Jewish Hellenism,* is probably to be accounted for in this way. The grammatical constr. of the popular language, not involving many rules, was easily learned by the Jews, and the more so, because that of their own language was widely distinct from it. Cases of Hebraizing syntax in the N. T. may be classed as follows:—

1. Use of prepositions in phrases where the Greeks use the simple case, as *κρύπτειν τι ἀπὸ τίνος*; *ἐσθιεν ἀπὸ τίνος*; *ἀθῶος ἀπὸ τοῦ αἵματος*.

2. Such constructions as *ὁμολογεῖν ἐν τινι*, *βλέπειν ἀπὸ*, "to take heed of;" *προσέθετο πέμψαι*; *εἰ εἰσελεύσονται*, "if they shall enter," i.e., "they shall not enter," in formulæ of swearing.

3. A word repeated to express a kind of distribution, as *δύο δύο*, "two and two," for *ἀνὰ δύο*.

4. The use of substantives for adjectives, as *οἰκονόμος τῆς ἀδικίας* for *ἄδικος*.

5. The very frequent use of the infinitive with a preposition in narratives, as *ἐν τῷ καθεύδειν τοὺς ἀνθρώπους*.

* That is, N. T. Greek [usually called Hellenistic], regarded as a modification of Hellenism, or the later Greek, above described.

APPENDIX II.

DIATESSARON.

(Compiled from Patrizi, "De Evangelis." Lib. II., III).

No.	History.	Mat.	Mark.	Luke.	John.	Date.
1	Introduction, ...	...	...	I. 1-4	...	...
2	Conception of St. John Baptist, ...	...	...	5-25	...	...
3	Incarnation of the Divine Word, ...	I. 1-18	...	26-38	I. 1-18	...
4	Visit of Mary to Elizabeth; birth of John, ...	...	...	39-79	...	...
5	Hesitation of Joseph, ...	18-25	...	...	...	...
6	Enrolment of Judaea; birth of Jesus Christ at Bethlehem, &c.; his Circumcision; Purification of Mary; return to Nazareth, ...	...	...	II. 1-39	...	Birth of Christ, Dec. 25.* Circumc. Jan. 1.
7	Removal to Bethlehem; Arrival of the Magi; Flight into Egypt; Massacre of the innocents: ...	...	...	...	...	About mid. Feb. After mid. Feb.
	Death of Herod, ...	...	...	...	...	About beg. Mar. Betw. 29th Mar. and 2nd Apr. Mid. April.
8	Return to Nazareth, ...	II. 1-23	...	...	...	...
	Childhood of John and Christ; ...	...	...	I. 80; II. 40	...	...
	Commencement of the Vulgar Era, ...	...	...	...	...	A.D. 1.
9	Christ, having reached the age of twelve, goes to Jerusalem to the Pasch, remains behind, and is found by his parents in the temple; return to Nazareth, ...	...	...	41-52	...	A.D. 7. Paschal full moon 22 Mar.
	Christ completes 30 years of age, ...	...	...	...	...	A.D. 24. Dec. 25.
10	Commencement of St. John Baptist's preaching, ...	III. 1-6	I. 1-6	III. 1-6	I. 6-8	A.D. 25. Betw. mid. Sept. and Oct.

* According to Patrizi (*De Evangelis*, vol. II., Diss. xx.) the year of our Lord's birth was the seventh before the Vulgar Era. As to the day of the Nativity, his conclusion is that the old opinion, assigning it to Dec. 25, is more probable than the rest, and by no means to be exploded as incorrect. (*Ibid.* Diss. xxi.) On this subject the reader may advantageously consult an article by the late Mr. W. H. Scott "On the Dates of the Nativity and Crucifixion," in the *Atlantis*, No. III. (Jan. 1859.)

No.	History.	Mat.	Mark.	Luke.	John.	Date
11	Teaching of St. John Baptist, ...	7-10	...	7-14, 18	...	Beg. of Dec.
12	First testimony of the Baptist to Christ, ...	11-12	7, 8	15-17	...	
13	Christ baptised by John; <i>Christ completes 31 years of age</i> ...	13-17	9-11	21, 22	...	
	Genealogy of Christ; acc. to St. Luke,	Dec. 25.
14	Second testimony of the Baptist to Christ,	23-38	...	i. 15
15	Christ goes into the desert, ...	...	...	...	...
16	Third and fourth testimony of the Baptist, ...	iv. 1	i. 12	iv. 1	...	
17	Fast and temptation of Christ, ...	2-11	18	2-13	...	19-28
18	Fifth, sixth, and seventh testimonies of John; vocation of the first disciples; return into Galilee; vocation of other disciples,	i. 29-52	A.D. 26. Mid. Jan
19	Marriage at Cana; Christ visits Capharnaum; goes to Jerusalem for the Pasch, the first after his baptism; drives out the traders from the temple,	ii. 1-25	Mid. March.
	<i>First paschal full moon after his baptism</i> ,	March 21.
20	Conference with Nicodemus; Christ and his disciples baptise in Judæa; eighth testimony of the Baptist,	iii. 1-36	End of aut.
21	John Baptist thrown into prison, ...	...	...	iii. 19, 20	...
22	Return of Christ to Galilee, ...	iv. 12	i. 14	...	iv. 1-3	
23	Conversation with the Samaritan woman,	4-42	25 Dec.
24	Arrival in Galilee, ...	12	14	iv. 14	43-45	
	<i>Christ completes 32 years of age</i>, ...	...	...	...	...
25	Healing of the ruler's son at Capharnaum,	46-54	A.D. 27. Events up to Pasch.
26	Christ in the synagogues of Galilee and Nazareth, ...	...	...	15-29	...
27	Journey from Nazareth to Capharnaum, ...	13-16	...	30, 31	...	
28	Preaching of Christ in Galilee; he calls Peter, Andrew, James, and John, ...	17-22	14-20	...	...
29	Enters Capharnaum; teaches there in the synagogue; heals a demoniac, ...	...	21-28	31-37	...
30	Heals Peter's mother-in-law and others, ...	viii. 14-17	29-34	38-41	...	

No.	History.	Mat.	Mark.	Luke.	John.	Date.
31	Leaves Capharnaum,	36-38	42, 43	...	Events up to Pasch.
32	Preaches in the synagogues of Galilee, ...	iv. 23	39	44	...	
33	Miraculous draught of fishes, ...	...	...	v. 1-11	...
34	Fame of Christ spreads throughout Syria; multitudes follow him, ...	iv. 24, 25	...	...	...
35	Sermon on the mountain, ...	v.-vii.	...	...	...
36	Cleansing of a leper, ...	viii. 1-4	i. 40-45	v. 12-14	...	
37	Christ retires into desert places to avoid publicity, ...	...	45	15, 16	...
38	Returns to Capharnaum, ...	ix. 1.	ii. 1	...	...
39	Heals a paralytic; the vocation of Matthew, ...	2-13	1-17	17-32	...	
40	Christ answers questions occasioned by the fasting of the disciples of John and the Pharisees,†	...	18-22	33-39	...	
	<i>Second paschal full moon after his baptism, ...</i>	9 April.
41	The disciples pluck the ears of corn on the Sabbath, ...	xii. 1-8	23-28	vi. 1-5	...	Between the middle of spring and midsummer.
42	Christ heals the man with the withered hand on the Sabbath, ...	9-14	iii. 1-6	6-11	...	
43	Retires from Capharnaum to the vicinity of the lake; heals multitudes; forbids them to publish it, ...	15-21	7-12	...	...
44	Withdraws to the mountain; calls the twelve apostles, ...	...	13-19	12-16	...
45	Descends into the plain; concourse of the people; he addresses them, ...	...	...	17-49	...
46	Returns to Capharnaum; heals the centurion's servant, ...	viii. 5-13	...	vii. 1-10	...	
47	Christ's friends suspect him of madness, ...	...	20-21	...	...
48	He arrives at Naim; restores the widow's son to life, ...	...	...	11-17	...
49	John sends messengers to Christ, ...	xi. 2-19	...	18-35	...	
50	Christ dines at the house of Simon the Pharisee; a woman anoints his feet, ...	...	...	36-50	...
51	Death of John the Baptist, ...	xiv. 3-12	vi. 17-29	End of summer.

† Compare No. 64, Patrizi's transposition of Mat. ix. 14-17, to that place depends on the notice of time in the 18th v.

No.	History.	Mat.	Mark.	Luke.	John.	Date.
52	Christ travels through the cities and towns, preaching,	viii. 1-3	...	4th Oct. Remainder of the autumn.
53	He goes up to Jerusalem for a feast [that of tabernacles], ... <i>Full moon of the Feast of Tabernacles.</i>	...	...	...	v. 1-47
54	Christ returns to Galilee; teaches the multitude from the ship on the lake of Galilee; parable of the seed sown on divers places, ...	xiii. 1-9	iv. 1-9	4-8	...	
55	Parable of the cockle; — of the seed springing, ... — of the grain of mustard seed, ... — of the leaven, ...	24-30 31, 32 33	...	...	...
56	Christ's use of parabolas. Interpretation of the parable of the seed sown on divers places,	34, 35	33-34	...	...
57	Of the parable of the cockle; parables of the treasure, of the merchant, of the net, of the householder, ...	36, 10-23	10-20	9-15	...	
58	The candle on the candlestick, ...	36-43	...	...	...
59	Christ passes elsewhere, His kinsfolk seek to come to him, ...	xiii. 53	...	...	...
60	<i>Christ completes 33 years of age.</i>	...	...	...	...
61	He crosses the lake, and stills a tempest, ...	viii. 18-20; 23-27	iv. 35-41	22-25	...	25 Dec A.D. 28.
62	Arrival in Gadarene; the demoniacs; possession and destruction of the herd of swine, ...	26-34	v 1-20	26-39	...	Winter, and up to spring.
63	Return from Gadarene, John's disciples inquire concerning fasting, ...	ix. 1	21	40	...	
64	Jairus; healing of the woman with an issue of blood; raising of Jairus' daughter from the dead, ...	14-17	...	...	...
65	Healing of two blind men and a demoniac, ...	18-26	22-43	41-56	...	
66	Christ treated with contempt at Nazareth, ...	27-34	...	...	...
67	He traverses the cities and villages, ...	xiii. 54-58	vi. 1-6	...	...
68	First sending forth of the apostles, ...	ix. 35-38	6	...	...
69	The apostles discharge their commission, ...	x. 1-42	7-11	ix 1-5	...	
70	Christ preaches in their cities, ...	...	12, 13	6	...
71	Anxiety of Herod, ...	xi. 1.	...	...	...
72		xiv. 1, 2	14-16	7-9	...	

No.	History.	Mat.	Mark.	Luke.	John.	Date.
73	Return of the apostles; they cross the lake; multiplication of the five loaves, ...	12-21	30-44	10-17	vi. 1-13	March, shortly before Pasch.
74	Christ, in order to avoid being made a king, retires; his walking upon the waters, ...	22-33 34, 35	45-52 53-55	...	14-21	
75	Arrival in Genesareth, ...	...	...	...	22-71
76	The multitude cross to Capernaum to seek Jesus; the Eucharist promised; Christ deserted by many disciples, ...	...	...	...	...
	<i>Third paschal full moon after his baptism,</i>	29th March.
77	Christ remains in Galilee; the Jews seek to kill him (J.); miracles of healing (Mt., Mk.), ...	36	56	...	viii. 1	Spring up to midsummer.
78	Pharisees from Jerusalem ask him concerning his disciples eating with unwashed hands; journey to the parts about Tyre and Sidon; healing of the daughter of the Chananæan woman; return from Tyre to the other side of lake of Galilee; (miracles of healing, Mt.)	xv. 1-31	vii. 1-30	...	...
79	Healing of a deaf and dumb man, ...	...	31-36	...	...
80	Multiplication of the seven loaves; he goes to Magadan (Mt.); Dalmanutha (Mk.), ...	32-39	viii. 1-10	...	...
81	Pharisees demand a sign; Christ crosses the lake; warns his disciples against their doctrine, ...	xvi. 1-12	11-21	...	...
82	Goes to Bethsaida; gives sight to a blind man, ...	...	22-26	...	...
83	Goes to the neighbourhood of Cæsarea Philippi (Mt., Mk.); Peter's testimony to Christ; Christ predicts his own death; Peter rebukes him (Mt., Mk.); discourse on the following of Christ, and on his kingdom, ...	13-28	27-38, ix. 1	18-27	...	
84	The Transfiguration of Christ, ...	xvii. 1-9	2-10	28-36	...	
85	Disciples ask concerning the coming of Elias, ...	10-13	11-13	...	...
86	Christ heals a lunatic, whom the disciples could not heal; travels					

No.	History.	Mat.	Mark.	Luke.	John.	Date.
	in Galilee; again predicts his death, ...	14-23	14-32	37-45	... ..	Spring, up to midsummer.
87	Return to Capharnaum (Mt. Mk.); tax demanded of Christ; the stater found in the fish's mouth (Mt.), ...	24-27	33	... ..	... ..	About Sept. 8th
88	The disciples contend for pre-eminence (Mt. Mk. L.); jealousy of John (Mt. Mk.); reward of charity to the disciples of Christ (Mk.), ...	xviii. 1-5 6-9	33-41 42-50	46-50	... ..	Before the mid. of Sept.
89	Concerning scandal, ...					
90	Little ones not to be despised; parable of the 100 sheep; now to correct a brother offending against us; power of binding and loosing promised to the disciples; efficacy of common prayer; injuries to be forgiven; parable of the servant that owed 10,000 tal., ...	10-35	... ..	... ..	... ..
91	Journey to Jerusalem (to the Feast of Tabernacles, J.), ...	xix. 1	x. 1	51	vii. 2-10	About the mid. of Sept.
92	Inhospitality of the Samaritans,* ...	... ..	... ..	52-56	... ..
93	Certain persons seek to follow Christ, ...	viii. 21, 22	... ..	57-62	... ..
94	Sending forth of the 72 disciples, ...	... ..	... ..	x. 1-12	... ..
95	Threatenings against the cities of Galilee; disciples to be obeyed (L.), ...	xi. 20-24	... ..	13-16	... ..	About the mid. of Sept.
96	Christ passes through the trans-Jordanic regions on his way into Judæa; crowds flock to him; concerning marriage and divorce; commendation of chastity (Mt.), ...	xix. 1-12	x. 1-12	... ..	... ..
	Full moon of the Feast of Tabernacles, ...	... ..	... ..	... ..	... ..	22nd Sept.
97	Christ at Jerusalem during the Feast of Tabernacles; disputes concerning Christ, ...	... ..	... ..	... ..	11-53	End of Sept. and beg. of Oct.
98	[Christ remains some days at Jerusalem], ...	... ..	... ..	... ..	... ..
	The woman taken in adultery; discourses of Christ; the Jews attempt to stone him, ...	... ..	... ..	... ..	viii. 1-59	

* Patrizi infers from Luke, ix. 52, 53, 56, that our Lord did not actually enter the territory of Samaria, but that on the Samaritans refusing to receive him, he turned in another direction, eastward, and went up to Jerusalem by the trans-Jordanic route (*De Evang. lib. iii. Dias. xlviii. n. 12*).

No.	History.	Mat.	Mark.	Luke.	John.	Date.
99	Christ gives sight to a man born blind,	ix. 1-41	} End of Sept. and beg. of Oct.
100	Discourses of Christ; disputes concerning him, ...	...	...	...	x. 1-21
	[Christ leaves Jerusalem, but remains in Judæa], ...	...	...	...	...
101	Return of the 72 disciples (L.); exultation of Christ. Christ's yoke sweet (Mt.); blessedness of those who see Christ (L.), ...	xi. 25-30	...	x. 17-24.	...	
102	Precept concerning charity; parable of the Samaritan; Christ at the house of Mary and Martha,	25-42	...	} Between the beginning of Oct. and mid. of Nov.
103	Concerning prayer, ...	...	...	xi. 1-13	...
104	Christ heals a blind (Mt.) and deaf demoniac (Mt. L.). Pharisees ascribe it to Beelzebub, and (Mt. L.) demand a sign; answers of Christ, ...	xii. 22-45	iii. 22-30	14-36	...	
105	The mother and kinsmen of Christ ask to speak with him, ...	46-50	31-35	...	...
106	Christ dines at a Pharisee's house (L.); his reprehension of the Pharisees, ...	xxiii. 1, 24-35	...	37-54	...	
107	Precepts to the people; Christ refuses to adjudicate between two brothers; parable of the rich man; warning against over-anxiety about earthly things, ...	...	...	xii. 1-34	...
108	The expectation of the last day, ...	xxiv. 43-51	...	35-48	...	
109	Charity of Christ, who brings not peace, but division; here reproaches the people with not discerning the time; admonition about agreement with our adversary, ...	...	...	49-59	...
110	Galileans slain by Pilate; the fall of the tower in Siloe; necessity of penance; parable of the barren fig-tree; Christ heals an infirm woman on the Sabbath; parables of the grain of mustard-seed and the leaven, ...	...	...	xiii. 1-21	...
111	Goes through the cities and towns on his journey to Jerusalem, ...	...	...	22	...
112	Attends the Feast of De-	Mid. of Nov. Nov. 30.

No.	History.	Mat.	Mark.	Luke.	John.	Date.
113	<i>dication at Jerusalem.</i> Discourse in Solomon's porch; the Jews seek to take him; he passes beyond the Jordan, ... Christ at Bethania; raises Lazarus to life; council held by chief priests and Pharisees to put Christ to death; he retires to Ephrem, ... <i>Christ completes 34 years of age, ...</i> [Christ returns into Galilee,]	22-22	Dec.
114	The number of the saved,	xi. 1-54	25th Dec.
115	Herod seeks to put Christ to death (L.); he predicts his death at Jerusalem,	23-30	A.D. 29. Jan.
116	Christ eats bread at the house of a chief Pharisee, and there heals a dropsical man on the Sabbath; precepts concerning feasts; parable of the supper; cost of the service of Christ, ...	xxiii. 36-38	31-35	The remainder of the winter, up to spring.
117	His kindness to sinners; parable of the 100 sheep; the lost drachma; the prodigal son, ...	... ..	... ..	xiv. 1-35	... ..
118	Parable of the unjust steward, and of the rich man and Lazarus, ...	... ..	... ..	xv. 1-32	... ..
119	Danger of scandal; forgiveness of injuries; efficacy of faith; observance due to precepts; <i>Christ's last journey to Jerusalem</i> [about Mar. 4]; healing of ten lepers; the kingdom of God; the second advent of Christ, ...	... ..	... ..	xvi. 1-31	... ..
120	Parables of the judge and the widow, the Pharisee and the publican, ...	... ..	... ..	xvii. 1-26	... ..
121	Children brought to Christ; the rich young man asking about eternal life; danger of riches; reward of voluntary poverty, ...	xix. 13-30	x. 13-31	15-30	... ..
122	Parable of the labourers, ...	xx. 1-16	... ..	... ..	... ..
123	Christ again foretells his death to the apostles, ...	17-19	32-34	31-34	... ..
124	Ambition of the sons of Zebedee; the opposite virtue commended, ...	20-28	35-45	... ..	... ..
125	Christ heals a blind man before entering Jericho, ...	30-34	35-43	

No.	History.	Mat.	Mark.	Luke.	John.	Date.
126	Arrival at Jericho, ...	...	46	xix. 1.	...	Th Mar. 10.
127	Christ visits Zachæus; parable of the ten minas, ...	...	...	2-27	...	...
128	Departure from Jericho, ...	29	46	28	...	F. 11.
129	Christ heals another blind man after leaving Jericho, ...	30-34	46-52	...	...	...
130	Chief priests and Pharisees command that Christ be apprehended, ...	...	...	...	55-57	...
131	Christ at Bethania; the chief priests think to kill Lazarus (J.), ...	xxvi. 6-13	xiv. 3-9	...	xii. 1-11	Sat. 12.
132	Inhabitants of Jerusalem come out to meet Christ; his triumph; envy of the Pharisees (L. J.); Christ weeps over Jerusalem (L.), ...	xxi. 1-9	xi. 1-10	29-44	12-19	Sund. 13.
133	Christ enters the city (Mt. Mk.); commotion; cures in the temple; acclamation of the children and envy of the chief priests (Mt.), ...	10, 11, 14-16	11	...	...	...
134	Certain Gentiles desire to see Christ; voice from heaven witnessing to Christ; fruit of Christ's death; Christ the light of the world; obstinacy of the Jews, ...	...	...	...	xii. 20-50	...
135	Christ returns in the evening to Bethania, and stays the night there; he returns in the morning to Jerusalem; withering of the fig-tree, ...	17-19	11-14	...	...	M. 14.
136	He drives out the traders from the temple; Machinations of the chief priests and scribes (Mark, Luke); Christ teaches daily in the temple (L.), ...	12, 13	16-18	45-48	...	...
137	He stays at night outside the city (Mk.) at Bethania. In the morning he comes to Jerusalem; the disciples wonder at seeing the fig-tree withered; efficacy of faith, and of the prayers of those who forgive offences done to them, ...	20-22	19-26	...	...	T. 15.
138	Christ in the temple eludes the chief priests and scribes who ask for his authority, ...	23-27	27-33	xx. 1-8	...	...
139	Parable of the two sons	...	...	...	...	...

No.	History.	Mat.	Mark.	Luke.	John.	Date.
140	ordered to work in the vineyard, Parable of the vineyard and husbandmen; machinations of the chief priests,	28-32 33-46	... .. xii. 1-12	... .. 9-19	... .. ... ..
141	Parable of the royal wedding,	xxii. 1-14	... ..	... ..	... ..
142	Tribute should be paid; the resurrection; the Sadducees silenced, ...	15-34	13-27	20-39	... ..
143	The greatest precept; answer of a scribe (Mk.); Pharisees and scribes put to silence, ...	35-40, 46 41-46	28-34 35-37	... .. 40-43	... .. ... ..
144	Christ the son of David, ...					
145	Discourse to the people against the scribes and Pharisees,	xxiii. 1-22	38-40	44-46	... ..
146	Christ in the temple praises the widow's offering, ... ..	... ..	41-44	xxi. 1-4	... ..
147	Leaving the temple, predicts its overthrow, ... [In the evening returns to Bethania, when it wanted but two days to the Pasch, no. 164, 165.]	xxiv. 1, 2	xiii. 1, 2	5-6	... ..
148	The App on Mount Olivet inquire the time of this, and (Mt.) the sign of his second advent, and the end of the world,	3	3, 4	7	... ..
149	Christ replies to the last question,	4-14	5-13	8-19	... ..
150	Replies to the first question,	15-22	14-20	20-24	... ..
151	Replies to the second question,	23-41	21-32	25-33	... ..
152	Admonitions on the second advent of Christ,	42	33-37	34-36	... ..
153	Parables of the ten virgins; of the talents. The last judgment, ...	xxv. 1-46	... ..	... ..	... ..
154	Christ's manner of living at Jerusalem, ... ..	... ..	... ..	37-38	... ..
155	Foretells his death close at hand (Mt.); council held on the means of putting him to death,	xxvi. 1-5	xiv. 1, 2	xxii. 1-2	... ..	W. 16.
156	[Nisan 14. <i>Fourth Pasch after his baptism.</i>] Judas the betrayer of Christ; the Pasch prepared; the last supper, ... ..	... .. 14-21, 29	... .. 10-18, 25	... .. 3-18	... .. ... ..	Th. 17.
157	The crime of Judas first foretold,	21-25	18-21	... ..	... ..
158	The institution of the Eucharist,	26-28	22-24	19-20	xxiii. 1	
159	The crime of Judas again foretold, ... ..	... ..	... ..	21-23	... ..
160	The washing of the feet, ... ..	... ..	... ..	... ..	2-11	

No.	History.	Mat.	Mark.	Luke.	John.	Date.
161	The App. contend for pre-eminence, ...	...	...	24-30	...	
162	Discourse after the washing of the feet; third prediction of the betrayal; traitor indicated to John; departure of Judas; second discourse of Christ after supper, ...	...	...	...	12-35	
163	Scandal of the App., (L.) and fall of Peter first predicted, ...	...	...	31-34 35-38	3C-38	
164	App. produce two swords, ...	...	...	...	xiv. 1-31	
165	Third discourse in the cœnaculum, ...	...	...	...	...
166	They leave the cœnaculum, ...	30	26	39	...	
167	Discourses of Christ after leaving the cœnaculum, ...	...	...	...	xv. 1-27 xvi. 1-33	
168	Further discourses, ...	...	...	...	...
169	Christ's prayers for his own, ...	...	...	...	xvii. 1-26	
170	Goes out of the city, to Mount Olivet (Mt. Mk. L.), ...	30	26	39	xviii. 1	
171	Scandal of the App., and fall of Peter again foretold, ...	31-35	27-31	...	...
172	Enters Gethsemani, ...	36	32	...	1	
173	Christ in the garden, ...	37-46	33-42	40-46	...	
174	Meeting of Christ and Judas, ...	47-50	43-45	47-48	2, 3	
175	Christ advances to meet the soldiers, ...	...	...	...	4-9	
176	Peter (J.) strikes Malchus; Christ seized, ...	50-56	46-52	49-54	10-12	
177	[Nisan 15. First day of Azymes,] Christ led to Annas; Peter follows him, ...	57-58	53-54	54-55	13-16	F. 18.
178	Peter's first denial, ...	60-70	66-68	56-57	17, 18	
179	Christ before Anna, ...	...	...	...	19-23	
180	Christ sent to Caiaphas (J.); Peter's second denial, ...	71-72	68-70	58	24, 25	
181	Christ condemned before Caiaphas, ...	59-68	55-64	...	...
182	Peter's third denial, ...	73-75	70-72	59-62	26, 27	
183	Christ mocked at, ...	67, 68	65	63-65	...	
184	Council held in the morning, ...	xxvii. 1	xv. 1	66-71	...	
185	Christ led to Pilate, ...	2	1	xxiii. 1	28	
186	Despair of Judas; he returns the price of treachery, ...	3-10	...	...	...
187	Christ before Pilate, ...	11-14	2-5	2-4	28-38	
188	Christ before Herod, and again before Pilate, ...	...	...	5-16	...	
189	Barabbas preferred to Christ, ...	15-21	6-11	17-19	39, 40	
190	They demand that Christ be crucified, ...	22, 23	12-14	20-22	...	

No.	History.	Mat.	Mark.	Luke.	John.	Date.
191	Christ scourged (J.) and crowned with thorns,	27-30	16-19	...	xix. 1-3	
192	Christ before the people, and again before Pilate, ... ..	...	...	...	4-11	
193	Christ condemned about the third hour, ...	23-26	14, 15	23-25	12-16	
194	The going to Calvary, ...	31-33	20-22	26-33	16-17	
195	Christ crucified at the third hour, ...	33, 34	23, 25	33	18	
196	The thieves crucified. First word of Christ on the cross (L.), ...	38	27, 28	33, 34	18	
197	Title put upon the cross, ...	37	26	38	19-22	
198	Garments of Christ divided,	35, 36	24	34	23, 24	
199	Contumelies heaped upon Christ,	39-44	29-32	35-38	...	
200	Last words of Christ. From the sixth hour there was darkness till the ninth hour (Mt. Mk. L.),	45-49	33-36	39-45	25-30	
201	Death of Christ at the ninth hour. Prodiges.	50-53	37, 38	45, 46	30	
202	Feelings of the spectators,	54-56	39-41	47-49	...	
203	Christ pierced with a lance, ... ..	...	...	...	31-37	
204	The burial of Christ before sunset,	57-61	42-47	50-55	38-42	
205	Spices prepared (L.); the sepulchre watched (Mt.),	62-66	...	56	...	Sat. 19.
206	What took place on the evening of the day after Christ's death, ...	...	xvi. 1	...	...
207	Women come the first to the sepulchre in the morning; Resurrection of Christ (Mt.), ...	xxviii. 1-4	...	xxiv. 1	xx. 1	Sund. 20.
208	The women first see the sepulchre empty, and report the matter to the App. Peter and John visit the sepulchre, ... ..	...	...	2-12	1-10	
209	Christ first appears to Mary Magdalene, ...	...	9-11	...	11-18	
210	Other women visit the sepulchre; Christ makes his second apparition to them returning (M.),	5-10	2-8	...	...
211	The guards of the sepulchre report to the chief priests,	11-15	...	...	...
212	Christ's third apparition to the disciples going to Emmaus; fourth to Simon (L.), ... ..	...	12, 13	13-35	...	
213	Fifth apparition to ten App.; power given to them of absolving from sins (J.), ... ..	...	...	36-43	19-23	

No.	History.	Mat.	Mark.	Luke.	John.	Date.
214	Thomas incredulous; sixth apparition, to the eleven App.,	24-29	Sund. 27. In April.
215	The App. go into Galilee,	16	...	...	...
216	Seventh apparition, at the lake of Tiberias; primacy of Peter; his question about John,	...	...	...	xxi. 1-24
217	Eighth apparition to the apostles; their mission; institution of baptism, ...	16-20	...	...	...
218	Ninth apparition, to the App. at Jerusalem; their mission renewed; Christ's ascension; App. exercise their mission,	14-20	44-53	...	Th. April 28.
219	Manifold things done by Christ, ...	...	...	...	xx. 30, 31, xxi. 25

APPENDIX III.

CONJECTURAL CHRONOLOGY OF THE PUBLIC LIFE OF CHRIST IN A SHORT OUTLINE.*

	Sept.—Oct.	Nov.	Dec.	Jan.	Febr.	Mar.	Adar.	Nisan.	Ijar.	Sivan.	Thammus.	Ab.	Ejul.
FIRST YEAR.	John preaches penance.	Baptism of Christ.	Forty Days' Fast.	First choice of the App.	Marriage at Cana.	1st Pasch.	(1) Purification of the Temple.	Nicodemus.	Christ teaches and labours in Judea.				
SECOND YEAR.	Christ travels back to Galilee. In Caslev. Tebet. Schebat. Samaria. Joh. iv. John imprisoned. Mar. i. 14.	Enquiry of John in prison (Luke, vii. 19).	Christ at the Feast of Purim (?) in Jerusalem. Joh. vi. 30.	Report of the A-Journey towards Tyre. Feeding of the 4,000. John beheaded. Mar. vi. 19.	Confession of Peter, the Church upon the Rock.	Transfiguration on Thabor.							
THIRD YEAR.	Christ travels privately to the Feast of Tabernacles. Joh. vii. 1, foll. Luke, ix. 51. Sending forth of the seventy-two disciples into Samaria.	Christ at Bethany. Luke, xiii. 22. Joh. xi. 1. Report of the disciples. (2) Christ at the Feast of Dedication in Jerusalem. (3) Journey through Samaria back to Galilee.	(1) Christ a short time at Capharnaum. (2) Journey east of the Jordan to Supper. Crucifixion of Christ. Resurrection. (3) Short absence at Bethany. Lazarus. (4) Removal to Ephraim.	(1) Christ a short time at Capharnaum. (2) Purification of the Temple. Last Supper. Crucifixion of Christ. Resurrection.									

* From Dr. D. B. Haneberg, O.S.B. *Versuch einer Geschichte der biblischen Offenbarung, als Einleitung in's alte und neue Testament.* 2te. Aufl. Regensburg. 1852.

APPENDIX IV.

ON THE CHRONOLOGY OF THE ACTS OF THE APOSTLES.*

THE great desideratum we find in the interpretation of this book is, the ordering of the events upon a chronology current at the time. In the gospel, Luke has adopted at least one certain date (ch. iii. 1); in the continuation, we look in vain for such a standing-point. All he gives us for a chronological arrangement of the facts, is, a number of names of persons also met with in the profane histories of the same age, and leading, therefore, to the order of time we seek. Yet, an entirely certain result can never be obtained by this means. It is not everywhere clear where and how far the author follows the continuous course of events, and where, and how far, he relates synchronistically; besides which, his measurements of time, though often marked by numbers, are much more frequently marked by very waving limits, clear notices which excuse us in offering our enquiry merely as an approximate chronology for the apostolic history.

1. Events constituting epochs which change the course of events, are presented by the persecutions which were set on foot from various sources, in the native land of the gospel, against its preachers. The first division of time is produced by the open persecution of the faith by the Sanhedrim at Jerusalem (Acts, viii. 1). It originated on the day of the stoning of Stephen, and immediately spread over Judæa and Galilee. The point of time can scarcely be investigated except through that of the conversion of its most active instrument, Paul (Acts, ix. 1, foll.). The basis of the calculation is afforded by Gal. i. 17, 18, ii. 1, foll. Here St. Paul relates two visits, which, after the event at Damascus, he made to the apostles at Jerusalem. Of these, the first falls three years after his call, and after a journey in the meantime,

of undefined duration, into Arabia. This visit was paid to the Apostle Peter. This journey, as it is now universally admitted, is identical with the flight from the snares set by the Jews and the ethnarch, placed over Damascus at that time, by Aretas of Petra, who had then possession of that city. It was at the close of A.D. 36, or beginning of A.D. 37, that war was made on this very Aretas by order of Tiberius, shortly before the death of the latter (16 March, 37). Very probably Aretas had given occasion to this in his feud with the tetrarch Herod, a protégé of Tiberius, by a violation of the Roman frontier, unless it be admitted that he got Damascus into his possession about that time in some other way. [Damascus, in the time of Aug. and Tiberius, appears to have been included in the Roman province of Syria. The occasion of the war between Aretas and Herod Antipas, was the latter's having divorced his wife, the daughter of Aretas. Herod sought aid of the Romans, and Tiberius ordered Vitellius to make war on Aretas. Tiberius, however, dying whilst Vitellius was on his march, that general immediately returned, considering his commission at an end. Hug (Introduct. N.T. Pt. II. ch. i. § 82), thinks Aretas then seized the opportunity to take Damascus, but only held it till about the close of the second year of Caligula, who reconstituted affairs in that quarter. On the other hand, Wieseler (quoted here by Reithmayr) thinks, that it was by a grant of Caligula's that Aretas obtained Damascus. By whatever means, he was in possession of the city about the period referred to. En.]. This presupposed, the Flight of St. Paul (Acts ix. 24, 2 Cor. xi. 32, Gal. i. 18) falls in A.D. 37, and his conversion, three, or, inclusive of the stay in Arabia which

* This article is drawn up from Professor Reithmayr's *Einleitung in die canonischen Bücher des neuen Bundes* (Regensburg, 1852), § 76.

followed it, four years earlier, consequently in A.D. 33, which is, therefore, the year when the Martyrdom of Stephen took place, by decree of the Sanhedrim (Acts, vii. 58). The fourteen years being reckoned to this, the year 50 results for the journey in Gal. ii. 1, Acts, xv. 2.

2. The second important persecution proceeded from Herod Agrippa I. (Acts xii. 1, foll.) He had scarcely been invested at Rome with the entire realm of his grandfather, when he hastened to Palestine (in spring 41), and sought to win the Jews by courting them in every way. To this belonged what he did, when "he stretched forth his hands to afflict some of the church; and he killed James the brother of John with the sword; and seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes." According to Josephus, Agrippa had just passed the third year of his reign over all Judæa, when he died at Cæsarea. After the precise information of Josephus, it cannot be conceded that he was still living over Easter A.D. 44. [Wieseler assigns 6 Aug. 44, as the date of his death, but Reithmayr, from a comparison of Joseph. Antiqq. xix. 8, n. 2, with xviii. 7, n. 10, argues that it must have been between Jan. and March, 44. Agrippa died in the seventh year of his reign, having reigned four years as tetrarch under Caligula, three as king of Judæa under Claudius (cf. note on Acts, xii. 1). He attained to the former dignity in March 37. The seventh year, therefore, enters in March, 43. He did not live over that year, but he did complete three years of his reign over Judæa, reckoned from Jan. 41, so that the date of his death must range between the above-named months in A.D. 44]. For the date of the persecution, therefore, the choice fluctuates only between A.D. 42 and 43. In favour of the last certainly is the circumstance that Luke (Acts, xii. 19-23) allows the death of Agrippa immediately to follow thereupon. But the moment is not decided by that. St. Luke only adds the well-known death by way of allowing the deserved reward of the deed of violence to appear in it. That this death did not directly follow, is proved by comparison with

Josephus (a period of ten months at least, supposing he died between Jan. and March, and the persecution took place at Easter). On the other hand, the attempt to ingratiate himself with the Jews would fall quite in the beginning of his reign. But what further recommends A.D. 42 is the circumstance, that in this year already the famine under Claudius commenced, as predicted by Agabus (Acts, xi. 28, foll.), to alleviate which, Paul and Barnabas brought the collections from Antioch to Judæa. Accordingly, the year 42 is very probably that of the persecution against the apostles, after which, with their dispersion, we are to reckon the spreading of the gospel over the earth.

8. The third persecution assailed the Apostle Paul and threw him into prison. This arose under the procurator Felix, on a Pentecost (Acts, xxi. 27, xx. 16). Felix, brother of Pallas, Claudius' favourite, had received that post in the twelfth year of the latter, A.D. 53, and already had administered the province "many years" (Acts, xxiv. 8), when Paul, a few days after his seizure in the temple, pleaded his cause before him at Cæsarea. We are to inquire in what year this took place. Felix, after this event, was still in possession of the province for two years, till Porcius Festus, sent by Nero, succeeded him. (Acts, xxiv. 25). The time of this change of office, as also the duration of the administration of Festus, is determined by the entrance of the next successor of the latter, Albinus. But it is certain Albinus was already in Judæa, four years before the outbreak of the Jewish war (spring 66), therefore in A.D. 62, and he certainly entered his office soon after Easter, in that year in which James the Less was put to death by the high-priest Ananus (Jos. B. J. vi. 5, n. 3, Ant. xx. 8, n. 1). As now Festus can have exercised his office scarcely or at most, two years, according to what Josephus relates of him, before, at the beginning of 62, he was called away by death, the recal of Felix would fall about the middle of A.D. 60; consequently the imprisonment of Paul in the octave of Pentecost A.D. 58, contrary to Eusebius and Jerome, who place for his arrival at Rome the second year of Nero, or A.D. 56.

Dates of the Principal Events connected with the Life of St. Paul,

ACCORDING TO VARIOUS AUTHORITIES.

*. * This mark — indicates that a date has not been assigned by the writer to whom it refers. Where the authorities are agreed as to the locality from which an epistle was written, it is only placed in the first column.

Events.	Baronius.	Petavius.	Tillemont.	Hug.	Reithmayr.
Our Lord's Ascension (Acts, i. 9),	34	31 May 3	33 May 14	31 ?	29
Martyrdom of St. Stephen, (Acts, vii. 58),	34 Dec. 26	31	Dec. 26 ? 83	—	33
Conversion of St. Paul (Acts, ix. 1-18; Gal. i. 15, 16),	36 Jan. 25	33 beg.	34 or 35	35	23
His first visit to Jerusalem to see St. Peter (Acts, ix. 25; Gal. i. 18-20),	39	36	37	38	37
Goes from Tarsus to Antioch (Acts, xi. 25, 26),	43	40	43	—	40
Imprisonment of St. Peter (Acts, xii. 3),	44	41	44	44	42
St. Paul's second visit to Jerusalem, to bring alms from Antioch (Acts, xi. 29, 30),					
St. Paul's first Missionary journey from Antioch (Cyprus, Pamphylia, Pisidia, Lycaonia, Acts, xiii. 4, — xiv. 25),*					
	44-49	42, 43	45, 46	—	—
His third visit to Jerusalem, on the question of circumcision (Acts, xv. 1-29),	51	49	51	52	53
Second missionary journey from Antioch (Syria, Cilicia, Derbe and Lystra, Phrygia, Galatia, Mysia, Troas, Macedonia, Achaia, Ephesus) (Acts, xv. 39—xviii. 22),	51-54	49-52	51-54	53 close of winter—55.	51-54
Arrives at Corinth, where he stays for eighteen months (Acts, xviii. 11),	52	50	52 towards the end of the year.	53 late in the year.	—
Fourth visit to Jerusalem (Acts, xviii. 22),	—	52	54 leaves Cor. early in the yr. At Eph. towards the end.	55, winters (acc. to Hug) at Nicopolis, on the Issus.	54
Third missionary journey from Antioch (Galatia, Phrygia, Ephesus) Acts, xviii. 23, xix. 1,	Arr. at Eph. 53			56	—

* In the interval between St. Paul's return to Antioch, and his third visit to Jerusalem (47-50); Tillemont places his preaching in all Judæa, and round about as far as Illyricum (Acts, xxvi. 20; Rom. xv. 19), perhaps also in Galatia.

Events.	Baronius.	Petavius.	Tillemont.	Hug.	Reithmayr.
At Ephesus about three years† (Acts, xix., cf. xx. 31),	55-57	52-54	54-57 quits about the end of May.	56-58 quits not long before Pentecost.	55—Pentecost 57.
Goes into Macedonia, and thence into Greece, where he stays three months (Acts, xx. 1-3),	57	54	57 towards the end of the year.	58	57 in Greece, in the three winter months.
Fifth visit to Jerusalem, and imprisonment (Acts, xxi. 17—xxiv. 25; cf. xx. 16), .	58	55 Pentecost.	58 imprisoned about 22nd May	59 Pentecost.	58 impr. in the oct. of Pentecost.
Sent to Rome (Acts, xxvii. 1). Arrival at Rome (Acts, xxviii. 16),	58 Nov.	56	60	61 aut.	60
Release,	59	—	61 Feb.	62 spring.	—
Second imprisonment, . .	61	—	63	64 spring.	—
Martyrdom of St. Paul, .	68	—	65 Jul.	—	—
	69 Jun. 29	67 Jun. 29	66 Jun. 29	—	65 Jun. 29

† Reithmayr thinks this stay at Ephesus (called in round numbers one of three years) was interrupted by a journey to Macedonia and Achaia not recorded by St. Luke; that from Macedonia the Ap. sailed to Crete, where, after settling the new churches, he left Titus, then crossed over to Greece for a brief visit, and returned to Ephesus (§ 96). Tillemont also places an unrecorded visit to Corinth within the three years of the stay at Ephesus, but places the visit to Crete after the Apostle's first imprisonment at Rome. On the other hand Hug thinks he went to Crete after his eighteen months' stay at Corinth, before going to Ephesus (Introd. N. T. Pt. II. ch. ii. § 96). Baronius places the voyage to Crete in A.D. 57, after the journey in Macedonia, and before the three months' stay in Greece. As to the unrecorded visit to Corinth, he supposes the Ap. to have left Corinth temporarily during the eighteen months' stay, to visit the neighbouring cities, and to have afterwards returned again.

Dates of the Pauline Epistles.

Epistles.	Baronius.	Petavius.	Tillemont.	Hug.	Beithmayr
1 Thessalonians, .	Corinth, 52	50	52 or 53	53	52
2 Thessalonians, .	Corinth, 53	50	Shortly after the first.	54	53
Galatians, . . .	Before that to the Romans.	Rome, 58?	Ephesus, 55?	Eph 56	Eph. 55, not long after his arrival.
1 Corinthians, .	Ephesus, 57, towards his departure.	54	56	58	56, spring.
1 Timothy, . . .	Macedonia, 57	Macedonia, ? 56	Macedonia ? 64	Mac. 58	Macedonia ? 56, towards end of the year.
Titus,	Greece, 58	Macedonia 55	Nicopolis, in Epirus ? 64	Ephesus, 55	Ephesus, 57, spring.
2 Corinthians, .	Nicopolis, in Epirus, 58, winter.	Macedonia, 55, beg.	Mac. 57	Mac. 58	Macedonia, 57, end of Sept. or Oct. ?
Romans,	Corinth, 58	Corinth ? 55	Beg. 58.	59	58, beg. Mar.
2 Timothy, . . .	Rome, 59 [with that to the Eph.]	57	65, about July.	Eph. {	{ Eph. {
Ephesians, . . .	59	57	65, about July.	2 Tim. {	{ Col. {
Philippians, . .	60	58	62	Col. {	{ Philm. {
Colossians, . . .	60	58	62	Philm. {	{ Phil. {
Philemon,	60	58	61	Phil. {	{ 2 Tim. {
Hebrews,	60	58?	63	64	62

THE END.

3 AP60

12



